

# Nichiren Shu News

Published by the Nichiren Shu Headquarters & Kaigai Fukyo Koenkai

No. 157

December 1, 2006

1

## New Chief Abbot Enters Minobusan

The new Chief Abbot Nisso Uchino entered Minobusan and reported his assumption of the chief abbotship of the head temple of the Nichiren Shu to the Buddha Sakyamuni, Nichiren Shonin, the Founder, and the Three Treasures of Buddhism on October 3. The ceremony was attended by some 3,000 priests and lay devotees.

The parade of the new Chief Abbot, who rode in a specially prepared traditional palanquin, started from the Somon Gate at 10 a.m., proceeded through the temple town, passed through the Sammon Gate, and climbed the Onna Zaka (slope for women) before reaching the Great Entrance of the temple.



At the inauguration ceremony, which took place in the afternoon, the new Chief Abbot Uchino vowed that he would do his best to make Minobusan, a holy place, more familiar to devotees.

Born in 1926, the new Chief Abbot graduated from the Rissho University, served as the head priest of the Shimizu-bo Temple, Minobusan Branch Temple, and the Zuirinji Tem-

ple in Tokyo, and succeeded Rev. Nichiko Fujii, who passed away on September 21, as the 92nd Chief Abbot of Minobusan.



## OESHIKI

On October 12, the eve of the 725th anniversary of Nichiren Shonin, about 300,000 people visited the Ikegami Hommonji Temple. About 100 mando (votive lanterns) were carried up to the Main Hall of the temple this year.

**ARAGYO** One hundred eighty-two priests started the annual 100-day Aragyō ascetic practice at the Nakaya-

ma Hokekyo-ji Temple, Chiba, on November 1. The practice is to wind up on February 10.



## 16 Hawaii Devotees Visit Japan

A delegation of 16 devotees from Hawaii led by Rev. Chishin Hirai made a pilgrimage to Japan from October 26 to November 3. Upon arrival in Japan, they first visited the Myokenji Temple in Kyoto on October 28. The temple was founded in 1321 by Nichizo Shonin (1269–1342), the youngest disciple of Nichiren Shonin.

They visited Minobusan on October 30 and attended the “unveiling” ceremony in the Main Hall. Then they visited the Gobyosho mausoleum. After attending the morning service on the following day, they left Minobusan for Tokyo to visit the Ikegami Hommonji Temple.

On November 3, the final day of

their pilgrimage, they visited the Nakayama Hokekyo-ji Temple and inspected the writings of Nichiren Shonin preserved in the Shogyo-den Hall. These writings include the “Rissho Ankoku Ron (Treatise on Spreading Peace Throughout the Country by Establishing the True Dharma),” which is designated as a National Treasure.

Then they visited the Sogen-ji Temple, Mobara, and attended the “unveiling” ceremony before leaving Japan from Nariata.

The group from Hawaii included Mrs. Sachiko Aoki, 87, the oldest member of the group. “I visited Minobusan with my daughter in 2002 on the occasion of the 750th anniversary of the “Proclamation.” I am very happy to have joined this pilgrimage with my daughter and grandchild.”



Sermon at the Main Hall of Minobusan



Visit to Gobyosho (the mausoleum of Nichiren Shonin)



Devotees and families of the priests send off the priests entering the Aragyō-practice compound



The 182 priests gather in the Main Hall of the Hokekyo-ji Temple to hold a special service before entering the Aragyō-practice compound

