

Nichiren Shu News

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Recovering from the Tsunami Disaster



Clockwise from upper left : 1. View of Yamada Machi Bay with oyster beds in the distance 2. One of the few houses left after the tsunami in Ato-hama Ward 3. The Setsubun raffle 4. Zenkei-ji Temple members listening to the Dharma talk 5. Rev. Eshin Miura gives a Dharma talk at the Setsubun service, Zenkei-ji Temple



By Rev. Kanjo Bassett

Missionary Dept., Shumuin

Yamada Machi in Iwate Prefecture is a beautiful area on a bay in the Tohoku coast famous for oysters and scallops. From the top of a steep hill with a commanding view of the bay is Zenkei-ji Temple. From there, on March 11, 2011, Reverend Eishin Miura watched the tsunami flow on over the top of the sea wall, quickly wiping out the entire village below.

"The first wave was held back by the (seven meter) sea wall, so everybody thought it was safe and ran back to their houses to grab belongings," he said. "And then the second wave hit..."

The Tsunami

The second wave that crashed over the sea wall in front of the temple hill was over eight meters high. One kilometer down the coast it was 15 meters. Further down the highest tsunami was recorded at 25 meters.

"That first night we had over one hundred people staying in the temple," Reverend Miura explained. "It became

an evacuation center for over a week until people could make it to the official evacuation centers." "There was no running water so we had to haul buckets up from the bottom of the hill everyday when the water truck came," Rev. Miura's wife added. The main hall of Zenkei-ji still has boxes of emergency supplies, covered with blue plastic tarp, which spill out into the side-hall.

"Right now the temple is just an afterthought for our temple members. Which is as it should be. The most important thing is for them to rebuild their lives and make a living," he explained. Making a living applies to Zenkei-ji as well. At present there is not enough work to make ends meet, so Rev. Miura and his two sons all travel to different temples far away from Yamada Machi. They only gather at the temple for special ceremony days such as Setsubun, Higan, Oeshiki.

The 60 temple families of Zenkei-ji are rebuilding their lives as best as they can. Rev. Miura took us to visit and talk with some of them to see exactly how this temple and its community are

reconstructing. A short drive from the temple, we visited one of the temporary housing sites where a temple member has lived after her home was swept away.

Miki Sato lived with her husband in a flat area just north of Zenkei-ji. Shortly after the earthquake hit, her husband drove an elderly neighbor to the evacuation center. "I was waiting for him to come back when all the neighbors started running and yelling for everybody to escape. I barely had enough time to get out before the tsunami came. Five minutes later and I would not have made it," she said. "We ran to the North Elementary School with the tsunami right behind us. It inundated everything, even the school playground (in front of the school)."

Mrs. Sato said there were 500 people crammed into the gym floor the first night. "All we had was a single rice ball per person that night. It was three days before we finally had hot miso soup." She did not hear from her husband after the tsunami hit. The next morning people went out from the school and started search-

ing for family and loved ones. It took 14 days to find Sato's husband under the debris in the front school yard.

Shortly thereafter she went to her daughter's place in Kamaishi and stayed there until the temporary housing facility was completed in August 2011.

In early February 2013, the local government was getting ready to unveil a housing plan to Yamada Machi residents. It has taken more time than anybody anticipated to purchase private land in the surrounding hills and mountains. For residents who want to rebuild their home at a designated higher elevation, the local government will buy the old land at 70% of the old value. Nobody wants to take a 30% loss but there isn't much choice.

Sato said she would not rebuild. "We had only just finished rebuilding our home when the tsunami swept it away and I still have to pay off the loan. Because of my age it makes more sense to move to the new public housing they plan to build in the hills."

(Continued on page 3)

My First Pilgrimage to India



Odaimoku Stupa on Vulture Peak

By Rev. Myokei Caine-Barrett

Sakyadhita International Association of Buddhist Women, or Daughters of the Buddha, is the leading organization of women [and men] committed to transforming the lives of Buddhist women around the world. The goal is to unite women of various countries and traditions around the world to promote their welfare and facilitate their work for humanity. I have been a member since I first became a Nichiren Shu priest.

