

Nichiren Shu News

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THE HONOULIULI DRUM

By Rev. Chishin Hirai

75 years ago, Pearl Harbor was attacked by the Japanese Navy. Shortly after that, many Japanese Americans were sent to internment camps. The biggest camp in Hawaii was the Honouliuli Confinement Camp on the Island of Oahu. From the great efforts of Mr. Les Goto, a member of our temple, and others from the Japanese Cultural Center of Hawaii (JCCH), Honouliuli was dedicated as a new National Monument in 2015. This was a huge achievement not only for people in Hawaii, but also for the entire United States.

We have many taiko drums at the Nichiren Mission of Hawaii. One of them was donated by Mr. Masao Sakamoto in 1921. Professor Naofumi Annaka and Dr. Naomi Sasaoka of Risho University examined this taiko while here doing academic research. Dr. Annaka found an inscription on the bottom of this taiko: "Prayer at Obon Service, on August 15, 1944, at the Honouliuli Confinement Camp." According to Mr. Goto, this is the first time the name 'Honouliuli' has been found on any item from that time. It makes this taiko the only genuine link to Honouliuli and provides more information about the lives of those confined there. We still do not know who took the taiko from our temple to Honouliuli. We also do not know how it came back to us.

According to inscriptions on the taiko, the minister who used this taiko at the Obon Service in 1944 was Bishop Zenkyo Komagata of the Soto Mission of Hawaii. Why would Bishop Komagata use our taiko in Honouliuli?

Here is my theory: At that time, Bishop Kanryu Mochizuki was the head minister of our temple. Bishop Mochizuki planned to have his installation ceremony on December 14, 1941 so he was busy packing his



The Honouliuli Drum in the Nichiren Mission of Hawaii is a historical tie to the Honouliuli Confinement Camp from World War II. The taiko drum was donated to the mission by Mr. Masao Sakamoto in 1921.

belongings at the Kapapala Nichiren Mission on the Island of Hawaii. However, since the attack on Pearl Harbor was December 7, he and his family were sent first to a temporary internment camp on Sand Island and then later to camps on the U.S. mainland. Mrs. Hisako Sakamoto, a temple member, stayed on as the caretaker of the Mission after it was forced to close during the war. She was the wife of Mr. Masao Sakamoto, who donated the taiko. Since her husband donated it, she would have been able to take the taiko to Bishop Mochizuki on Sand Island since nobody knew how long Bishop Mochizuki would remain there. Mrs. Sakamoto would surely have wanted to help Bishop Mochizuki to lead other people at that camp to our faith with the taiko. Shortly afterwards, Bishop Mochizuki and his family were sent to the U.S. mainland. He could have then asked Bishop Komagata to keep the taiko at Honouliuli since there were strict rules regarding what Bishop Mochizuki could take with him. Bishop

Komagata was never sent to the U.S. mainland and stayed at Honouliuli until the war ended. This theory explains why Bishop Komagata kept the taiko of Nichiren Mission, why he used it at the Obon service and why the taiko was then returned to our temple.

I was eager to use this taiko at the Obon service at our Mission to pray for all the people who had faced hardships at Honouliuli. I also wrote *toba* for them. It was very emotional for me to offer a prayer at this service. Since we know about the Obon Service at the Honouliuli Confinement Camp on August 15, 1944, I was also eager to have an Obon Service there on the same day, August 15 of this year, to offer prayers to those who had suffered there. I asked Ms. Carole Hayashino, President of the JCCH, for permission to hold this service when she came to our Mission to see the taiko. Two weeks later, she made arrangements for us to hold the service there. My wish came true!

The site of the Honouliuli Confinement Camp is in a gulch at the bottom

of a steep valley, surrounded by tall hills. I was totally horrified to imagine how the internees had lived there with so much uncertainty about the future. Even in those bleak surroundings, it was a wonderful service on Aug. 15th. I was overwhelmed with tears, but was quite sure that all the spirits of the internees gathered there, listened to the sound of the taiko and accepted with great joy the offering of our prayers.

