

Nichiren Shu News

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Fifth Anniversary and Opening Ceremony of Kannon Temple



Clockwise:

1. Bishop Kenitsu Saito giving the congratulatory message
2. Attendees offering incense
3. Wasan group chanting led by Mrs. Kanai
4. Members at the luncheon
5. Taiko performance

By Sandra Seki

The fifth anniversary of the Nichiren Buddhist Kannon Temple of Nevada and the opening ceremony at its new location was held on Sunday, September 30, at the Plaza Hotel, Las Vegas.

Prior to the ceremony, a grand banquet was held on Saturday, September 29, at the Hotel, because many of the ministers had to return home early on Sunday afternoon. The banquet started off with a taiko performance by the Las Vegas Kaminari Taiko group. Their dynamic and rhythmical performance added grandeur to the banquet.

The guests of honor sat at the main table on stage while the ministers from Japan and the United States sat with members and friends enjoying a wonderful meal and socializing. A grace was given by Tristan Moore, from the Las Vegas Kannon Temple, followed by a toast given by John

Petry, President of NONA (Nichiren Buddhist Order of North America).

A congratulatory message was given by Ms. Kathleen Blakely, Honorary Consul General of Japan in Las Vegas. Ms. Blakely commented on how a temple can play an important role in making a cultural exchange for the U.S. and Japan.

Bishop Kenitsu Saito, Executive Director of the Missionary Department of Nichiren Shu Headquarters, congratulated Bishop Kanai for his efforts in establishing a place of worship in Las Vegas. He added, "I further pray that the members and supporters of the Kannon Temple will continue to faithfully protect and support their temple, while trying to bring the seeds of all their efforts to bear fruit."

At the end of the program, a special presentation on the "Early History of Nichiren Shu in North America" was given by Dr. Naofumi Annaka, Pro-

fessor of Buddhist Studies of Rissho University. He showed slides and documents of the first immigrants, their toil and hardships, and how their strong faith in the Odaimoku was able to bring people together and build communities and sanghas.

Ministers from all over the United States were able to join the ceremony since the NONA Convention was held from September 27-30. The ceremony started off with the purification of the service hall, followed by a kench tea offering (Japanese tea ceremony) by Mrs. Jodie Cohen, a member of Kannon Temple. A Wasan offering followed, led by Mrs. Kumiko Kanai and other members from North America.

The service was officiated by Bishop Kenitsu Saito. Bishop Eiyu Ishii, Director of the International Missionary Committee of Nichiren Shu, performed the Eye-Opening ritual for the new "One Statue-Two

Buddha" (Itto Ryoson) statue to be enshrined in the new temple altar.

Bishop Kanai then gave a message of appreciation. The bishop and his wife Kumiko arrived in the U.S. on April 16, 1964. Since then he has been actively propagating the Lotus Sutra throughout the United States. He has held positions as resident minister of temples in Salt Lake City, Seattle, Portland and Los Angeles.

Through close to half a century of toil and hardship, he has built up a strong foundation where both ministers and members could always come to him for help and advice. It was his dream to build a new temple in Las Vegas.

When asked why he wanted to build a temple in 'Sin City' he said, "To change it into a Buddhaland."

He concluded that without the help of all the members and supporters and ministers throughout the U.S. and Japan, his dream would not have come true.

his term as bishop of North America until the end of the fiscal year which is March 31, 2013. Further attention to this issue and other matters are necessary before a new bishop will be named.

The newly elected officers were Hoshō Higuchi Shonin and Myokei Caine-Barrett Shonin. The new officers for both the NONA Board of Directors and NONA Council can be found on the NONA web page.

In addition, members agreed to work on NONA bylaws to ensure compliance with Nichiren Shu and to make the bylaws more cohesive and consistent.

Also in the works is the establishment of a publication which presents the American face of the Nichiren Shu which can be shared with others as a vehicle for propagation. It will also provide a way for sanghas to stay in closer contact with each other.

These type of gatherings provide real opportunities for members to have a voice in how NONA operates. The meetings are open to any member who wishes to attend.

Why not come to the next business meeting in 2015 and share your thoughts?

NONA Convention 2012

By Rev. Myokei Caine-Barrett
Houston Sangha

Every four years, members of the Nichiren Order of North America gather to elect new officers and make decisions about the future of the organization. The business of organizations can often be difficult and contentious; however, as practitioners, NONA members manage to

continue to work together focusing on harmony despite the difficulties.