I learned that Sakyadhita would hold its 13th Conference, "Buddhism at the Grassroots," in India from January 5-12, 2013, and determined to find a way to attend. I wanted to ensure the presence of Nichiren Shu on the world stage of Buddhist women and also take the opportunity to do a pilgrimage to sacred sites in India, the birthplace of the Buddha.

The 13th Sakyadhita conference was held in Vaishali, Bihar Province, the Buddha was a frequent visitor. This is also where Mahaprajapati [the Buddha's stepmother and foster mother] was ordained and women became part of the sangha. Vaishali was the site of the second Buddhist council held after the Buddha's death and of one of King Ashoka's lion pillars. A Niponzan Myohoji Peace Pagoda is also located in Vaishali. Nearby Kohlua is

the site of the Buddha's last sermon.

The conference focused on issues relating to women in Buddhism. In attendance were approximately 600 women from 32 countries around the world, including China, the Himalayas, Mongolia, Cambodia, Vietnam, Australia, Turkey, Netherlands, Sweden, France, Germany, and Japan. The conference focused on the status of bhikkuni ordination, support for nuns around the world, the development of monasteries for women in Tibetan lineages, and additional topics relating to aging, gender, and faith.

We journeyed to Venu Vana, the site of the first monastery donated by King Bimbisara; Nalanda University, the world's first Buddhist university; and Vulture Peak. I cannot describe my great joy in approaching the top of Grdhrakuta while hearing the sound of the Odaimoku chanted by a young priest. I encountered several Odaimoku stupas dedicated to various individuals associated with the Peace Pagoda there and the small temple along side of it. From the stupa, it is quite a walk to Vulture Peak, the place where the Lotus Sutra was first preached.

We traveled then to Bodhgaya, a city filled with temples from all different countries and traditions. We had an audience with the 17th Karmapa of the Kagyu lineage. Our primary goal was to visit the Mahabodhi Temple where the Buddha attained enlightenment, so we too could sit under the bodhi tree. This was a place of incredible serenity and peace; yet, thousands were there paying homage to the Buddha.

Our next stop was Varanasi to visit Sarnath and the Dhamekha Stupa. Sarnath is where the Buddha first taught the Four Noble Truths and the Eightfold Path to the five ascetics with whom he had previously practiced. Dhamekha Stupa was erected by King Ashoka to commemorate the first teaching at

Deer Park.

We traveled on to Lumbini and spent several hours simply trying to cross the border into Nepal. It was immediately evident that Nepal was different from India as the air was cleaner and the sky very visible. It was like an awakening. Lumbini is where the Buddha was born. There is an active dig at Maya Devi Temple and photographs were prohibited. The grounds are quite peaceful and the sound of chanting Korean practitioners was quite remarkable there.

From Lumbini we traveled on to Sravasti where the Buddha spent the greater part of his monastic life. Sravasti is the location of Jetavana Monastery, the Anandabodhi Tree and the Angulimala Stupa. Many of the faithful are visible here as scores of visitors come to these sites to pray and chant.

Our last stop was Lucknow to board planes to return to Delhi for our trips home. We had spent a week traveling five to seven hours a day by bus. India is a really beautiful country and there is something very appealing about it. There is also great poverty and suffering and many parts of the country seem unchanged from centuries ago. The presence of the Lotus Sutra was evident, and reinforced for me the rightness of following its teachings. While I was locked into the tour planned for us, I was always aware of the presence of

the Odaimoku at nearly every location on this journey. The interaction with other women following different traditions allowed me to know the truth of the supremacy of the Lotus Sutra. The equality of women in the Lotus Sutra is unquestionable, but this is not the case for all Buddhist practitioners.