## Events

### October–November

- Oct. 1: Robe-changing ceremony at the Founder's Hall, Minobusan
- Oct. 3: Ceremony to mark the assumption of Rev. Nisso Uchino as the 92nd Head Priest of Minobusan, at Minobusan
- Oct. 5: Services to mark Nichiren Shonin's exile to Sado
- Oct. 11–13: O-eshiki
- Oct. 12: Mando parade at Minobusan, Ikegami Hommonji
- Oct. 13: Nichiren Shonin's 725th anniversary services were held throughout the country. Members of the Portland Nichiren Buddhist Temple joined the mando parade at Ikegami.
- Oct. 27: Attestation ceremony of new head priests at Minobusan
- Oct. 29: 90th anniversary of the Seattle Nichiren Buddhist Temple
- Nov. 1: One hundred eighty-two priests began 100-day Aragyō ascetic practice at the Nakayama Hokekyo-ji Temple. The practice ends on February 10.
- Nov. 3: The Shogyo-den Hall of the Nakayama Hokekyo-ji opened its door for ventilation and public viewing. The Hall preserves many of Nichiren Shonin's original writings, including the “Rissho Ankoku Ron” and the “Kanjin Honzon Sho,” both of which are designated as national treasures.
- Nov. 5: Seventh Anniversary of the Dragon Palace Temple, Nagpur, India. The members of the Nichiren Shu International Buddhist Friendship Association headed by Rev. Kanshin Mochida officiated a commemorative ceremony attended by some 50,000 local people.
- Nov. 11: Services to mark Komatsubara Persecution.

by Rev. Tsuoh Yokoi

# KAIKYOGE (Verse for Opening the Sutra)

By Rev. Kanshin Mochida

Before we chant the Lotus Sutra, we read the verse called "Kaikyoge." Kaikyoge is meant to prepare us for chanting sutras in order to concentrate on the Buddha's teachings. This tradition originated in China and is seen widely among East Asian Buddhist societies.

The Nichiren Buddhist version of Kaikyoge, reflecting the teachings of the Lotus Sutra and Nichiren Shonin, is a little different from the standard. In this article we examine the meanings of our Kaikyoge by each paragraph, using the English translation composed by our pioneering overseas ministers such as the late Rev. Senchu Murano.

**(1) The most profound and wonderful teaching is presented in this sutra. This sutra is difficult to meet even once in thousands and millions of aeons. Now we have been able to see, hear, receive and keep this sutra. May we understand the most excellent teaching of the Tathagata (Buddha).**

Only this first paragraph, consisting of the famous four lines, is the original Kaikyoge commonly read in Buddhist rituals in China, Korea and Japan. Its origin is uncertain, though Hui-yuan of Lushan (334-416) in southeast China might be its author according to one opinion. Historically the Kaikyoge is seen in the preface of the Chinese version of the Flower Garland Sutra translated by Shih-ch'a-nan-t'o. This translation was made by the order of Empress Wu (623-705), who was the only ruling empress in Chi-

nese history and a devoted Buddhist. Many Chinese denominations are of the opinion that she was the one who composed the Kaikyoge.

Even in this paragraph, a different word is used in the Nichiren Buddhist version. In the fourth line, the word "the most excellent (daiichi)" is used as an adjective. In the standard version, the adjective is "true (shinjitsu)." It reminds us that the Lotus Sutra is said to be "the king of all sutras."

**(2) The most excellent teaching of the Great Vehicle is very difficult for us to understand. We shall be able to approach enlightenment when we see, hear, or touch this sutra. Expounded is the Buddha's truth. Expounding is the Buddha's essence. The letters composing this sutra are the Buddha's manifestation. Just as perfume is caught by something put nearby, so shall we richly benefit by this sutra, even when we are not aware of the benefit because infinite merits are accumulated in this sutra.**

The second and third paragraphs were made by the Nichiren Buddhist priests in the Edo Era based on the writings of T'ien-t'ai (Tendai) and Nichiren Shonin. The expressions of the English translation are a little mild. Maybe the translators considered those who were newly trying to study Nichiren Buddhism in the Western culture.

First of all, to meet the excellent vehicle, namely the Lotus Sutra, is described as more than difficult. According to the original, it is impossible even to think about it at all, so we have to actually see, hear or touch it through our bodies. Why is that?



**OKAZEIRE** The Shogyo-den Hall of the Nakayama Hokekyo-ji Temple was open to the public on November 3 on the occasion of the annual Okazeire (ventilation). Many of Nichiren Shonin's writings, including the "Rissho Ankokuron (Treatise on Spreading Peace Throughout the Country by Establishing the True Dharma)," which is designated as a National Treasure, are kept in this treasure house.

