

# Nichiren Shu News

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## The 4th Anniv. of Dragon Palace Temple in Nagpur, India Celebrated

By Rev. Kanshin Mochida

The fourth anniversary of the founding of the Dragon Palace Temple in Kamptee City, Nagpur, Maharashtra State, India was held on Saturday, November 8, with more than 100,000 people visiting the temple.

The chanting of "Namu-Myoho-Renge-Kyo" reverberated the entire temple when Rev. Nichiki Kato of Myohonji Temple, Kamakura, the leader of the 14 Japanese delegates for the ceremony, led prayers. The schoolchildren of the temple prayed in the presence of thousands of people. In the middle of the ceremony, a special prayer service was performed by Rev. Kyoya Tajima of Hompohji Temple in Tokyo, who held a special sword in his hand for a Kito blessing.

After the prayers, the delegates were guided to the outside stage, where Rev. Kato delivered a message, stating "We are committed to establish peace in the world by spreading the Buddha's teaching and the Lotus Sutra through the Dragon Palace Temple.

"We are ready to extend our cooperation to the temple and Ms. Sulekha Kumbhare, the President of the Ogawa Society and one of the founders of the temple, and Ms. Noriko Ogawa."

Ms. Kumbhare, also the current Maharashtra State Minister for Water Supply and Sanitation, is planning to expand the temple's facilities with the cooperation of the state govern-

ment and the Nichiren Shu Order. The Ogawa Society just purchased 40 acres of land near the temple.

In the evening the temple was beautifully lit up with decoration lights hanging from its roof. The ceremony lasted until 1:00 a.m. The next morning there were many cultural programs.

There were lots of booths along the approach to the temple, and many people wore their best clothes to visit the temple. Rev. Gensho Watanabe, one of the Japanese delegates said, "The size of this celebration can be compared to the O-eshiki at the Ikegami Honmonji Temple. I never knew that a festival this big was being held annually in Nichiren Shu overseas."

Prior to the ceremony, the delegates held a brief purification ceremony for the newly constructed railway tunnel on the way to the temple from the city of Kamptee. This tunnel was constructed by the state government with the support of the State Mining Corporation. With the construction

of the tunnel, people can go to the Dragon Palace Temple without waiting long at the railroad crossing.

The Dragon Palace Temple was founded in 1999. The project was promoted jointly by Ms. Sulekha Kumbhare, who was then the Mayor of Kamptee City where the temple is located, and Ms. Noriko Ogawa, a Japanese entrepreneur.

Ms. Ogawa, President of GENSHO, a company in Tokyo selling



Visitors to the Dragon Palace Temple surpassed 100,000 on the occasion of its fourth anniversary held on November 8

"health" mattresses, was first introduced to Ms. Kumbhare in 1994 when a cigarette factory owned by Ms. Kumbhare was on the brink of bankruptcy.

To help save the factory from going bankrupt and save the three hundred workers from losing their jobs, Ms. Ogawa offered financial assistance to Ms. Kumbhare. Since then deep friendship developed between them, leading to the construction of the huge Buddhist temple in Kamptee City.

Kamptee is located in Nagpur where in 1956, Dr. B. R. Ambedkar, who played a leading role in drafting the Constitution of India, gathered over 350,000 people and declared their conversion to Buddhism.

Deeply touched by the principle of equality preached in Buddhism, Dr. Ambedkar converted not only himself

but also other "untouchables" to Buddhism. In many households in Nagpur, a picture of Dr. Ambedkar is hung on the wall or enshrined on the make-shift altar. People adore him as a bodhisattva.

Atty. Dadasaheb Kumbhare, father of Ms. Sulekha Kumbhare, was a devout follower of Dr. Ambedkar. Serving as a member of the Indian Parliament, he devoted himself for the improvement of society.

When he died at the age of 59, his daughter, Ms. Sulekha Kumbhare, became a politician to accomplish the tasks left by her father.

Now Minister for Water Supply and Sanitation of Maharashtra State, she runs a hospital, an orphanage, a kindergarten, and a students' dormitory. She also operates elementary, junior high and senior high schools which she inherited from her late father.