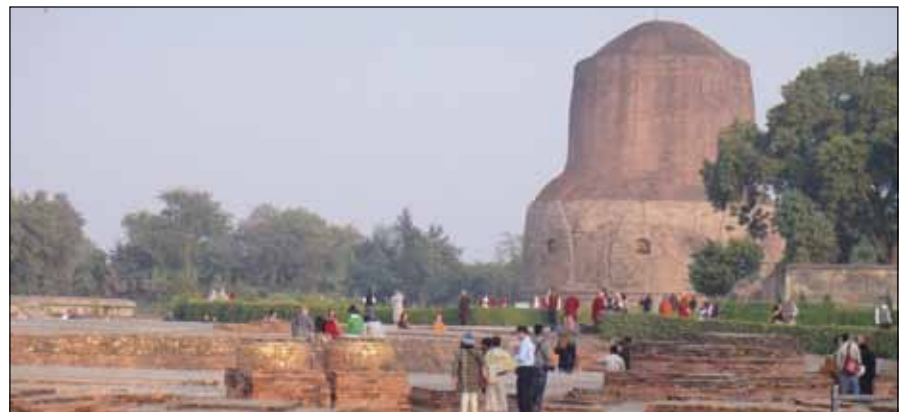
It is said that one either loves India or hates it. Going there was the trip of a lifetime which required a great deal of perseverance and determination, but the result was well worth the effort.



Mt. Grdhrakuta (Vulture Peak) site of preaching of Lotus Sutra



The conference, coldest weather in 44 years!



Dhamekha Stupa

Lumbini Revisited

By Rev. Keiryu Shima

Lumbini has changed greatly. We were surprised to find a magnificent Maya Devi Temple at Lumbini in Nepal when we visited there in January. The temple enshrines a stone sculpture of Lady Maya and baby Buddha which was excavated in 1899 from the south side of the temple by an Indian archaeologist, Mukherjee. It is claimed to be a work of the Gupta Age. The birthplace of Lord Buddha is preserved inside the temple. It replaced a small structure we had visited on our first tour to the sacred places of Lord Buddha in 1988.

We also found a constant stream of visitors, including many young people

to the Lumbini Park where the Maya Devi Temple stands in the center. On our first visit, the area looked very rural and visitors were very few. Desolate, it was.

Entering the Lumbini Park, we crossed a wide moat which did not exist previously. In the Lumbini woods, we found many foreign temples, Southeast Asian and European Buddhist temples along both sides of the long pool of water leading to the Maya Devi Temple.

We offered prayers outside the Maya Devi Temple near the Asoka Pillar, feeling very happy since Lord Buddha's sacred place is now quite alive with many visitors.



Maya Devi Temple in 1988



Maya Devi Temple in 2013

Rev. Kanno Preaches (23)



"The word, "namu" means respectfulness and obeisance."
(Utsubusa-nyobo-dono Gohenji)

"Namu"

When I consulted a dictionary of Buddhism, I found that "namu" is interpreted as "to respect, to entrust, to be obedient, to follow" and lastly, "awe."

"Awe" does not mean fear. When a man feels the Buddha watching over him with the eyes of compassion, he is filled with this awe. This is the state of mind of a person having deep faith.

With these things in mind, we understand "namu" does not simply mean "respect" or "obeisance." It means to rely on without any single piece of doubt. It is as if a newly born baby sucks his mother's breast all dependent on her. This is the behavior of "namu."

So we chant Namu Sakyamuni Buddha, Namu Myo-ho-enge-kyo, Namu Nichiren Shonin. Putting "namu," on each one of the Three Treasures, we are leaving everything to the Three Treasures.

Are we fully reliant on them? Are we not anxious to know how our prayers are answered?

In this very age of demands, let us devote ourselves to "fully reliant" Odaimoku and sutra chanting.

