

Nichiren Shu News

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Interview with Honorable Reverend Nisso Uchino

'Let Us Chant the Odaimoku Together'

Inquirer: How do you feel upon ascending the throne of the Head Priest of Minobusan?

Head Priest: Minobusan, where our Founder spent the last nine years of his life, is, after all, the mountain of faith. I hope to greet as many people as possible paying homage to our Founder from all over Japan and the world and chant the Odaimoku together with them. It is my earnest wish as well as that of all the priests and lay workers in this temple to warmly welcome the people who visit this mountain longing for our Founder and send them home with the joy of truly paying homage to him.

Concerted Efforts

Head Priest: The Kuonji Temple and the town of Minobu are making concerted efforts to warmly welcome the pilgrims. I am hoping that the Kuonji Temple and other temples on Minobusan together with the temple town are united in one to welcome them. I am happy to tell you that the restoration of the five-story pagoda initiated by the late Head Priest Nikko Fujii is progressing steadily. The foundation has been completed, and the actual construction of the pagoda, story by story, begins this year.

Inquirer: Sir, you were born at Minobusan, where you spent your childhood. Do you have any fond memories of Minobusan?

Head Priest: Yes, I still remember the scene of many priests and their followers holding services in front of the temple. On the way to and from school I used to see people standing at the front door to pay homage to the rising sun in the morning, and to the setting sun in the evening. On the street to and

from the Kuonji Temple, people talked to one another, even without knowing who they were, sharing the deep emotion of the visit or encouraging the newcomers to go up the hill. Today, as more people use cars, I am sorry to say, personal contact on the street is gradually disappearing.

Inquirer: What is the appeal of Minobusan?

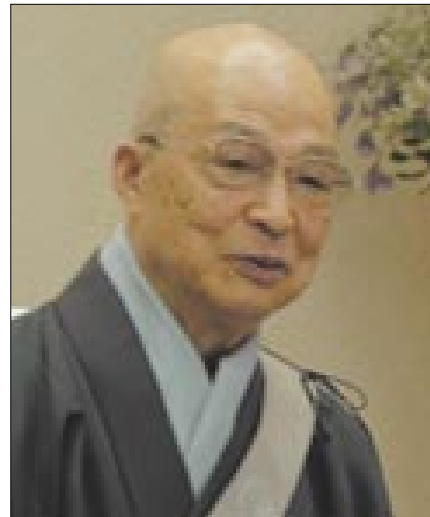
Head Priest: Nichiren Shonin stated in his "Hakii-dono gosho (A Letter to Lord Hakii)," "A wind that blows, a tree that sways, and even the sound of the flowing water—everything on this mountain chants the five Chinese characters of the Wonderful Dharma." With high mountains on all sides, Minobusan is wrapped in a solemn atmosphere. I would like to ask everyone who visits us to experience firsthand this mountain of faith. It is important to chant the Odaimoku on Minobusan.

Morning Service

Head Priest: I also urge them to attend the morning service in the Main Hall of the Kuonji Temple. It begins at 5:30 a.m. in the summer and 6 a.m. in the winter. As 70 or so priests and students recite the sutra together, the sound of the recitation echoes in the solemn hall at dawn, creating the real pleasure of recitation never experienced in any other place.

Inquirer: All people who visit Minobusan have their hearts touched, do they not?

Head Priest: When I was the superintendent of Mt. Shichimen, I met a man from northern Kyushu who was wearing an artificial leg on both legs. He somehow felt it impolite to pay homage to the temple. So he took



Hon. Rev. Uchino

off his artificial legs and made a pilgrimage to the Kuonji Temple, Founder's Grave, Shishinkaku Hall on top of Minobusan before climbing up Mt. Shichimen. He started from his lodging at the foot of the mountain at 5 a.m. After crawling on his hands for 12 hours, he was still at 36 cho-me at 5 p.m. At 8 p.m. after three more hours of crawling, he still did not reach the temple on top of the mountain. Finally, we took a stretcher and went down the mountain to meet him. We found him dead tired at 42 cho-me, with both knees blood-stained. I was amazed with the power of faith.