Sulekha Kumbhare (left) and Noriko Ogawa (file photo)

## Rev. Tamura Dispatched to Brazilian New Missionary

By Rev. Kanshin Mochida and Rev. Shoyo Tamura

The installation ceremony of Rev. Shoyo Tamura as the first minister of the Brazilian New Missionary was held at a house near the Santa Cruz Subway Station in Sao Paulo on October 26 with 18 members attending.

Rev. Tamura has five-year missionary experience in U.S.A. at the Hawaii Nichiren Mission, Los Angeles Nichiren Buddhist Temple, Nichiren Buddhist International Center and Seattle Nichiren Buddhist Church. He decided to take the assignment as the new missionary after visiting Sao Paulo last June and receiving positive responses from believers.

The believers of the Brazilian



Rev. Nun Myoho Ishimoto and Rev. Tamura at Emyoji Temple, Sao Paulo

New Missionary are about 20 in number, organizing a Sangha named Jojusan Hokekyoji. They are right now renting a house in downtown Sao Paulo and applying for the registration for a religious organization.

Rev. Tamura arrived in Brazil on

October 23rd, and immediately rented an apartment for his office to support the Jojusan Hokekyoji. His assignment is to research the possibility of establishing missions throughout South America, promoting the Jojusan Hokekyoji and cooperating with the Emyoji Temple (Nabei Minobusan Betsuin).

The year 2004 is the 50th anniversary of our Brazilian Mission since Bishop Emyo Ishimoto, the founder of the Emyoji Temple, was assigned to Sao Paulo. The Emyoji is planning to have the anniversary ceremony next June, and by that time, Hokekyoji Sangha is going to rent a new hall. Both Sanghas together with Rev. Tamura and Rev. Myoho Ishimoto of the Emyoji will celebrate the memorable anniversary next year.

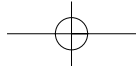
South America has a large popula-



Rev. Tamura takes the oath of office as the first minister of the Brazilian New Missionary

tion of Japanese immigrants, and currently the number of people who are interested in Buddhism is growing.

Rev. Tamura said, "With the cooperation of those two Sanghas, I'd like to carefully examine and analyze the possibility of establishing missions for the future Nichiren Shu in South America. Before that, I have to learn Portuguese, though."



(2)

Nichiren Shu News

# From the Glossary of the Writings of Nichiren Shonin

By *Kyotsu Hori, Ph. D*

The English Translation Committee of the Nichiren Shu Overseas Propagation Promotion Association has so far been able to publish the Writings of Nichiren Shonin, Doctrine 1 and 2, in English by the University of Hawaii Press, Honolulu, Hawaii. Each of them includes an extensive glossary for the purpose of clarifying the characteristics of Nichiren Shonin's doctrine.

At the beginning, the Committee was reluctant to include the glossary in our translation project due largely to the anticipated difficulty in translating very concise writings, which could easily be misunderstood. Knowing its necessity, the Committee in the end accepted the challenge. However, the fact remains that the glossary entries are mostly simple and brief needing explanations or additional information. This is the reason why I am taking this opportunity offered by the Nichiren Shu News to discuss some of our glossary entries.

## The Eternal Buddha Sakyamuni

First I would like to explain what is said under the entry entitled "Attaining Enlightenment in the eternal past (kuon jitsujo)." This entry states that Sakyamuni Buddha did not attain enlightenment at Buddhagaya in India for the first time, but He has been enlightened since the eternal past. He who wants to know how far back is the eternal past should read the 16th chapter of the Lotus Sutra, "The Life Span of the Buddha." The chapter vaguely defines the time span as "immeasurable, boundless hundreds, thousands, ten thousands, hundred thousands of nayuta of kalpa (aeons)" and tries to explain it as follows: "Suppose there is one who smashes the 500 x 1,000 x 10,000 x 100,000 (i.e. 500 trillion) nayuta asamkhya major world systems (each of which consists of one billion worlds) into particles of dust and takes them all toward the east dropping one particle each time he travels 500 trillion nayuta asamkhya worlds. Suppose that he continues traveling east this way until he finishes dropping all the particles.... Suppose that all these

worlds he traveled through, whether they received a particle or not, are smashed into particles of dust. Let one particle represent one kalpa (aeon), the number of kalpa which have passed since I (the Buddha) attained Buddhahood is 100 trillion nayuta asamkhya larger than the number of the particles of the dust thus produced."