2018 will be the 75th Anniversary of the Establishment of Honouliuli. I believe that all the spirits of the deceased want us to pray for them again. That was why the taiko was discovered now. Our temple should stand close to those people and serve them. This is our duty for which we should be proud.

As you know, we are making many plans for 2021, the 800th Anniversary of the birth of our founder, Nichiren Shonin. Since this taiko was donated in 1921, I believe the donation was to commemorate the 700th Anniversary of our founder's birth. This leads to another understanding for why this taiko was discovered now. It appeared because of both the 75th Anniversary of Honouliuli and the 800th Anniversary of our founder's birth!

The internees at Honouliuli endured many hardships. That is why we enjoy our freedom and peace today. It is quite natural for me to offer our prayers and gratitude for those who faced difficulties there. We should tell people what happened at Honouliuli. We should tell people in the future not to make the same mistake again. That is why we held the service there. If we don't reflect sincerely on the sad parts of our history, there could be internees again and those internees could be us. Honouliuli is not just ruins from the past. It is very easy to return to the site of that camp again and use its tragic story to create a better world. The switch to restart is right here in our minds.



The "ho-no-u-ri-u-ri" inscription in katakana can be seen on the right side of this picture.



Bishop Komagata's grandson talking with attendees after the Obon Service.



Bishop Komagata's great-grandson reads a poem written at the Honouliuli internment camp.



Another view of the drum showing the signature of Bishop Zekyo Komagata.

Journey to the Buddha

By Rev. Shingyo Imai

We often begin our daily prayer, saying, “Adoration to the Buddha...” In the Lotus Sutra Chapter 16, the Buddha says, “(When people) adore me, admire me, become devout, upright and gentle, and with to see me... I reappear...” Yes, we always adore the Buddha, and he is also always thinking of us, according to the last part of Chapter 16. Our adoration for him gets stronger day by day, which means that we want to get closer and someday attain the enlightenment of the Buddha.

Starting with this issue of the Nichiren Shu News, I would like to share the journey to the Buddha together with you by tracing the Lotus Sutra back to Shakyamuni Buddha through studying the biography of Kumarajiva, who translated the sutra from Sanskrit into Chinese.

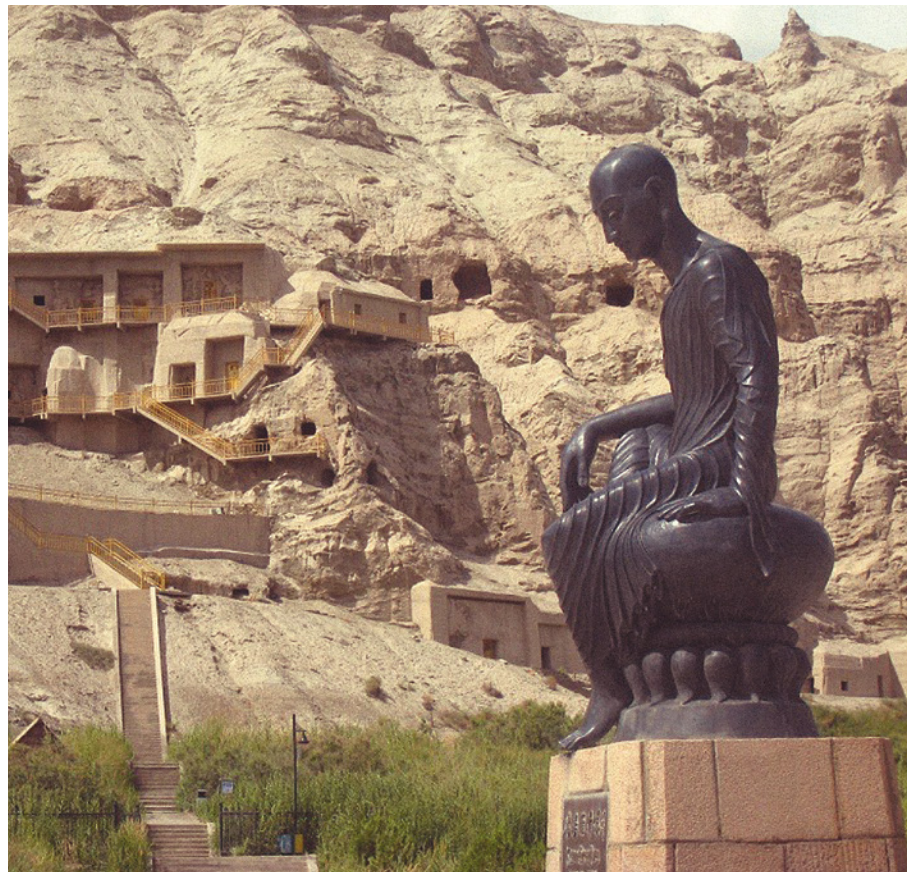
It is said that Kumarajiva was a Mahayana monk who belonged to the Middle Way School founded by Nagarjuna. Later in his life, Kumarajiva was forced to leave the School and return to China as a layman. If this is true, he must have been influenced by Nagarjuna. This provides some clues for why Kumarajiva modified a part of the doctrine in Chapter 2 of the