Members gathered in Las Vegas from around the U.S. and spent the last weekend in September working on NONA matters based on input from members and clergy alike. The election of the bishop did not go as planned since NONA bylaws require compliance with Nichiren Shu bylaws. Current Bishop Kanai will continue

Calendar for December 2012 – January 2013

December 8 : Jodo-e (Enlightenment Day) commemorating the day when the Buddha attained Enlightenment.

December 31: New Year's Eve Service; bell ringing ceremony held throughout Japan.

January 1 : Memorial service for Nichiji Shonin, one of the six main disciples of Nichiren Shonin.

January 13: Minobusan Opening Ceremony for the New Year at Kuonji Temple

January 21: Memorial service for Nichiro Shonin, one of the six main disciples of Nichiren Shonin

By Rev. Keiryō Inoue

Shobo: Nichiren Shonin's Thoughts on The Lotus Sutra

Chapter X: "The Teacher of the Dharma" and "Reminiscence"

By Rev. Hoyu Maruyama
Senpukuji Temple, Yokosuka

Suppose a man on a plateau felt thirsty and sought water. He dug a hole in order to get water. As long as he saw the dug-out lumps of earth dry, he knew water was still far off. He went on digging, and then found the dug-out lumps of earth wet. When he finally found mud, he was convinced that water was near.

(Chapter 10 "The Teacher of the Dharma" of the Lotus Sutra -p176)

This story, commonly known as "a man digging a hole on a plateau," is one of the parables expounded in the Lotus Sutra. It shows us how to keep our faith in the Lotus Sutra, especially



A scene from Chapter 10 of the Lotus Sutra, Daikyoji Temple, Tokyo

the way of attaining the enlightenment of the Buddha. The parable is expounded to make the preceding paragraph more clearly understood.

A man was seeking for water to quench his thirst. He then dug a hole on a plateau to get water. As the dug-out lumps of earth remained dry, he knew it would be a long way from water. Far from giving it up, he went on digging, until he noticed the lumps of earth getting wet, feeling sure that water was within his grasp.

Nothing is different when you practice the way of Bodhisattvas; if you have not yet heard or practiced the Lotus Sutra, you are still far away from Anuttarasamyak-sambodhi: Perfect Enlightenment. When you hear and keep practicing the Lotus Sutra, you will be able to get near to Anuttara-samyak-sambodhi.

Though I practiced this sutra more or less in the past, I stopped it whenever I encountered any danger to my life. It is like adding cold water into a kettle of boiling water and ceasing to strike flints before starting a fire. We shall never have hot water or get the fire started. Now is the time when you, disciples of Nichiren, should make up your mind.

Exchanging this spoiled body for the Lotus Sutra is like exchanging a stone for gold and dung for rice. ("Reminiscences" or "Shuju Onfurumai Goshō", Writings of Nichiren Shonin Volume 5 - p24)

The excerpt above is part of a letter Nichiren Shonin is believed to have written from Mt. Minobu to Konichi-bo in Awa Province (Chiba Prefecture) in the first or second year of the Kenji Era (1275 or 76). The original manuscript, preserved in the Kuonji Temple at Mt. Minobu, was once considered to be four separate works. However, as studied more by a noted scholar, it was decided that they were originally one work. Out of the four titles, "Shuju onfurumai goshō," or "Reminiscences" was chosen as a title of one work because it mentioned the life of Nichiren Shonin in retrospect.

This is where Nichiren Shonin encouraged his disciples, implying that when we encounter any danger to our lives, to stop keeping our faith on the Lotus Sutra is like putting cold water into a kettle of boiling water, or like ceasing to ignite fire before it is lighted. (Tr. S. Komukai)

(to be continued)



Medicine-King Bodhisattva

Rev. Kanno Preaches (21)



"I myself and my disciples, if we have no doubts, will never fail to reach the Buddha world despite difficulties."
(Kaimoku-shō: Open Your Eyes to the Lotus Teaching)

Doubts

It is often said that no religious figure other than Nichiren Shonin experienced so many ordeals in one lifetime. Despite mounting obstacles, our Founder was confident of his faith, believing the prophecy of the Lotus Sutra that the practitioner of the sutra necessarily encounters difficulties and the guardian gods never fail to protect him.

With this confidence, Nichiren Shonin narrowly escaped death at least five times, and endured countless torments.

When we ponder our life, most of us complain, "We also suffer hardships more or less, but receive little protection."

How selfish we are! Before we talk about whether protection is great or small, we should free ourselves from selfishness, by "leaving it all up to the Buddha." This is the way to reach the Buddha's world, as Nichiren Shonin instructs us.