Most people who read this explanation will probably find it impossible to follow. After all, the numerical figures used are astronomical and numerical units such as nayuta, asamkhya and kalpa are only vaguely defined at best. Nevertheless, they undoubtedly overwhelm us to convince us that the life span of the Eternal Buddha is indeed eternal and beyond the imagination of us ordinary people.

Nichiren Buddhist scholars have used the term "500 dust-particle kalpa" to mean how much time has elapsed since Sakyamuni attained enlightenment in the remote past. It was coined from the "500 trillion nayuta, asamkhya major world systems (a great one-thousand worlds)" which were reduced to dust for the purpose of comparison between the number of particles thus produced and the number of aeons (kalpa) that have elapsed since the birth of the Eternal Buddha.

The use of the term "500 dust-particle kalpa" did not seem to have presented any problem or nobody cared to make an issue of it that there existed another phrase that sounded alike and used in a similar sense: "3,000 dust-particle kalpa." The 7th chapter of the Lotus Sutra, the "Parable of a Magic City," explains how much time has elapsed since Sakyamuni as the 16th son of the Great Universal Wisdom Buddha preached the Lotus Sutra in a more or less the same way as in the 16th chapter: "Suppose someone smashes a major world system (sanzen daisen sekai) into dust..." So, Nichiren Buddhist scholars began using the phrase "3,000 dust-particle kalpa" to represent the immensely long period of time between the days of the Great Universal Wisdom Buddha and today. The problem here is that "3,000 dust-particle kalpa" sounds like a much longer period than the "500 dust-particle kalpa," although in reality they should be just the opposite.

Some modern scholars of Nichiren Buddhism seem to have been aware of this problem. The



**New Five-story Pagoda Dedicated:** The dedication ceremony of a five-story pagoda (photo) was held at the Koshoji Temple, Sendai City, Miyagi Prefecture, on September 27. This is the sixth five-story pagoda of the Nichiren Shu temples.

Four of the five other pagodas are designated as the Important Cultural Assets of Japan. The four are located at: the Honmonji Temple, Ikegami, Tokyo (built in 1608); the Myojoji Temple, Hakui City, Ishikawa Prefecture (built in 1618); the Hokekyoji Temple, Nakayama, Ichikawa City, Chiba Prefecture (built in 1622); and the Myosenji Temple, Sado Island (built in 1827). The fifth one, located at the Ryukoji Temple, Fujisawa City, Kanagawa Prefecture, was built in 1910.

There are 22 five-story pagodas in Japan, designated either as the National Treasure or Important Cultural Asset. Among the most famous are the pagoda of the Horyuji Temple, Nara, and that of the Toji Temple, Kyoto.

O - E S H I K I



O-esiki figures at Honmonji, Ikegami, Tokyo, 2003: 110 sets of "mando" (Oct. 12) and 400,000 visitors (Oct. 12-13)

authors of the Nichiren Shonin Zenshu, vol. 2 (Tokyo, Shunju-sha, 1996), for instance, try to amend the problem by inserting a numeral oku (hundred million) between "500" and "dust-particle." However, this practice has not been accepted widely. The Japanese-English Dictionary (Tokyo, Daito Shuppan-sha, 1979) and Bukkyo Jiten (Dictionary of Buddhism) (Tokyo, Daito Shuppan-sha, 1989), for instance, do not follow the practice.

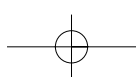
## The Buddha of Many Treasures

The Buddha of Many Treasures probably is known more as Taho-nyorai than Taho-butsu in Japanese. Not knowing exactly what is the difference between butsu and nyorai and believing that both terms represent the same person, we decided to use only the term Buddha, which is better known among the English speaking people.