It is because He who expounds the Lotus Sutra is the Eternal Buddha (Sambhogakaya), what is expounded in it is the truth of the universe (Dharmakaya), and the letters of the sutra are the flesh and blood of the Buddha Himself (Nirmanakaya). Chapter II of the Lotus Sutra says, "Only the Buddhas attained the reality of all things," and such a state of enlightenment is mentioned in the paragraph.

And it is not only our intention to approach such a state of enlightenment, but because of the universal and supernatural power of the Buddha, we are naturally bestowed the merits of approaching there through the Lotus Sutra.

**(3) Anyone can expiate his sin, do good deeds, and attain Buddhahood by the merits of this sutra. It does not matter whether he is wise or not, or whether he believes the sutra or rejects it. This sutra is the most wonderful and most excellent taught by the Buddhas of the past, present, and future. May we meet and receive it, birth after birth, world after world.**

In the third paragraph, the fundamental characteristics of the Lotus Sutra are simply described. Kaikyoge notes "whether he is wise or not, or whether he believes the sutra or rejects it." Irrespective of the different capacities of people, and irrespective of their various deeds, the Lotus Sutra is always open. It is open to infinity.

One of the themes of the sutra is to manifest the universality of Buddhahood, so even rejection means the connection that cannot be erased as the existence of the Buddha is universal even to hell, the state of suffering.

Moreover, Kaikyoge mentions that the teaching of the Lotus Sutra is everlasting through the past, present and future as the concentration of the limitless merits of Buddhas. Thus, it cannot be fixed within time. It transcends our personal lives. We, human beings, are just some particles of the existence called life. Then Kaikyoge concludes with our prayer for upholding the sutra beyond our individuality, noting "birth after birth, world after world" in order for us to prepare to touch the eternity afterward.

## The Legend of Nichiren (24)

By Rev. Gyokai Sekido, Ph. D.

### Entering Minobusan

In Sado Nichiren Shonin wrote important treatises and drew the Honzon (principal object of worship) for the first time. He left Sado on the 13th day of the third month, 1274, and arrived at Kamakura on the 26th day of the same month. He was interviewed by the leading figures of the shogunate on the 8th day of the 4th month. They asked his opinion about the Mongol invasion. Nichiren emphasized the importance of faith in the Lotus Sutra, but his opinion was not accepted by the key members of the shogunate, who were interested only in the Mongol attack. Having given up trying to convert the military government, Nichiren Shonin left Kamakura on the 12th day of the fifth month, arriving at Minobusan, which was the domain of Lord Hakii Sanenaga, on the 17th of the same month. It has been said that when Nichiren met the leading figures of the shogunate on the eighth day of the fourth month they asked him to suspend excessive propagation activities in exchange for a vast domain and a temple.

Nichiren Shonin left Kamakura on the 12th day of the 5th month and spent the night at Sakawa (present



Rev.  
Gyokai Sekido

Odawara City). He arrived at Takenoshita (the western foot of the Ashigara Pass) on the 13th, at Kurumagashii (Numazu City) on the 14th, and at Omiya (Fujinomiya City) in Fuji on the 15th.

He went from Utsubusa (Fuji-gun, Shizuoka Prefecture) into Nambu (Yamanashi Prefecture) on the 16th. He arrived at Aimata, the entrance of Minobusan, on the 17th day, at long last, and went into the hermitage on Minobusan on the 17th of the 6th month. It is said in a legend that he walked through a large area from Yamanashi Prefecture to Nagano Prefecture in one month preaching the Lotus Sutra.

A famous mountain ascetic called Zenchi was at Komuro (Masuho-cho, Yamanashi Prefecture) near Minobusan. When Nichiren Shonin together with Nikko and Niko (two of the Six Senior Disciples of Nichiren) were sitting on a stone on the way to Komuro chanting the Lotus Sutra, Zenchi appeared and began a dispute against Nichiren. Zenchi was soon defeated, and he became a disciple of Nichiren

Shonin. He founded the Myohoji Temple of Komuro. In those days the rice fields of Komuro had many leeches. Because the leeches stuck to the limbs and sucked blood, the women who planted the seedlings and the farmers who tilled the rice fields were in trouble. Nichiren Shonin, who heard about, it recited the Lotus Sutra beside the rice fields. The leeches at Komuro are said to have stopped sucking blood and they had the shape of the star on their head.