Lotus Sutra. Many Buddhist scholars have wondered why he did this, and some have even found fault with him for doing so.

There must have been a reason, and it was the right reason. I am sure that his modification was an improvement of the supreme Buddhist doctrine. It happened because Shakyamuni Buddha appeared in this world. Shakyamuni Buddha left his Dharma for us, and Nagarjuna was inspired by the Dharma and founded the Middle Way School. Kumarajiva was influenced by the teachings of the Middle Way and modified the “Five What Method” to the “Ten Suchnesses.”

Kumarajiva also changed the order of chapters in the Lotus Sutra. The present Chapter 22, “Transmission” used to be the last chapter of the Sanskrit version of the sutra. However, Kumarajiva moved the chapter to the 21st position. Since Chapter 12 was not separated from Chapter 11 yet, there were only 27 chapters in the sutra in those days. There must have been a reason for this also. Wouldn’t it be interesting to know the reason?

We will begin our journey to the Buddha by studying how Kumarajiva translated the Lotus Sutra. I would first like to share with you a book recently



Statue of Kumarajiva in Urumqi in China's Xinjiang Province. His translation of the Lotus Sutra from Sanskrit to Chinese in 406 CE serves as the foundation of our modern practice.

written by Prof. Kaishuku Mochizuki, a priest of Hinosawabo Temple in Minobu. It is called, “Biography of Kumarajiva Sanzohoshi – in the result of my study (私本 鳩摩羅什三藏伝),” and was published by Nichiren-shu

Shinbunsha, Japan. Rev. Mochizuki has a deep understanding of Buddhist history in China and, of course, the Lotus Sutra. In the next few issues, I would like to introduce his book to you by translating it.

Buddhism Q&A (7)

By Rev. Gyokai Sekido, Ph.D.

Igeta and Tachibana, Symbols of Nichiren Shu

The emblem of Nichiren Shu is designed from the name of Nichiren Shonin depicting the sun and the Lotus Flower. However, the well-known Igeta and Tachibana are another symbol representing Nichiren Shu.

Igeta is the frame of a well. Before there were modern water systems, wells were used throughout Japan. The frame was made of four pieces of wood laid out in a square, in the shape of the Chinese



An elegant carving of the Igeta and Tachibana crest, the symbol of the Nichiren Shu order as seen on the Zenkokuji Temple door in Kagurazaka.

character “井” meaning “well.” It was placed over the mouth of the well.

Tachibana is a type of wild orange, an evergreen citrus. Its leaf and flower are used as a design for many family crests in Japan. It is said that the symbol of Nichiren Shu was adopted from the family crest of Lord Ii, a famous samurai lord in the 16th century CE.