(Rev. Nisso Kanno, head priest of Kaichoji Temple, Shizuoka Prefecture)

Special Edition of The Lotus Sutra for 140th Anniversary

By Rev. Kanjo Bassett
Missionary Dept., Shumuin

A special edition of Senchu Murano's translation of the Lotus Sutra was produced in commemoration of Rissho University's 140th Anniversary and the Seventh International Conference of the Lotus Sutra. A limited run of 20 copies were produced from scratch as the original print materials of the first and second editions had been destroyed. A three-year project under direction of the Shumuin Missionary Department with Reverend Shinkyō Warner as editor, recreated

the original text while correcting over 1,400 errors discovered in the second edition published in 1991. The project was sponsored by Rissho University, The Nichiren Buddhist International Center, and the Missionary Department of Shumuin.

The retail version of The Lotus Sutra third edition will be printed in November and is expected to go on sale from the University of Hawaii Press in early 2013. This will be followed by a digital e-book version in mid 2013.



Professor Shinjo Hara, Dean of Faculty of Buddhism Rissho University showing The Lotus Sutra special edition



Professor Jacqueline Stone of Princeton University receiving a special edition copy

International Symposium Held at Rissho University

By Sandra Seki

As the main event in celebration of the 140th Anniversary of the Foundation of Rissho University, an international symposium was held on Saturday, October 12, 2012 at the Ishibashi Tazan Memorial Auditorium. Prof. Michael Reich from the Harvard School of Public Health, Prof. Helen Hardacre from the Edwin O. Reischauer Institute for Japanese Studies, Harvard Uni-

versity came from the U.S., and Prof. I.B. (Ivo) Smits from the Leiden University Institute for Area Studies, the School of Asian Studies, came from the Netherlands to participate in this symposium.

The theme was "Considering Japan Now". The presentations included a variety of different topics. These included the situation of Fukushima after the recent earthquake and how the Japanese government dealt with

it, the future of women in society, and national health insurance for a growing senior population. Professors from Japan included Prof. Keizo Takemi (former Diet member) of Tokai University, Prof. Kazumi Yamazaki, Dean of Rissho University, and Profs. Kazuko Kawamata, Takaaki Fukuoka, Tomiko Ishii, Sukeyuki Miura, Yasuji Ozawa from Rissho University.

After each presentation, there was a discussion where participants exchanged their ideas and opinions. The program was divided into morning and afternoon sessions and a grand Oeshiki prayer service was conducted after the latter session. The program ended with

a koto (Japanese stringed instrument) and shaku hachi (Japanese bamboo vertical flute) concert performed by young artists. The theme was "Mercy and Light" (appreciating Japan). Folk music from different parts of Japan were performed.



Panel discussion at the International Symposium

Living the Lotus Sutra (3)

Offering Incense, Offering our Lives

By Rev. Shinkyō Warner

In his Treatise on Phenomenal and Noumenal Offering (Jiri Kuyō Goshō), Nichiren wrote: *Suppose there is a man during the time of a famine who offers to the Buddha the only food he has to stay alive for a day. This is the same as offering his life to the Buddha.*

In this uncertain world, we are careful with our generosity. We want to ensure that we will have enough to provide food and shelter for our families before we donate anything. The idea of offering a day's food during a famine is frightening. But like other parts of our vow as Bodhisattvas to benefit all beings, offering our very life to the Buddha is a goal to which we can aspire. In Nichiren Shu, we have a practice that helps us reach this goal.

Any practice uses something easy to prepare for something difficult. A budding musician will practice scales



Rev.
Shinkyō Warner

and simple songs before attempting complicated pieces. A young mathematician will perfect addition before moving on to calculus. An aspiring Bodhisattva can use easy offerings to prepare for those that are more difficult.

In any Nichiren Shu temple, we have the practice of offering incense. It is simple and profound. One approaches a table with a small dish of powdered incense and a bowl containing a piece of burning charcoal. After bowing to the Buddha, one takes a pinch of incense from the dish, lifts it in dedication to the Buddha, holds it over the charcoal, and then releases it. As the smoke rises from the burning incense, one bows again to the Buddha and walks away.

We learn about generosity by considering what does not happen in this

offering. We do not complain about the quality of the incense. We do not sell it or save it for when we will really need it. We do not dump all of the incense on the charcoal to burn through it as quickly as possible. We do not mourn the transformation of the incense and try to turn the smoke back into incense. We do not wait for the Buddha to tell us what wonderful people we are for making the offering. All this is to say: we do not behave as we might in other situations.