Nichiren and his disciples followed a refreshing mountain path, and arrived at Isawa (Isawa City). They advanced in the direction of a lamplight at the riverside to seek shelter because it suddenly began to rain. Then, a thin old man met them. He was Ukai (the fisherman who caught fish using a cormorant). He said to Nichiren Shonin, "I am the scoundrel who continues to kill living beings. Please save me." Nichiren Shonin thought him pitiful, and chanted the Daimoku. The old man chanted the Daimoku with him in a frail voice. Then he said happily, "My sins disappeared by the strength of the Lotus Sutra." When the sun rose, however, the old man and his house disappeared.

Nikko and Niko were surprised. Then Nichiren Shonin said, "This is the hell where those who kill creatures are born." They stayed there for three days, writing the characters of the Lotus Sutra on many stones and throwing them into the river. Ommyoji Temple is there today.

(to be continued)



The sin of a Ukai, cormorant fisherman, expiates when Nichiren Shonin chants the Odaimoku, followed by the Ukai himself. The aged Ukai disappears at sunrise. (reproduced from Nichiren Shonin Eden Kotobagaki)

**People I'll Always Remember (6)**  
By Rev. Ryusho Matsuda



**'You should enter the room of the Tathagata (Buddha), wear the robe of the Tathagata, and sit on the seat of the Tathagata.'** (Lotus Sutra)

**A Letter to the Korekiyos**

It was with great pleasure that my family was able to attend two wonderful celebrations in Seattle at the end of October. One was the 90th Anniversary of the Seattle Nichiren Buddhist Church, which was established in 1917. Another was your 70th Wedding Anniversary Celebration. For my family, these two celebrations made us reminisce about all the wonderful memories of Seattle.

Seattle was the place I started my missionary work in the United States and also the place I started my family.

During my service in Seattle as a minister [1962-1979], you supported and encouraged us greatly. Especially, in the first years, you guided me in every possible way to help me learn all the church activities and the new American way of life. When I was homesick and wanted to give up my work in the U.S., you encouraged me by taking me mushroom hunting, clam digging, etc. When I was in bed for several weeks due to a high fever and persistent coughing, you cared for me night and day as parents would. Words are not enough to express my deep

appreciation.

You were married by Rev. Senchu Murano [then the resident minister] on October 15, 1936. Since then, both of you have attended Sunday Services almost every week. 70 years later, you are still going to the church. I was amazed to see that you [94 years old] are still driving. However, one day a week was just not enough for you to devote yourselves to the Buddha. So you frequently went to the church on weekdays and helped the church activities and did a lot of handyman's work. Your service to the church has been appreciated by each minister from Rev. Murano to the present minister, Rev. Mitomo. You have served 11 ministers continually without any prejudice to any minister. I am sure each minister is very grateful to you.

I am also sure that all the Seattle Church members in the past and present appreciate you for your efforts to maintain the church for the past 70 years. Especially, when World War II broke out and the church door was forced to close, you assisted the then minister to put important church documents in order and to dispose unnecessary objects because there were rumors

that the U.S. Government was looking for agitators of the enemy country through church activities. It was also because there was some fear among the church members who were about to be relocated. While you worked inside, there was another man who worked outside. That was the late Mr. Tom Tsubota, who protected the church building by putting wooden boards around the building. Thus, the church building and the Gohonzon were saved from any destruction and vandalism. The church door was reopened again soon after the end of World War II.

We also acknowledge both of you who served as the church leaders: Tsuyoshi-san as the president of the church and Misao-san as the Fujinkai (women's association) president for several years.

Although you are not ordained ministers, your faith and your spirit to preserve the Dharma, I think, are equal to those of the teacher of the Dharma.