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

My Experiences at "Aragyo"

By Rev. Douglas Shoda Kanai

I am pleased to say that I have completed the Nichiren Shu Dai Arago, 100-day special training, and was able to walk out of "Zuimon": the entrance/exit gate at Nakayama Hokkekyo-ji. From November 1st of last year, all I did was chant (recite Ch. 16 over and over) and do water purification seven times a day (3am, 6am, 9am, 12noon, 3pm, 6pm, 11pm). This winter was especially cold as there were 48 days of zero or minus Celsius temperature taken at 6am (6am was the coldest part of the day). The lowest was -5C or 23F, with the average being around -2C (26F) to -3C (28F). Add in two meals a day consisting of "okayu" (rice porridge) and miso soup which was consumed in less than 30 seconds. Sleep was regulated to only two and a half hours from 12 midnight to 2:30am. The long periods of chanting, the coldness and lack of food and sleep made this ordeal rigorous. Since this was my first 100-day training, the first 35 days was the toughest since this period was dedicated to the purification of

the self. The body and mind has yet to adjust to the rigorous training, thus the amount of endurance at times was unfathomable. Add in language and cultural barriers, and these made my experience that much tougher than what everyone else faced. This type of training may seem like an individual practice, but as I found out early on, one cannot do this training alone. I knew many people, but they were all "senpai" or seniors who have already completed their first 100 days. It took a while to form friendships and create a support network amongst all the first-year ministers. After a couple of weeks, with these friendships, I was able to adjust to the strict lifestyle and continue with my chanting.

After 35 days, visitors were welcome to visit, but only for five minutes. Five minutes in this case is a very short time. In the beginning it was hard to keep to this time as everyone was curious to how I was doing and how I was handling this strict practice. By then my appearance had changed drastically. Besides long hair and a beard, I lost upwards of 14kg, or 30lbs, so my

face was gaunt. I do not have many friends or temple members in Japan like everyone else, so visits from family members and a few close friends made these visits extra special. To see their smiling faces motivated me to try harder and not give up. These visits also reminded me of all the people back home, cheering me on. Though you could not visit in person, your spirit was with me. I believe that your prayers helped me stay healthy, not get hurt and contribute to my successful completion. I thank every one of you.

After finishing the 100-day training, my work was not finished. Next was "kizanshiki" or welcome back celebration. Each minister would leave Dai Arago and go on a tour of various temples to conduct special blessing services in their home district. Water purification is the showcase before the service to display the type of rigorous training completed. Traditionally, one could not return home until it was their turn to conduct the service. Therefore, I will not return to Las Vegas until late March. My "kizanshiki" will be held on Sunday, March 24th. Please stop by to experience what I went through. Several Dai Arago ministers will also assist with the service.

I know this was the toughest, most challenging thing I have done in my life. Besides the punishment I put my body and mind through, I also was able to see how extreme conditions affect others, both good and bad. This surprised me more than anything else. What are you capable of doing when you are hungry, when you are sleepy, when you are cold? The answer may not be to your liking. I am still grappling with this question as I review my experience. It will take some time as I am also trying to recover my health and catch up on much needed rest. In the meantime, I thank you again for all of your support. I could not have successfully completed the 100-day Dai Arago alone.



Rev. Shoda Kanai after walking out of "Zuimon"



Temple member Miki Sato with Revs. Miura and Bassett



Revs. chanting in front of Sato san's butsudan

(Continued from page 1)

Rebuilding the Industry

Temple member Masashi Shirano, a former boxing champ in his youth, is head of the Yamada Fishing Association and working hard to restore the local industry. Every morning at 2 a.m. he gets up and heads out to rebuild and tend the oyster beds. "It might look nice," he said waving his hand towards the sea with neat rows of beds floating on the water, "but most of the beds you see out there are empty. It will be three years (from the tsunami) before we see income again."

Shirano was on his boat when the tsunami struck, and could even feel the earthquake on it. He spent the night there, avoiding and steering away from all the tsunami debris. When he finally got to shore he found his home, right next to the sea wall, had been washed into the mountainside, miraculously intact and spared from the fires that destroyed most of the village. "I found my father hiding in a closet on the second floor, wrapped in a futon. I grabbed him, what dry clothes were left and headed for the evacuation center," he said.