We learn from this ritual that generosity is not a business transaction. The incense we offer is a pure offering to us so that we can make another pure offering. A pure offering comes with no strings attached, no expectations of reward or even merit. The offering is a benefit for both the giver and receiver. We offer incense to express our gratitude to the Buddha, to show respect to the Buddha, and as an example for others.

Once we master this practice, we can

extend it to other parts of our lives. For example: money. We can contemplate the money we have and wonder; Where did this come from? Are we grateful to receive it? Or do we believe we are entitled to it? Do we hold onto as much of it as we can, afraid we will lose it? Or do we dedicate its transformation to helping all beings reach enlightenment? Are we disappointed when the results of our generosity do not meet our expectations? Or are we secure in our faith that the benefit we create exists whether we recognize it or not?

As we increase our capacity for generosity, we lose our delusion of fear. Rather than living in a world of scarcity, where everyone is looking out for themselves, or worse trying to steal from us, we find ourselves in an abundant land, where beings are eager to help us, and we lack for nothing. We see the world with the Buddha's eyes, and benefit the world with the Buddha's wisdom.

(The End)

Nichiren Shu Domestic Propagation

By Rev. Kanjo Bassett
Missionary Dept., Shumuin



Reverend Akazawa in front of altar

Many people might mistakenly assume that for Nichiren Shu, propagation is an activity outside of Japan. In a rapidly changing Japanese society, propagation within Japan is just as important as anywhere else in the world. In 2010, Nichiren Shu formally initiated a domestic propagation program. Reverend Teishin Akazawa is the first candidate chosen for the program. Nichiren Shu News interviewed Reverend Akazawa this past July. His temple is Ichimyo-ji in Kunitachi City and has approximately 20 regular members.

Nichiren Shu News: You do not come from a temple background. How did you become a priest?

Reverend Akazawa: My father was a "salaryman" with no strong religious beliefs, but my mother's family are all firm Nichiren Shu believers and chanted Odaimoku even though they didn't belong to a temple. That was a big influence. It was my own decision to become a priest when I graduated from junior high school. After gradu-

ating, I went to Minobu High School. About 80% of the students there were from temple families. They were expected to go back home and take care of the family temple after they graduated (from Shingyo Dojo).

I found a Tokyo area live-in temple situation and worked there while planning to build my own temple some day. While I was there I practiced chanting and sermons for seven years. In 2010 I felt ready enough to approach a bank for a loan to start building my own temple.

Nichiren Shu News: How did you find out about the Nichiren Shu Domestic Propagation Program?

Reverend Akazawa: Just at that time, Nichiren Shu started the 'Domestic Propagation Program' and my master said, "This program is for you," so I wrote a prospectus and presented it to Nichiren Shu. Fortunately I was chosen because I was confident that I could build a temple.

I chose Kunitachi City (Tokyo Prefecture) to build the temple for special reasons. First of all, there are no Nichiren temples in the city. In fact there are only two Buddhist temples: Rinzai Shu and Jodo Shu. Second, because it is a "bedroom community" of Tokyo the population is still growing. The people moving there are from the countryside, and work in Tokyo but don't want the expense of living in central Tokyo. This means that most of the people moving there do not have any connection with a temple. This is really important.

It would be a mistake to think a Nichiren Shu priest could come here, propagate and people would come because it is Nichiren Shu. They come to the temple because they don't have a connection with one. People who own a house or land usually have a temple connection and a temple grave plot.

People who rent or own apartments usually do not, and they don't have a butsudan (Buddhist altar), either. This is exactly the kind of person I want to focus on for propagation.

Nichiren Shu News: How do you get people to come to your temple?

Reverend Akazawa: Buddhist ceremonies (memorial services, funerals) are the easiest way to make a connection. The people I propagate to don't want a temple introduced by a funeral parlor, they want to choose the temple themselves as a place to practice. I want to have the kind of temple where people are free to choose and don't feel intimidated.

I make pamphlets and brochures introducing the temple and my services. For every 1000 pamphlets handed out, I get two service requests. The truth is people don't have a need for Buddhist services that often but it is a way to make the temple known locally.

Nichiren Shu News: Younger Japanese people have a negative image of expensive Buddhist ceremonies, Dharma names and temple danka (membership) system attachments. How do you face these issues?