Professor Daniel B. Montgomery declares in his "Notes on the revision" in the Introduction to the Lotus Sutra by Shinjo Suguro, translated by Nichiren Buddhist International Center, revised by Daniel B. Montgomery (Fremont, California, Jain Publishing Company, 1998): "We have also avoided the term Tathagata, a title of the Buddha, the meaning of which is unclear even in Sanskrit.... We have avoided the term whenever possible, by simply saying 'Buddha' instead." So did we.

The literal translation of Taho-butsu would be Many Treasures Buddha, but this is unacceptable from a grammarian's point of view. For instance, we don't call a house with two stories a two-stories house but a two-story house. However, as Many Treasure Buddha sounds awkward, we have to settle with the Buddha of Many Treasures.

Speaking of grammar, it is a rule to italicize foreign words and they cannot be made plural by adding "s" at the ending. We know that many English words are foreign in origin, so we have to define what is foreign and what is not. The English Translation Committee of the NOPPA decided that the words included in college-level dictionaries are regarded as English. According to this rule such words as kalpa and tathagata which are not found in college dictionaries are foreign words although the late Professor Murano, for instance, uses kalpa and kalpas without italicizing them.



# The Legend of Nichiren Shonin (6)

The accurate biography of Nichiren can be perceived through his essays and letters and the ancient documents. But there are many dramatic legends, too. So, let us think about various legends in this paper.

By Rev. Gyokai Sekido, Ph. D

## At the Onjo-ji Temple

It is known that Rencho studied on Mt. Hiei, Mt. Koya, and so on in the Kyoto area. However, because of the lack of historical materials, we do not know precisely about his activities in Kyoto. It is written in his letter that he was at the Onjo-ji Temple (present Otsu City, Shiga Prefecture) for a while. So, I would like to mention the legendary stories concerning Nichiren's activities in the Onjo-ji Temple.

A priest who had studied in Kamakura came back to Kyoto and was in the Onjo-ji Temple. He stayed at the dormitory where Rencho was living. Rencho was glad to have a new friend, who told him about the strange happenings in Kamakura: a white rainbow appeared in the sky and went through the sun; a comet appeared causing the people to wonder whether it foretold a misfortune. Moreover, on the 12th of the third month in the first year of the Hoji Period (1247), a huge meteor appeared in the northeast, and traveled in the southwestern direction shining so brightly that it became bright like daytime; a sound like a big thunder rang, and the ground vibrated; it frightened the people as if their souls were disappearing.



Rev. Gyokai Sekido

It was especially mysterious that many yellow butterflies appeared on the 17th of the third month in the same year. Though it was a good day weather wise, a flock of yellow butterflies appeared, three meters wide and 30 meters in length. The butterflies floated in the sky like a piece of yellow cloth fluttering. They soared high, or alighted on the eaves below. People in Kamakura found them interesting to see. Soon they scattered and rushed into the houses and died. It is said that long ago, yellow butterflies appeared in Hitachi and Shimotsuke (present Ibaraki and Tochigi Prefectures) during the reign of Emperor Sujaku (923-952). Soon, Taira Masakado (a general in the mid-Heian Period) rose in revolt and the Kanto area fell into confusion for a while.

Kamakura's Yuigahama Beach was dyed all red on the 21st of the third month in the same year. A red wave surged over the shore, and the sands, seaweed and shellfish all turned red. The seashore of Tsugaru of the Tohoku district also turned red on the 11th of the same month. Then, carcasses of mysterious fish were washed on the beach. They were about three meters in length with limbs similar to those of human being and the head and caudal fin same as fish. The local bureaucracy reported the uncanny ocean phenom-

ena and the appearance of the mysterious fish. It was said, that long ago this fish had appeared in the summer of 1189, when Fujiwara Yasuhira (a local magnate in the early Kamakura Period in the Tohoku district) was attacked by Minamoto Yoritomo (the first shogun of the Kamakura shogunate). Defeated by Yoritomo, Yasuhi-

ra was killed by his subordinate while trying to escape.