"Speed is the most important thing," he said about the rebuilding effort, "the longer you wait the harder it is." Shirano said it took six months just to clear Yamada Bay of tsunami debris. And then there was a year of rebuilding basic infrastructure since all the packing and processing facilities had been destroyed. "Last year was the hardest as we started with nothing. We

had to do work on our ships because there was no place to work on shore," he said. The fishermen have places to work now but they are mostly makeshift tents of blue plastic with wood stoves for heat.

Labor is also a problem. Older fishermen are getting out rather than starting over, while other people moved away to find temporary jobs. Mr. Shirano said they can overcome the shortage of workers but will have to consolidate. Before the tsunami, Yamada Fishing Association shipped 5,000 tons of oysters a year but he is not sure they can or should recover to the same level. Quality and "branding", not quantity, will be keys to reestablishing the industry, he says, but convincing the other fisherman is not an easy job. As we were leaving Rev. Miura asked "How are you sleeping?" "I only get two or three hours a night at best," Shirano said. "I went to the doctor and got a prescription to help."

Planning the Future

On the top floor of Yamada Machi Town Hall, Village Council Chairman Teruo Kon briefed us on all the tsunami disaster facts: Fires broke out three minutes after the earthquake, the tsunami breached the seawalls at 15:22, 35 minutes after the earthquake. Fires quickly destroyed most of what was left. There were 776 victims, 46.7% of all homes were destroyed. 50% of those will rebuild on higher ground, 30% will go into public housing, 20% are undecided what to do.

There is 26,700 tons of tsunami debris, 60 years worth of work but

concrete debris will be recycled for the new seawalls which will be nine meters high. "A good rebuilding plan takes time," Chairman Kon explained. "It takes three years to do all the necessary surveying and research, five years to plan and ten years to build."

Chairman Kon showed us old maps of damage from the 1896 Meiji-Sanriku earthquake/tsunami and the 1933 Sanriku earthquake/tsunami. The areas of damage back then, when there was no seawall, exactly matched the current ones. "When you read the journals of those times, there is so much to learn from. Unfortunately we neglected history and based all our protection plans from the 1960 Chile tsunami," he explained. "If we had remembered our history, we would have been better prepared. My mission is to make sure our experience is recorded for future generations so that they won't suffer what we have."

The Role of the Temple

On the morning of February 3, the members of Zenkei-ji Temple were busy preparing for Setsubun. A group of wives were busy in the side hall preparing a simple lunch. In the main hall, bags with Ofuda and small gifts for the temple members were lined up in front of the altar. Members squeezed into the main hall and sat talking, hand drums ready for the service to begin. The service started and was similar to any service at a small country temple with chanting, a Kito blessing performed by Rev. Miura and his son Rev. Edo Miura, and a Dharma talk.

After the Dharma talk members set up tables in the main hall for lunch. After lunch everybody cleaned up and got ready for the final event of the day: the Setsubun raffle. Prizes ranging from sake and large slabs of omochi, to clothes, candy and more were lined up in front of the altar and raffled off. Everybody got a prize. Everybody had fun and left with a smile. But something deeper was going on.

Rev. Miura explained, "The worst

thing in these times is being on your own or feeling isolated. That kills. It is important to remember we are all in this together." Whatever was going on in the lives of the Zenkei-ji Temple members, they were all coming together to chant, to take part in running the temple, and to share good times.

There are still tough times ahead for the community. Zenkei-ji Temple could be swept away, literally: there are huge cracks in the hill right outside the small temple kitchen window. "The town hall officials came, took a look and told us to evacuate the temple," Rev. Miura's wife explained cheerfully while endlessly preparing huge meals. "The hillside could give away at any time. Any construction work has to be done manually because the road is too small for a hydraulic excavator, but those guys are all booked up for the next year."