Reverend Akazawa: Sometimes when people approach the temple they ask if it's OK if they come from a non-Nichiren Shu background. I tell them it doesn't matter. On the subject of Dharma names (kaimyo) I take it case by case but explain Dharma names are part of a natural whole of paying respect to the recently deceased family member; just like you bow to the Buddha, offer incense, flowers, and prayers, you also offer a Dharma name. People don't question offering incense but they question the Dharma name. That's not good and it's not about the price. I make a Dharma

name regardless of price. It is very sad when a person thinks they cannot have a Buddhist funeral or give their loved ones a Dharma name because they don't have enough money. Depending on the circumstance I'll do volunteer service.

I don't plan on having a temple with grave plots. The danka system is a big stress point with many people. We live in an era when people choose the temple they want to be with. I think priests have to work diligently so that people will want to ask the priest again to perform memorial services or fill other needs.

Nichiren Shu News: How do you involve people with your temple beyond performing funerals and memorial services?

Reverend Akazawa: One of the important functions a religion can do is help people achieve peace of mind, a feeling of security and confidence, and also manners (morals). Only with manners (morals) do human beings separate themselves from the world of animals. Only by living in the world of human beings (of the 10 worlds) in our hearts can we achieve peace of mind and work towards the higher worlds of Bodhisattvas and Buddhas. And it all starts with the Odaimoku.



The entrance to Ichimyo-ji Temple

Temple Events

New Temple Opens in Kuala Lumpur

By Rev. Kangyo Noda

Head of the Southeast Asia New Missionary Region



Members of the KL Sangha with Revs. Kato, Noda, Annaka, Hirai (R. to L.)

On 16th September, another Nichiren Shu temple opened in the capital city of Malaysia. The Kuala Lumpur (KL) Sangha has been holding regular meetings since January 2010. One of the KL members, Ms. Tan Pay Ling, has been offering her living room for their practices and study of the Lotus Sutra. The faith of the group is sincere, and they have always been thinking about building a temple in their town in the future. As they constantly continued their activities, the number of meetings increased at Ms. Tan's house. They deeply understood that they needed to step forward to the next stage to spread the teaching of the Lotus Sutra to the people of KL in order to accomplish the great wishes of Sakyamuni Buddha and Nichiren Shonin. Shortly later, the KL members started looking for a temple location and they found a proper dojo in Kepong, North KL, where many of the members were residing. For months, the members got together and made an effort to renovate their new dojo and finally the completed temple was named Kanonji, "Temple of Appreciation, Love and Kindness". They decided to build a strong foundation, to support each other, enrich their temple activities and make this new temple an important center for spreading the vast compassion and blessing of the Buddha around the Malaysian Federal State.

On the day of the opening ceremony, Dr. Naofumi Annaka,

Rev. Kato, and Dr. Sasaoka from Rissho University and Rev. and Mrs. Chishin Hirai from NBIC, USA, joined the inauguration of Kuala Lumpur Kanonji Temple. Also many members from Penang, Singapore and Klang came and shared this special day with the KL members. Eighty-nine members from Southeast Asia gathered at the main hall of the new KL temple. The ceremony started at 10 a.m. Wasan, Sutra and Odaimoku chantings were offered to the Buddha, and it was filled with the pure sounds of all the attendees' chanting inside a small temple.

After the ceremony, they enjoyed a vegetarian lunch. From 1 p.m., Dr. Annaka and Dr. Sasaoka gave lectures to the members of the SE Asia Sanghas. Dr. Annaka gave a talk on the history of Nichiren Shonin, Nichiren Shu, and its missionary work, to encourage members to maintain their good Buddhist faith and propagation. Dr. Sasaoka talked about the Gohonzon and Buddhist Statues to help members feel closer to their temples. It was a great opportunity for them to hear the teaching from Japan and they were able to open their eyes toward Nichiren and Buddha's teachings.

Kuala Lumpur Kanonji Temple is the Fifth Nichiren Shu temple in the Southeast Asia region. Although this new temple is still small, the KL members are so happy and excited about it. They feel they have gained the energy

and faith to develop their temple and propagate the Lotus Sutra with all other Nichiren Shu temples throughout the region.

Wahiawa Nichiren Mission

By Dr. Donald Segawa

President of the Mission

At the Kito Blessing on Sunday, September 30, 2012, Rev. Junsei Nagayoshi, announced his resignation as resident minister. His mother in Japan had been recently hospitalized and his father also needed help. He decided that it was his duty to return home to help care for his family.