Having heard about the confused state of Kamakura City, Rencho keenly felt the need for further study of Buddhism. It was because he firmly believed that only the Buddhist teaching could save the people in the Latter Age of Degeneration.



Paintings of the Kamakura Period (1192-1333) depicting part of Onjo-ji Temple, the general headquarter temple of the Tendai Shu Order, founded in 686

## 'Yovin Is True Bodhisattva'

By Alexander Ang, Hokkesan Ichinenji, Nichiren Shu Malaysia

Ms. Yovin is a VERY SPECIAL BODHISATTVA born to a family in Jakarta, Indonesia. She has 2 other sisters and other family members who share her joy.

She was born handicapped since birth and faces many difficulties in physical movement. However, mentally, she is more mature and wiser than any of us. In her early years, she went through a difficult time in life when she lost her beloved mother. Despite the odds which she faces, she continues to have a strong faith

in the Buddha and the Lotus Sutra.

Despite her condition, she always thinks of others. Never once, has she thought about herself. All the time, she only prays and thinks of how to help other people overcome their difficulties in life.

In fact, she endlessly gives advice and joy to those around her. She also writes many poems on the Lotus Sutra and gives the Bodhisattva spirit in our every day lives.

Constantly she will find many different ways to propagate the Lotus Sutra and gives advice to different people whom she meets.

I remember that when I met her for the first time I cried not because I

was sad, but cried because of joy. The joy to see such a SPECIAL BODHISATTVA born to this world with the spirit of the Lotus Sutra in her. She touched everyone whom she met with the words which she says, with the actions which she portrays and with her wisdom which she shares.

In fact, her heart is so pure that it is filled with boundless compassion, where sometimes even we find it difficult to practice. However, to Yovin, it comes very naturally. She is indeed a TRUE BODHISATTVA.

I am sure that the Buddha and Nichiren Daishonin are smiling upon



Alexandar Ang

her. In fact many people are.... The Jakarta temple is very lucky to have such a precious jewel to be born among them. Ms. Yovin is really special beyond words. And I thank the Buddha to have sent such a wonderful Bodhisattva during this Latter Age of Degeneration to help us and the people of Indonesia to realize the importance of

the Lotus Sutra through HER Compassion, Wisdom and Happiness.

With this, I will always have a special prayer for her and with great joy, I would like to dedicate this story to everyone and to share Ms. Yovin's joy together.

## Rev. Kodachi Receives Foreign Minister's Award

By Jim Hill, Portland, Oregon

Rev. Zuigaku Kodachi received the Japan Foreign Minister's Award at an official dinner and presentation at the Japanese Consul General's residence on July 29, 2003. Only one other award of this type has been presented to a local resident here in Portland.

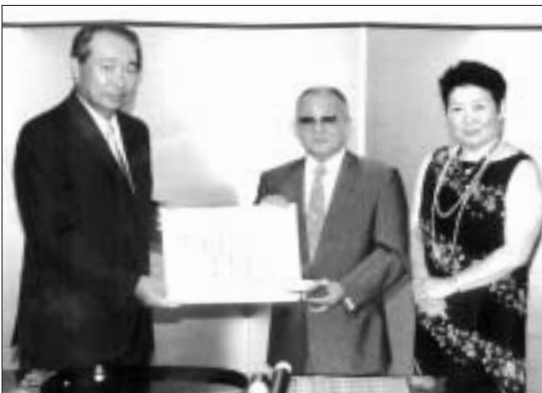
Rev. Kodachi was born on November 1, 1933, in Aomori-Ken, Japan and moved to the United States in 1957. He is a graduate of Multnomah College in Portland and Risho University in Tokyo. He taught for 35 years at Lewis and Clark College and was central to making that school one of Oregon's finest institu-

tions for the study of Japanese language and culture.