It will be a long haul to full recovery, but after talking with Rev. Miura and the Zenkei-ji Temple members, their spirit of endurance and fellowship are remarkable. In the next 10 to 15 years, Yamada Machi could well be reborn into a vibrant and beautiful community.



Masahi Shirano, head of the Yamada Machi Fishing Association



Yamada Machi Town Council Chairman Teruo Kon with Revs. Eshin Miura, Edo Miura and Bassett

Temple Events

Restoration of Nichiren's Seated Figure

By Prof. Takahiro Akita
Faculty of Buddhist Studies
Rissho University



Nichiren's figure before restoration



Nichiren's figure after restoration

The Institute for Restoration and Conservation of Buddhist Cultural Properties at Rissho University is currently restoring and conserving a statue of Nichiren Shonin. This project is conducted on behalf of the London Nichiren Temple, headed by Rev. Kanto Tsukamoto, where the statue has been enshrined. The actual intention and sculptor of this statue is unknown. However, on the back of its wooden base is an inscription in sumi-ink that this Nichiren statue was repainted by a monk named Masujiro Kamijo during the Meiji Era (September 1868 - July 1912). The inscription also describes restorations of statues of Nicho and Kaizan Shonin, a priest who established a temple. The statue has the standard characteristics of a seated Nichiren Shonin. It also has distinctly original features such as the sleeves flowing out over the side of the base.

The current restoration team found thick layers of paint from the previous restoration. The original delicate features and impression of the sculpture had been distorted by this paint.

The current restoration team conducted several meetings to decide whether this paint should be retained or removed. This added coloration indeed lacks respect to the statue's holy existence, but it also represents the history and path the work has been through. On the other hand, it was clear that eliminating this coloring would bring back the original shape and presence as a Buddhist sculpture.

After much deliberation, and with the permission of the owner, the team decided to remove the coloring from the statue and restore its original delicate but strong impression and shape. Through restoration, restorers could let succeeding stewards of this treasure know its background and understand how to both restore and re-establish its cultural value as a representation of Nichiren Shonin. "Restoration" is our chance to recognize and uncover the value of a sculpture as a cultural and artistic icon.

Lecture by Dr. Shibata for NONA

By Rev. Myokei Caine-Barrett



Ministers listening to Dr. Shibata's lecture

Rev. Dr. Kangen Shibata, chief priest of Honchouji Temple and chief physician at Noshiro Hospital in Akita Prefecture, presented a series of thought-provoking lectures to Nichiren Shu priests from North America during the weekend of February 23-24. The topic, "Gassho toward all eternal life" focused on the spirit of Never-Despising

Bodhisattva, as a principle to sustain terminal care. Various subject areas were covered such as the question of when life begins, issues surrounding transplants, the use of animals for research, and ethical issues regarding death, life support, and near death experience. The Q&A sessions were quite lively and thought-provoking.

Dr. Shibata's presentation included his personal experiences as a physician dealing with diverse issues such as the tsunami and its aftermath; vegetarianism; cloning, and volunteerism. Such experiences illustrated the ability to integrate Buddhism and medicine fully into his life and practice. Dr. Shibata provides an outstanding example of a faith-based life engaged in doing the Buddha's work. His example is instructive for all practitioners wishing to use their lives and their capacity for compassion to do the Buddha's work in the world.



Dr. Shibata on the left of Bishop Kanai with ministers of NONA

Kannon Temple of Nevada

By Bishop Shokai Kanai

Buddha's Birthday Celebration

Buddhism teaches us that everyone is able to become a Buddha. Although we may be far from attaining Buddhahood, we must at least try to be like the Buddha through faith. Process is more important than the result.

On Sunday, April 14 at 10:30 a.m., the temple will hold its annual service to celebrate the birth of the Buddha. We will serve sweet tea in honor of baby Buddha. New born babies will receive a blessing and amulet from Bishop Kanai. We welcome anyone to attend this important Buddhist celebration.