In the Lotus Sutra, the Buddha says: "The good men or women who expound the Lotus Sutra should enter the room of the Tathagata, wear the robe of the Tathagata, and sit on the seat of the Tathagata." That means, we must have great compassion towards all living beings and be gentle and patient and see the voidness of all things.

I think you have always kept these words in mind during your long religious life and received the great merit from the Buddha.

I remember you once told me that both of you had serious illnesses



Mr. and Mrs. Korekiyo

before, but you could overcome those sufferings by faith in the Buddha. You often said, "We were saved by the Odaimoku and were able to prolong our lives."

Misao-san, do you remember the days when you went with me to meet my newborn children, Arnold and Jayne, at the hospital? Each time, you held them in your arms as if they were your grandchildren. They are now good US citizens and hold great pride in what the past Nikkei Community has done for their generation. Arnold is now the resident minister of the San Jose Myokakuji Betsuin, and Jayne has been devoting herself as an important supporter and a Japanese language teacher at our temple.

Concluding my letter, I would like to express my sincere gratitude to you and other friends in Seattle, who inspired my family to continue our devotion to the Buddha and Nichiren Shonin in the United States.

I wish you to keep your good health by chanting the Odaimoku and to receive the great compassion of the Buddha.

With Gassho

**Seattle Temple Holds 90th Anniversary**

By Rev. Shobo Mitomo

On October 29, 2006, we held the 90th Anniversary of the Seattle Nichiren Buddhist Temple with people from the Nichiren Shu Headquarters in Japan and the ministers of the Nichiren Shu temples in North America. In a word, 90 is just a number, but I felt a much deeper meaning in terms of how our church is rooted in the local community and what 90 years of longevity means. As we look back on the history of our church, which was established in 1916 by Rev. Ryusho Oka, even during the struggling years of World War II, our past reverends and members never gave up the mission to the people and the community. Furthermore, the spirit of the past never dies, and it made our 90th anniversary possible. After World

War II, the mission went through extreme hardship. However, I think that our church has been successful by the fact that we just celebrated our 90th anniversary.

About 100 people attended the banquet on the eve of the anniversary. Rev. Kancho Kajiyama, Director of the Missionary Department, Nichiren Shu Headquarters, opened the banquet with a wonderful speech welcoming guests. Then the long time members of our church were recognized and honored. After the meal Ms. Naomi Takada played the piano, which relaxed and comforted us all and helped relieve the tension of the next day's 90th anniversary service. It should be noted that Jeffrey Hattori did a great job of emceeing the banquet. Finally, from the Nichiren Shu Headquarters, Rev. Kyogen

Komano, Director of the Finance Department, spoke highly of the beauty and natural wonder of not only Seattle but also our church. I will never forget the happy and proud looks on the faces of our church members when we heard his speech.

The amazing weather on the day will never be forgotten. It was raining in the morning and we thought that we couldn't take our group picture outside, and worried about the procession of ministers and children climbing the stairs to the entrance to the Main Hall. However, just when we began to prepare to take pictures inside, the sun broke through and shone brightly! We believed that the sun received our Odaimoku power. We had about 18 children in the festival and about 100 people in attendance, and even though so many people attended

the service, it was a success and ran smoothly thanks to the help of each member and minister.

After the service, we celebrated the 70th wedding anniversary of Mr. & Mrs. Korekiyo and had a cake to commemorate the event. It seems like a cliché but, the church's anniversary truly made me feel like we are all in this thing together and that "All for one and one for all" is a concept that applies to our church. Of course, everything wasn't 100 percent successful, but when we learn a lesson I think that we move one step forward, and with that in mind we look forward to our church's 100th anniversary. If you couldn't make it this time, don't miss our 100th anniversary.

I would like to close by saying that such a big event couldn't have been successful without the help of our committee members, Fujinkai, and our entire church members.

**NIBFA Visits Nepal and India**

By Rev. Tsuoh Yokoi

The delegation of the Nichiren Shu International Buddhist Friendship Association headed by Rev. Kansens Mochida made a 10-day pilgrimage to Nepal and India from October 31 to November 7.