A true pioneer for introducing Japanese language studies to schools like Lewis and Clark, where he founded the Japanese Studies Program and was chief instructor of Japanese in the Dept. of Language Studies. Rev. Kodachi also was instrumental in introducing Japanese Language and cultural studies to other Oregon colleges like Willamette University, Linfield College, and Portland Community College.

His assistance with the Portland Art Museum, the Japanese Garden Society of Oregon and

other cultural organizations has helped many. Rev. Kodachi has published many historical and spiritual

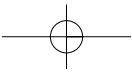


Rev. Zuigaku Kodachi (center) and Keiko, his wife

publications like the "Oregon Historical Society Quarterly," "Shibamata Quarterly," "Buddhism Today" to list a few. Even in his retirement, he continues to support and volunteer for the International Sister-City program.

On this day, he received his award with close friends and family. This gentleman has had a large impact with his unselfish contributions not only locally but can also be traced globally. He has set an example for all of us to follow and emulate. Congratulations Rev. Kodachi.

(This article and photo were reproduced from the August 2003 issue of the Yuuyake Shimbun, Portland Oregon)



## Puunene Nichiren Mission

### Visa Problems

Three years have gone by since Rev. Bungen Kaneko came to Honolulu to start his new life as an overseas propagator. After going through training at the Honolulu Mission, he was assigned to the Puunene Mission as the 12th resident minister this June.

His activities started off with the famous Maui Bon Dance on June 14, followed by the grand Hawaii Nichiren Centennial from June 20-23 in Honolulu. Then he returned to Maui for the Obon preparations. All the members welcomed the new minister with great warmth.

Rev. Kaneko then planned to attend the 100-day austerity training to become a gokito master. He convinced the church members by saying that he would be back next spring after the training. The members wished him luck in Japan.

However, to his dismay he found that his visa had expired, which he had not realized. If he leaves the country now he will not be able to return to the U.S. for ten years. Government regulations are very strict and if one does not abide by them he may be deported for good.

The Puunene members are happy to see him come back so soon, and Rev. Kaneko feels that Nichiren Shonin is telling him to serve the Puunene Mission first before going into personal training at the aragyo.

## SAN JOSE Myokakuji Betsuin O-eshiki Service

The San Jose temple welcomed Rev. Shukai Oikawa, the head priest of Joenji Temple in Tokyo, on October 26th to the 722nd memorial service for Nichiren Shonin. Rev. Oikawa visited the temple three years ago when the temple celebrated its 20th Anniversary. The service began at 2:00 p.m. followed by his sermon which was translated into English. An o-eshiki dinner was served afterwards.

### Educational Fund

Every year the members of the Nichiren Buddhist



## Church Events

By Sandra Seki

### Nichiren Mission of Hawaii

#### “Importance of Faith”

By Rev. Chisen Maeda

Recently there have been a lot of brutal crimes throughout the world. Three months ago in Japan, a twelve year old junior high school student kidnapped a 4 year old, stripped the child and dropped him from the top of a high building. The child died instantly and this kind of crime has been worrying all parents who have young children.

One factor of this kind of crime is related to their family's lifestyle and condition such as divorce, domestic violence, and bullying. The Japanese government conducted a research on the family background of the young criminals and found no butsudan or time for prayer in their daily lives. All these families had no religion or faith.

We all are born with the Buddha-nature but we also have evil nature. If we don't know how to show our Buddha-nature, our evil nature will grow rampant. We also have four desires: desire for eternal or long life, desire for an easy life, desire for freedom and desire for a safe life. Since everyone has

these desires, people become selfish and don't care about each other. Children do not have the ability to make good judgements so their mind becomes evil very easily. This is why they have to be guided by the right kind of faith. Since they cannot find the right faith themselves, it is their parents' or grandparents' duty to give them guidance.

At present, there are six or seven children who come to our Sunday School class. We would like to make Sunday School a worthwhile and enjoyable program for the children. These children will become the future leaders of our mission, so we must give them proper guidance. Please make time to help us with the Sunday School classes.