There are stories that Nichiren Shonin was distantly related to the Ii family, but there is no proof of this. However, during the Edo Period, the Ii family were devoted followers of Nichiren Shonin’s teachings. This was why Nichiren Shu chose to use the Ii family crest as their symbol.

Another detail of the Tachibana is that it has two variations: one with a single trunk and another with a triple trunk. This is likely just a difference of style, since the reason for it is not known.

We welcome readers’ questions about Buddhism and Nichiren Shonin. Please send us your questions by e-mail to editor-nichirensnunews@nichiren.or.jp or contact us through your local temple.

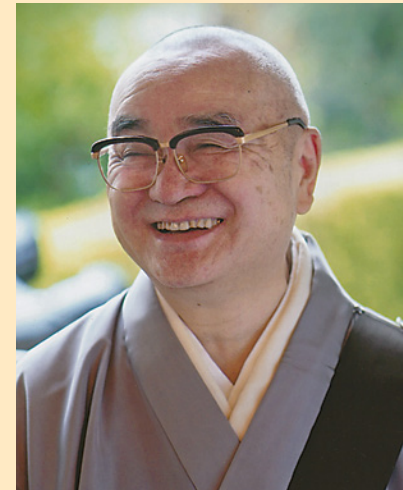


Happi coats with the Igeta and Tachibana crest are worn with pride in a Mando Parade.

REVEREND KANNO PREACHES (49)

“One’s mind is inconsistent. It is easily dyed, either good or bad.”

—Response to Lord Nishiyama, Nishiyama-dono Gohenji, Nichiren Shonin’s letter written at Minobu in 1276



“Inconsistent Mind”

Far back in the Kamakura Period, the Age of Wars, Nichiren Shonin wrote in a letter to his disciple, “be fully aware of the fact that one’s mind is very likely to be imbued with good or bad by its relationships with others.”

Today, we live in a lawless information-oriented society. We are flooded with all sorts of information. In our personal relationships, computers, smartphones, Internet, and other means of communication bring about worries.

Besides, since information brought to us is anonymous, anything can happen. The Buddha taught with regret, “information might harm not only others but also those who are spreading it.”

Under such circumstances, I feel anew the difficulty in keeping our faith in the Lotus Sutra and the teaching of the Odaimoku. Let us be strong in our faith.

Nichiren Shonin writes in his letter to Lord Nishiyama, “since snow is extremely white, the attempt to dye it fails. Since *urushi*, Japanese lacquer, is extremely black, it can never be dyed white.”

Will you keep your faith strong as if it were snow or *urushi*?

Rev. Nissho Kanno, Bishop of Ikegami Honmonji Temple, Tokyo

A JOURNEY TO HONOR MY FATHER: IN, EN, ON, AND HIGAN

By Yoshiko Smallman

On May 18, 2014, my father, Joyo Ogawa, passed away at the age of 79 in Honolulu, Hawaii after a valiant fight with stomach cancer. He was born on July 28, 1936 in Gifu Prefecture, Japan.

Among the writings he left for me is a sermon describing the Buddhist concepts of *in*, *en*, *on*, and *higan*. *In* is the cause we create with our actions, *en* are the relationships that connect us, *on* is the gratitude we feel for those who have affected our lives, and *higan* is our journey to find the optimal world of enlightenment even within our daily lives.

On July 20, 2017, I started a personal pilgrimage (*in*) from California to honor my father. During this journey, I was finally able to understand a little of the message he had left us. I began by paying homage to him in Honolulu, Hawaii where he had been invited to head the Nichiren Mission of Hawaii in 1989. Some of his ashes are interred in the Eternal Peace Tower (columbarium) constructed under his leadership when the temple was rebuilt in 2002.

For many years, on most Saturdays my mother prepared flowers for the memorial. When she moved back to California following my father's passing, I tried to follow suit by cleaning the memorial, making bouquets of fresh tropical flowers and offering incense until I, too, moved back to California. Even now, whenever I go to Honolulu, I go to pay my respects, offering incense and making my tropical flower bouquets.