The members of the Mission sincerely appreciate Rev. Nagayoshi's dedication and thank him for conducting all our services as well as our kito blessings, making our monthly omamoris, getting members involved in fundraising during our first Bon Dance and for his continued leadership in trying to improve our relationship with all of the other Nichiren temples.

On behalf of our Board and the members of our congregation, we thank Rev. Nagayoshi for all of his years of service to us and wish him well in all his future endeavors.

Nichiren Mission Of Hawaii

By Yoshiko Grace Smallman, Fujinkai

November was a busy month starting with CPR class after the service on November 4. We welcomed friends and family members to come join us in this wonderful opportunity to become familiar with CPR. It was not a certification course but rather a course to help people understand what we can do in times of emergency regarding cardiac arrest.

The Mayor's Craft and Country Fair at the Neal Blaisdell Hall is going to be held on November 17, from 9:00 -14:00. If you have any crafts you would like to donate, please drop them off at the temple before November 15.

We will have our annual year-end clean up on the last Sunday, of November from 9:00 a.m. Please bring family members, friends or neighbors

to help clean the temple. We will have something delicious to eat after the hard work!

As a heads up, we plan on an Ema making workshop, including a demonstration on cultural significance of different traditions from Japan that can be easily incorporated in Hawaii. This workshop is tentatively scheduled for December 1 or 8.

Rev. Ervinna Returns to Indonesia

By Rev. Eisei Ikenaga

Rev. Ervinna Myofu Nasib has returned to Jakarta, Indonesia due to her father's sudden illness. She has already completed three months of training here at our temple, working conscientiously on every task that she was asked to do. She will continue her training to become an overseas minister after her father's condition stabilizes.

North Carolina Sanga

By Rev. Ryusho Jeffus

I have published a book to serve as an introductory practice guide. This book is a 35-day program that encourages new followers to establish a set routine for practice and slowly introduce them to the basics of Buddhism as well as Nichiren Buddhist practice. The book lays out an introductory exploration of the entire Lotus Sutra and provides notes covering the portions read. The suggested daily Lotus Sutra readings reference page numbers from Bishop Murano's second edition translation as well as the popular and widely available Reeves translation. I am not quoting the Lotus Sutra itself, only providing page numbers for reference for people to read. The material comes primarily from my daily postings on my blog. www.myoshoji.org/blog.

Currently the link for the digital version is suitable for all digital readers:

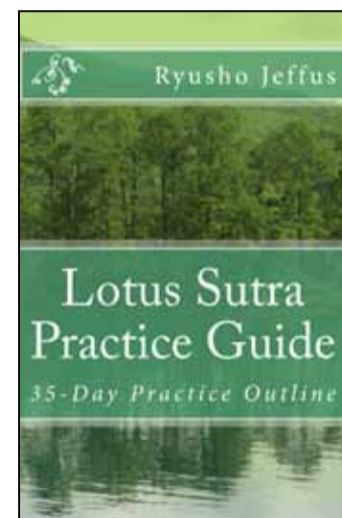
<https://www.smashwords.com/books/view/211204>

The price for the digital version is \$7.99. The print version should be available for ordering in the U.S., Great Britain, and Europe. The price for the print version will be \$10.00. Also

available on Amazon will be a digital version for Kindle for wireless delivery, same price as the digital version \$7.99

The book is an 8.5"x5.5" format. Glossy color cover, black and white text inside. The print version has more photos and space for making notes. The word count is over 27,000 words and is roughly 140 pages. I am considering making a discount available for ministers, please let me know if anyone is interested.

While this book is written with the beginner in mind, it is also suitable for others as a way to refresh their practice.



The cover of Rev. Jeffus's new Practice Guide

San Jose San Jose Kendo Dojo Observes 50th Anniversary

By Rev. Arnold Matsuda

The San Jose Kendo Dojo, led by Dojo Master- Charlie Tanaka, celebrated its 50th Anniversary with a commemorating tournament on August 18 at High School Gym. More than 260 kenshis (kendo practitioners) participated in this event from all over the U.S.A., Canada and Kyoto Myokakuji Dojo.

Myokakuji Dojo (Shimizu Sensei) and the San Jose Dojo have been sister dojos since 1986. The two dojos have had exchanges in which members have attended practices and events in Japan and the U.S. The Chief Abbot of Honzan Myokakuji Temple, Kyoto, was present as a guest of honor. We not only celebrated the dojo's anniversary but also shared the spirit in pursuit of competitions and friendship through Kendo.

The San Jose Kendo Dojo has their practice every week at our temple.

Nichiren Shu News

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