### Eitaikyo Service

The annual Eitaikyo Service (perpetual memorial service) was held on Sunday, November 9, from 10:00 a.m. This service is held annually for the deceased who are registered on the Mission's perpetual memorial list. More than 300 deceased have already been registered since this system was inaugurated in 1990.

temples of North America have been contributing to a special education fund set up for the purpose of propagating the order and expounding the teachings of the Buddha and Nichiren Shonin. This donation will help establish a fund to educate English speaking ministers and youth activities. We would appreciate your generous donations of \$5.00 or more per family to the temple.

### Kendoists Receive High Ranking

Last July, three kendoists from the San Jose Dojo participated in the 12th World Kendo Championships in Glasgow, Scotland. Arnold Matsuda's best effort brought third place to the U.S.A. team. The last time the U.S. team placed in the top three was 21 years ago when Charlie Tanaka represented the U.S. team. Reika Mikuni and Koiri Kikunaga also received the "Good Fighting Spirit" awards with 14 other women kendoists. They were overjoyed to receive these high awards; however, the biggest merit was that they were able to meet more than 400 kendoists from 21 countries

and promote friendship and sportsmanship with them.

## LOS ANGELES Beikoku Betsuin

### Thousand Cranes

Every year Mrs. Takako Osumi from the Dewey Avenue School, selects books for recommended literature for her elementary students to motivate the often unenthusiastic summer school students.

She always selects "Sadako and the Thousand Paper Cranes" by Eleanor Coer for the second half of her summer class because it coincides with Hiroshima's Atomic Bomb Memorial Day on August 6th. This year the 5th grade students from Dewey School folded 1000 paper cranes and dedicated them to the temple. They prayed for world peace and thanked Sadako Sasaki for her courage and strength.

## Toronto Nichiren Buddhist Temple

### “Life of Gratitude”

By Rev. Kanto Tsukamoto

On August 14, while I was typing up my speech, my PC suddenly lost power. All my work was gone, and while I was trying to redo the whole thing, the power went on again. It was just the beginning of the major blackout that affected Ontario and New York State.

The blackout affected Toronto seriously—no lights, no cooking with the microwave, no TV, no air conditioning in the heat and humidity. Not only that, throughout the city there were no traffic signals, no subways, no street lights, and no gas because the pumps were not working. The city of Toronto was taken back into the medieval age. It lasted for only a day and a half, but we felt the night was very long and dark. Around the temple where there was a constant bustling crowd, there was dead silence and darkness as if it were in the midst of a forest.

Each house was lit by candlelight and strangers gathered together to spend time in the darkness together.

The most wonderful work of fire is to brighten the darkness and reduce our anxiety and fear. Human beings do not like the darkness and also fear it basically because it is difficult for human beings to sniff out where danger lurks and protect themselves from the many risks in the world. Gazing at candlelight, somehow we feel calm and steady deep down inside. Since ancient times, one saw a god in the fire and treated the fire as Holy. In the temple, candles are always lit, because

### Year End Cleanup

Rev. Shokai Kanai would like to thank every volunteer who has helped keep the temple clean and neat. The temple has received so many compliments on how the temple is always so clean and beautiful. The annual year end clean up is scheduled for Saturday, December 13. The cleaning will start at 9:00 a.m. The Women's club will serve lunch to all the volunteers and we would like to ask as many people as possible to cooperate in this year end activity.

### Three Events in One Day

On December 21, the Los Angeles Temple will celebrate the day that Buddha Sakyamuni attained Enlightenment some 2,500 years ago in India. To celebrate this occasion the temple will have a Bodhi Day Candlelight Service at 10:00 a.m.

Immediately after this service, a special ceremony to burn old religious items will be held in the parking lot. If there are any old items to be burned please bring them to the service. The items' spirits will be solemnly taken out before burning and shall be returned to the universe.

Lastly, the year end party will be held at the temple dining room from noon. A box lunch (regular or vegetarian) will be served. The lunch will cost \$6 per person and orders must be placed by December 15th. After lunch a Bingo game will be held so attendees are requested to bring a prize worth \$5.

### NICHIREN SHU NEWS

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