After leaving Hawaii, I headed to Japan and offered incense and flowers to others dear to me in Tokyo. From there, I made a lone journey to Minobu. I was a little hesitant since it was the first time to go there by myself. On the other visits to Minobu I was always with my father.

The last time I went was also with my father, only it was with his ashes. His wish was to be interred at Mt. Minobu. He led in the funding and construction of the Memorial for Overseas



Ms. Smallman, right, making new friends at the Kakurinbo *shukubo* at Minobusan.

Ministers there. He told me that he felt the duty for its creation as his predecessor, Rev. Yohaku Arakawa, had told him that, when the time came, his only wish was to be buried on Mt. Minobu where his journey had begun, to be with Nichiren Shonin. I believe that my father felt the same. The memorial was completed on April 26, 1994. Rev. Yohaku Arakawa, Rev. Ichiken Yanoura, Rev. Kanshu Ikuta, Rev. Myoyo Mizuno, and my father are now interred there. I offered as many tropical flowers as I could find as well as incense and felt the calm of peace of the sacred mountains.

In Minobu, I stayed in a *shukubo*, small inn, called Kakurinbo. These inns were originally intended to shelter priests and pilgrims who travelled from afar. I had never stayed in a *shukubo* before and was



The Memorial for Overseas Propagation Ministers at Mt. Minobu.

both nervous and excited. I was graciously welcomed by Mrs. Junko Higuchi, the wife of the temple head priest and the manager of the *shukubo*. Kakurinbo is about a ten minute walk from Kuonji, the head temple of Nichiren Shu, so I trekked up the mountain several times during my stay.

Another wonderful experience happened during my walk to the shopping street (*en*). One shop had different Buddhist items, including incense. My only purchase in Minobu was that incense. I usually like to limit buying knick-knacks, but the smell was really special. Later, I returned to the same shop to confirm directions back to the *shukubo*. I began chatting with the owner of the shop and the designer of some of the incense fragrances. She also happened to have visited the Hawaii Mission in Honolulu when my father was there! Another "WOW" experience!

The best part of my stay was meeting other Nichiren followers. I usually hate and avoid eating alone in public, but the feeling at Kakurinbo was very comfortable, and the other guests were friendly. We went together to the 5:30 a.m. service, enjoyed eating together and became fast friends. There was a man from Spain, a lady from Brazil, her son from Switzerland, and a man and his son from the U.K. On the day I left Kakurinbo, as I spoke with a young

lady who was working there, we realized that we had met in Hawaii during a yearly visit by Minobu High School students to the Hawaii Mission several years ago. What a small world (*en*)!

The last stop on my pilgrimage was Gifu, where my father was born. Again, I offered incense and flowers to the Ogawa family grave. It was harder to find tropical flowers but I eventually found a few vanda orchids to add to my bundle. This was where my father started his mission to become an overseas minister. He and others in the 1940s endured air raids, fires, bombings, hunger, and other hardships, but in his stories he mainly recalled being a naughty but happy boy and playing baseball with his childhood friends. In the war, they had little food, and once his uncle gave them *koi* to eat. Can you imagine! We are so blessed to have bountiful food to eat. At the time though, he was so grateful for the fish. Now, I understand why he felt so compelled to lovingly nurture and protect the *koi* in the pond at the Hawaii Mission.

I felt a wonderful sense of relief that I could pay homage to the person whom I most respected and felt gratitude towards (*on*). In a small way, I started to understand the importance he placed on *in*, *on*, *en*, and *higan*. He never wanted anything for himself. Now, I try to follow his example, and carry on his spirit in my own way and in myself. I was able to have many moments of *higan*. Each day of trying to benefit society with my own *higan*, even when it is just a smile to someone, is my way of planting good seeds.



Morning services at Kuonji Temple.