The delegation first visited the "Busshi-no-kai Rengeji Patan," in Nepal, on October 29. The temple, founded by Rev. Nun Koge Matsumoto, is located in Patan, the area where the Shaka clan people, believed to be the descendants of Sakyamuni Buddha, reside. At the weekly

Saturday meeting, they read the Nepalese phonetic text of the Lotus Sutra, Rev. Matsumoto clarified.

On November 5, the delegation attended the 7th anniversary of the Dragon Palace Temple, Kamptee, India. Some 50,000 local people visit-

ed the temple, which was founded by Ms. Sleka Kumbare, the former Maharashtra State Minister, with the assistance of Ms. Noriko Ogawa.

Students



Patan residents chant the Lotus Sutra



A special service at Patan



Visitors to Dragon Palace Temple



Ms. Sleka Kumbare

studying at the school operated by the temple visit the temple every morning and chant the O-daimoku in the huge main hall of the temple. This school provides free education.



# Church Events

By Sandra Seki

## NONA Members Participate in the Oeshiki Parade

On October 12, some members of the Portland Buddhist Temple led by Rev. Ryuoh Faulconer, the Texas Sangha led by Shami Myokei Barrett, and the Los Angeles Betsuin led by Rev. Shokai Kanai joined the Meguro Joenji Mando group to parade and pay homage to Nichiren Shonin on the night before his memorial day. Every year many mando groups from all over Japan come to pay homage to Nichiren Shonin and the mando parade is very energetic and beautiful as the mando lanterns go meandering from Ikegami Station to the Hommonji Temple. Many mando are accompanied by ardent followers beating drums to a rhythmical beat.

The members from the U.S. practiced the special style of beating the drums for the

Oeshiki in front of Ikegami Station before joining the group of 80 members in the Joenji Mando group. Usually the walk from the Ikegami Station to the Hommonji Temple takes only 15 minutes but with so many mando groups, and a crowd of spectators it took more than an hour to get to the top of the hill where the temple stands.

The group from the States wore the same hanten (happi coats) as the Joenji group and while they beat the drums in rhythm, all the Japanese onlookers on both sides of the road leading up to the Hommonji Temple cheered. After chanting the "Jigage (Chapter XVI)" of the Lotus Sutra in unison, they chanted the Odaimoku at the Daido (Great Hall). After a brief rest, the group moved into the Honden

(Main Hall) and chanted the Sutra. Finally the group moved to the back of the Honden where there is a memorial site for Nichiren Shonin. There they chanted the "Jigage" and the

Odaimoku and offered incense.

The group arrived in Japan at the beginning of October and made pilgrimages to Minobu, Kamakura and other sacred areas, finishing their tour with the Oeshiki at Hommonji.

Here are some comments I got from some of the participants about their pilgrimage.

**Mr. Eric Pasti** (Portland Temple): "The pilgrimage was, for me personally, an intense experience. I was in touch with Nichiren Buddhism in ways that I had never been before. Being able to visit and spend time at many of the historical places that mean so much to our faith brought the stories of Nichiren to life, bringing a concrete reality to my practice. Joining in an early morning service on Minobusan as it has been practiced for hundreds of years illuminated the agelessness of our beliefs. I was very lucky to be able to join the pilgrimage and spend two weeks focusing primarily on my spirituality which is Nichiren Buddhism. I cannot wait until the next trip!"

**Ms. Pam Reaville** (Portland Temple): "I thought that the pilgrimage was totally amazing. I had been to almost all of the places before, but somehow it was completely different on the pilgrimage. We got to see all sorts of things not normally seen by visitors, meet a lot of wonderful people, and take part in fun and inspirational activities. And I really feel like I bonded with all the other members of the pilgrimage. At the Seattle 90th anniversary dinner a few days after I got back from Japan, I was talking to some people from the San Jose temple who were sitting at my table. I mentioned the pilgrimage to them and one of

them commented that I was 'glowing' while I was talking about the pilgrimage. I hope I can keep that glowing feeling forever."

**Mr. Mike Barrett** (Myoken Temple, Houston): "This was an important experience for me, both in my faith and my understanding. I have a completely different grasp of the depth and breadth of this practice now. I highly recommend this."