Tentative Date for Moving to the New Kannon Temple

The site of the new Kannon

Temple of Nevada is 1600 East Sahara Avenue, Las Vegas. This is about ten blocks east of the former Sahara Hotel and Casino. At the moment the temple is still in the process of renovation. Until the City of Las Vegas gives us the 'Use Permit for Place of Worship' we cannot move in.

If all goes well, Saturday, March 16, is set for the moving day. We need as many volunteers as possible. Please let us know in advance if you can help.

Homecoming Ceremony for Rev. Shoda

The Homecoming Ceremony for Rev. Douglas Shoda Kanai, who completed the Nichiren Shu Dai-Aragyo, will be held at the new Kannon temple on March 24, at 10:30 a.m. The service will be preceded by suigyo ritual (purification of the body and mind with cold water) at the parking lot behind the temple. Four other priests from Japan, who have just completed Arago, will accompany him to give a special blessing for the new temple and all the members of the congregation.

A potluck luncheon will follow the service. Please bring your favorite dish; it doesn't have to be vegetarian! Thank you very much for your support.

If we do not get the city permit, the ceremony will be held at the current temple. In that case, since space is very limited, the ceremony will be only for invited guests. The Sunday service for the public will be held on the following Sunday, March 31.

Nichiren Mission Of Hawaii

By Rev. Chishin Hirai

Hanamatsuri is the celebration of Sakyamuni Buddha's birthday. As we are part of the Hawaii Buddhist Council (HBC), we will participate in celebrating Buddha's birthday with six other established Buddhist sects: Honpa Hongwanji Mission, Jodo Mission, Higashi Hongwanji, Shingon Mission, Soto Mission, and Tendai Mission.

This year's HBC Hanamatsuri will be held at Honpa

Hongwanji Mission Betsuin (1727 Pali Highway) on Sunday, April 7 at 9:00 a.m. It will be followed by entertainment and refreshments at the adjoining Hongwanji Mission School. Please attend and show your support for our Buddhist community.

A special Kito service and belated New Year's Party will be held on Sunday, March 31 at 11:00 a.m. in our Social Hall. The annual New Year Party which had been scheduled in February has been rescheduled to accommodate the visit of several past kai-kyoshi (overseas ministers) who were previously at our temple. Rev. Gakugyo Matsumoto, who completed his fourth 100-day Arago this year, and Rev. Bungen Izawa (Kaneko) will be among the visiting priests. They will be conducting a special kito service that day. Members and friends from the Wahiawa Nichiren Mission and Honolulu Myohoji are also invited.

From the Fujinkai

By Yoshiko Smallman

We have started 2013 consistently holding two craft classes per month. We are starting new projects to share at our cultural workshop, which will be held on April 27. Our theme for this event will center around Children's Day.

This month, we look forward to seeing the AED that the Fujinkai purchased and donated to our temple membership. We will have another class on CPR/AED soon. Please join us to understand how you can help at a crucial time.

Honolulu Myohoji Setsubun and Kito Service

By Rev. Josho Yamamura

On Sunday, February 3, we held our annual Setsubun and Special Kito Services. We were very fortunate to have Rev. Tetsudo Takasaki of Puunene Nichiren Mission (Maui) perform the Kito blessing. Many people attended and were amazed at the power of the Kito blessing for everyone's good health and happiness for 2013!

Calendar for April - May 2013

Apr. 8 : Hanamatsuri (Buddha's Birthday)

Apr. 15-20 : Nakayama Hokekyoji Senbu-e (1000 Recitations of Lotus Sutra)

Apr. 23-24 : National Conference of Nichiren Shu Office Chiefs

Apr. 27-29 : Ikegami Honmonji Senbu-e (1000 Recitations of Lotus Sutra)

Apr. 28 : The 761st Rikkyo Kaishu-e (761st Anniversary of the Founding of the Order)

May 12 : The 753rd Izu Honan-e (Ceremony honoring the 753rd Anniversary of the Izu Persecution)

By Rev. Kaikei Ochiai

Nichiren Shu News

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