2017 Kokusai Fukyoshi Conference

By Rev. Shinkyō Warner

From June 28-30, 26 *Kokusai Fukyoshi*, overseas ministers from around the world, came together at Nichiren Shu Headquarters in Tokyo. We meet annually to renew our friendships, inform each other about our efforts to spread the Wonderful Dharma and make use of opportunities to learn more about our practice.

This year we heard from Rev. Kyoshun Kageyama of Shakaji Temple about the connections between the increasingly popular practice of mindfulness meditation and the Nichiren Shu practice of *Shodaigyo*, chanting *Odaimoku*, the sacred title of the Lotus Sutra. We learned that the modern practice of mindfulness began in the 19th Century with the Yoga teachings of Sri Ramakrishna, continuing through Mahatma Gandhi, the Dalai Lama and Jon Kabat-Zinn to the present day. Where mindfulness is presented as a way of coping with the stress of the modern world, *Odaimoku* chanting transforms our everyday experience into a religious

experience. We learn to convert the harmful aspects of our personalities and bring out the beneficial aspects. Our emotions become stable, and the path to enlightenment becomes clear.

This led into the major part of the conference, devoted to the practice of funeral ceremonies in Nichiren Shu. To begin, ministers from four major parts of the world, Hawaii, North America, South-east Asia and Europe, discussed the cultural context of the funerals they hold for their temple members. We then received lectures from Rev. Eichi Terao, Professor Risho University, and Rev. Shoshi Mihara, General

Manager, Nichiren Shu Modern Religious Research Institute, on their research into the historical background of Nichiren Shu funerals. We also had opportunities to work with Revs. Kanjo Kobayashi, Shion-Kessha, Rev. Kosho Ohara, Koyoji Temple, and Rev. Giho Takahashi, Myoryuji Temple, three *Shomyoshi*, experts in ceremonial practice, to refine our ability to perform funeral ceremonies according to the traditions of Nichiren Shu.

Learning this background from Revs. Terao and Mihara was particularly important. We found that as ministers, we should not begin to prepare for a funeral when we learn that someone has passed away. Our preparations begin when we meet someone for the first time. While

it is true that a funeral ceremony helps the family and friends of the deceased with the grief that comes from losing a loved one, this is not the true purpose of a funeral ceremony.

The true purpose lies in the concept of *Indo*: leading others to enlightenment with the teaching of the Lotus Sutra. While it is obvious that as ministers we practice *Indo* with our living temple members, it is not always clear that funeral and memorial ceremonies are how we practice *Indo* with the deceased. It may seem that with the end of their bodily existence, we can no longer lead them to become Buddhas. However this is precisely why we hold memorial services for the deceased for years after they pass away, just as we continue to teach our living members about the Lotus Sutra and Shakyamuni Buddha's promise that all people who listen to this Sutra become Buddhas.

Once again this year, we all left Japan to reunite with our congregations, better prepared to share with them the traditions of Nichiren Shu, and to continue to realize the wish of our founder that the Wonderful Dharma of the Lotus Sutra spread throughout the world.



TEMPLE EVENTS

San Jose Myokakuji Betsuin Rev. Shinko Matsuda

Okagesama

In Japanese, there is a convenient way to reply to a greeting. When asked, "How are you?," the reply can be "Okagesamade, genki desu." *Genki desu* means I'm fine. *Okagesama* literally means, "under your shade." It is an expression of gratitude for the other person's kindness. Therefore, when translated it means, "I am fine under the shade of your umbrella that protects me. Thank you."

Okagesama is an expression of gratitude not only to the person who greets you, but also to all living beings who have done you favors. It has a broader and deeper meaning which expresses our gratitude to all living beings.

Nichiren Shonin always expressed gratitude to all living beings, to his parents, to the ruler of his country, and to the three treasures. He stressed the importance of repaying these debts of gratitude. Among these four, he placed special emphasis on the debt owed to the three treasures, without which one cannot attain Buddhahood.