**Mr. Christie Carrington** (Myoken Temple, Houston): "Minobu was awe inspiring and Ikegami was grand. I'll never forget the spirit of the priests that we met at the various temples in Kamakura and other areas. However, my greatest realization and gift is the understanding that the spirit of the Lotus Sutra must exist in my heart."

**Ms. June Takahashi** (Los Angeles Betsuin): "The Oeshiki Parade was such a great energetic event! We practiced and learned how to beat the drums with different rhythms by following our expert leaders. The rhythm of joy, and our appreciation towards Nichiren Shonin! We all had great smiles on our faces and marched onward towards the Hommonji Temple. Hundreds and thousands of people on the street were looking at us and cheering with even bigger smiles. Some took pictures, some beat drums with us and some waved at us. The upbeat energy that we created together flowed all over Ikegami that night; a remarkable experience when we felt Nichiren Shonin was with us! Thank you for the great opportunity and for letting us be a part of the tradition!"

## HONOLULU

### Rainbow Conference

The first Rainbow Workshop was held on Sunday, September 10, for the members of all the missions of Hawaii. Twenty-seven people from all the temples in Hawaii participated.

Rev. Ryuken Akahoshi, the chief instructor at the Nichiren Buddhist International Center in Hayward, California, taught many different ways of chanting the Odaimoku and the sutras. For example the "Ichi Ichi Mon Mon" method of chanting was applied to Chapters II and XVI of the Lotus Sutra, which is chanted very slowly.

Rev. Akahoshi also lectured on the Buddha's transmission of the Lotus Sutra and explained how after the Buddha entered Nirvana, He dis-

appeared from this world. The Buddha wanted someone to continue to serve all living beings and Rev. Akahoshi noted that Nichiren Shonin believed that he represented the Bodhisattva during the Mappo period and that he was dispatched by the Buddha to spread the true teachings.

Rev. Eijo Ikenaga from the Honolulu Myohoji Temple demonstrated how to prepare for Shakyō, the copying of the Odaimoku, with reverence, proper posture, concentration and using the correct calligraphy strokes.

Rev. Chishin Hirai of the Nichiren Sect Mission of Hawaii lectured on Nichiren Shonin's life using the map of Japan and highlighting the historical places where Nichiren Shonin lived and spent his life studying and propagating.

Rev. Akahoshi led the Shodaigyo which included both meditation and recitation of the Odaimoku. He demonstrated the proper way to gassho and pay respect to the Gohonzon; the proper way to meditate before and after reciting the Odaimoku, which included instructions on how to position the hands and how to inhale, hold the breath and exhale.

Before the workshop ended, Mr. Eric Kawatani, Chairman of the Board of Directors of the Nichiren Mission of Hawaii, led the participants in a discussion about the one-day session. Comments were requested and most participants felt that the workshop was very helpful and everyone had benefited from it. Then the discussion turned to a problem that many churches are facing today: the declining membership. Mr. Kawatani said that more comprehensive analyses on the reasons of the decline and possible corrective actions are required.

### Donation Drive for Disaster

On Sunday, October 15, shortly after 7 a.m. a sudden jolt shook all of the Hawaiian Islands. Although the casualties were minor, we all now understand that a disaster could hit us at any time. If a disaster should occur, the Betsuin would serve as a shelter for the members and the neighbors. The Board of Directors decided that we should prepare water and food. We would like donations of water and food which can be kept for more than a year at room temperature. Please check the expiration date of the donated items and contact the Betsuin.



U.S. participants of the mando parade in front of the Ikegami Honden, October 12: Rev. Faulconer (center, front row); to his left, Rev. Ryoko Koga and Rev. Shosen Seki; to his right, Rev. Shokai Kanai and Shami Myokei Barrett, holding a drum in the second row

## Nichiren Shu News

### c/o NICHIREN SHU Shumuin

1-32-15, Ikegami, Ota-ku, Tokyo 146-8544, Japan Tel. 03-3751-7181 ~ 3

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