He says in a letter to Sennichi Ama Gozen, "Now I, Nichiren, was born a human being, something difficult to

achieve, and I have encountered the Buddha's teachings, which are but rarely to be met with. Moreover, among all the teachings of the Buddha, I was able to meet the Lotus Sutra. When I stop to consider my good fortune, I realize that I am indebted to my parents, indebted to the ruler, and indebted to all living beings."

Las Vegas Kannon Temple Rev. Shokai Kanai

New Building Campaign

Four years have passed since our current temple building opened in March 2013. Since then, there have been times when the prayer hall was packed and the parking lot was full, forcing people to use other parking nearby.

In conjunction with the 800th anniversary of Nichiren Shonin's birth in 2021, we are planning to build a new temple for our growing Sangha to continue flourishing in Las Vegas. The planned new temple will be able to accommodate 100 people in the main service hall. It will



also include an ossuary, water purification ceremony area, office, kitchen, social hall, classrooms, and lodging for visitors who wish to practice day and night.

We have already accumulated over \$110,000 in donations. Our goal is to raise an additional \$3,000,000 within the next five years for this new project. We are planning to find a new location within the next three years and then build the new temple in four or five years.

We hope that you will be able to support us in this New Building Campaign. Your name will be written in *sumi*, black calligraphy ink, on a plaque and will be kept in the building honoring your donation. Please send donations to 1600 E. Sahara Ave., Las Vegas, NV 89104, U.S.A. along with requested prayers or ancestors' names. We will include these in prayers at the temple for 100 days.

Your support would enable us to create a place where everyone from around the world is welcome when they come to Las Vegas. We thank you for your past, present and future generosity!

Nichiren Mission of Hawaii Carol Nagano, Treasurer

Fujinkai News

Our lunch get-together with the Haddasah ladies in July was extremely successful. In an informal setting in our social hall, we learned a little about their religion and they learned a little about ours. More importantly, it launched a desire for



more activities together, leading to an invitation to participate in their craft fair. We along with all our temple members were also invited to attend their service on November 10 at the Temple Emanu-El. I attended the Yom Kippur service on September 29 and was impressed. It was very different in many ways, but their bottom line is the same as what Buddhism preaches; peace and respect for others. Understanding and accepting differences and building on shared values are critical to attaining world peace. This is a great opportunity to go beyond our comfort zones.

November is a busy month for the Fujinkai. On November 18, we were at the Mayor's Fair at the Blaisdell Center, selling quilt blankets, scrubbies, greeting cards, trivets, neck pillows, clothes pin bags, and other items, all handmade by the Fujinkai members. On November 19, we were invited to participate in the Sisterhood of Temple Emanu-El's Holiday Craft Fair on the grounds of their Temple. Many came to support us and the other vendors. It was a great opportunity to start our holiday shopping!

HONOLULU MYOHOJI PUBLISHES FIVE NEW BOOKLETS

The Reality of Myohoji

By Rev. Josho Yamamura

Translated by Dean Makinodan

Published to commemorate the 85th anniversary of the founding of the Honolulu Myohoji Temple, this collection of insightful writings by the Head Minister, Rev. Josho Yamamura, provides gems of wisdom for a deeper understanding of the relevant message of Nichiren Buddhism for today's times.

The Lotus Sutra

through the Seven Parables

Compiled by

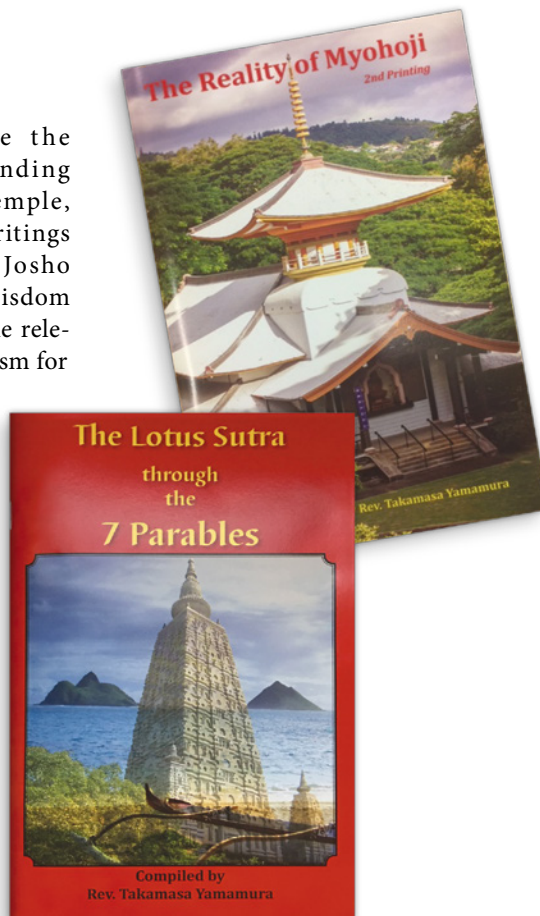
Rev. Josho Yamamura

and Dan Liu

Translated by

Dean Makinodan

A succinct and easy-to-understand introduction into the magnificent universe of truth that resides within the Lotus Sutra. Through a creative cartoon rendition of the Seven Parables, the reader is introduced to central ideas of the Sutra.



Fulfillment

By Rev. Teinyo Kunugi

Compiled by Rev. Josho Yamamura and Dan Liu

Translated by Dean Makinodan

Rev. Kunugi shows us that a life of fulfillment is grounded in the recognition of and appreciation of the blessing of having been born into this world. There is also a detailed explanation of fundamental mental attitudes to reinforce our life of faith and lead us to a life of fulfillment.

The Path to True Happiness

By Rev. Teinyo Kunugi

Compiled by Rev. Josho Yamamura and Dan Liu

Translated by Dean Makinodan

What is true happiness in the face of the challenges of modern life? Rev. Kunugi provides us with insights to live happily and to develop true faith. That faith is based on a proper understanding of the True State of all things, the centrality of the Eternal Buddha, and the great power of the Odaimoku and recitations of the Sutra.

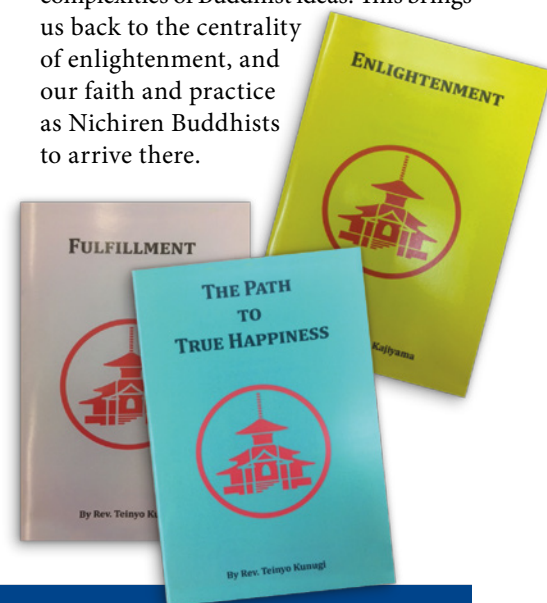
Enlightenment

By Rev. Kancho Kajiyama

Compiled by Rev. Josho Yamamura and Dan Liu

Translated by Dean Makinodan

This brings together many themes of our faith, from the origins of Buddhism to our faith in the Odaimoku. In a search for deeper understanding, we sometimes lose sight of our goal as we unravel the complexities of Buddhist ideas. This brings us back to the centrality of enlightenment, and our faith and practice as Nichiren Buddhists to arrive there.



Calendar for December 2017–January 2018

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

DEC 31 New Year's Eve Service; Bell Ringing Ceremony held throughout Japan.

JAN 1 Memorial Service for Nichiji Shonin, one of the six main disciples of Nichiren Shonin.

JAN 13 Minobusan Opening Ceremony for the New Year at Kuonji Temple

JAN 21 Memorial Service for Nichiro Shonin, one of the six main disciples of Nichiren Shonin

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