'Hokke-katagi'

Head Priest: All kinds of people—healthy people, people with physical handicaps, and mentally handicapped persons, and people in various positions and situations—visit us on Minobusan. In the past there was an expression of "hokke-katagi (Lotus temperament)." Nichiren Buddhists have a strong nature, a character of not giving up easily or being discouraged like Nichiren Shonin himself was.

The most important for us is our mind. Religious faith cannot be learned in a single day; it is fostered by daily repetition. We have the tradition of "service in the first place, practice of the dharma in the second place, and studies in the third place" inherited from the past on Minobusan. It means that serving other people is most important for Buddhist priests. Keeping this in the mind of religious

faith, the students on Minobusan thoroughly learn it during three or seven years of schooling.

Inquirer: There are many youth problems in modern society such as the increase of "neat" and "freeters," bullying, and suicides. Do you have any opinion concerning these?

Head Priest: When I was a member of a regional Social Educational Committee, we once discussed the youth problems. I was startled when a committee member stated, "Isn't it difficult to solve the problems of children without reforming the attitude of us parents?" It is said that children grow up by watching the way of their parents. When parents pray in front of the family altar every morning and evening, even for a short time, their children are watching them with their own eyes. A friend of mine told me that a child who grew up watching her mother praying at the family altar, did the same thing after she grew up by putting a cup of tea on the altar. Noticing the teacup on the altar was partially broken, she asked why and was told that her parents were using the broken teacup. Immediately she bought a new teacup from a store and sent it to her.

Inquirer: Do you have a motto?

Head Priest: My motto is "Joju Kyuji (Always reside on Minobusan and serve our Founder)." I was born and grew up on Minobusan, feeding myself with the rice donated to the Buddha. So, I must not forget to repay my indebtedness to the Buddha and our Founder. I am always thinking that I must tell the pilgrims what I experienced firsthand by serving our Founder's Grave.

(Editor's note: the interview with Rev. Uchino, the Head Priest of the Kuonji Temple on Minobusan was published in the New Year's edition of the Japanese Nichiren Shu Shimbun newspaper. This is an excerpt of the interview.)



Cherry blossoms at Minobusan are in full bloom toward the end of March to welcome visitors

Events

February–March

- Feb. 3: Setsubun Service in many Nichiren Shu temples beginning with the Kuonji Temple on Minobusan.
- Feb. 10: Altogether 175 Nichiren Shu ministers successfully completed the 100 days of asceticism at the Hokekyoji Temple at Nakayama, Chiba Prefecture.
- Feb. 15: Service Commemorating the Buddha's Entering Nirvana.
- Feb. 16: Service Commemorating the Birth of Nichiren Shonin. Many priests and lay followers attended the 786th Service Commemorating Our Founder's Birthday at the Tanjoji Temple in Kamogawa City, Chiba Prefecture.
- Mar. 6–9: Regular Session of the Nichiren Shu Congress.

by Rev. Tsuoh Yokoi

The Doctrine of Ichinen Sanzen (18)

Theorem (RI) and Actuality (JI)

By Rev. Kanji Tamura

Conclusion

The Lotus Sutra is the teaching which tries to manifest itself in the real world. It is not a relic of thousands of years in the past. It is alive and will continue to be alive in the future without losing its freshness. The Eternal Buddha Sakyamuni's will of salvation is contained in this sutra, requesting those who read this sutra to carry out His will in the actual world (the world of actuality). Nichiren Shonin was the first master who responded to His will two thousand years after His death. Nichiren strove to realize the Lotus Sutra through his life (Ji: actuality) for the first time. Sakyamuni Buddha's thought (Ichinen) is connected with that of Nichiren through the daimoku, the essence of the Lotus Sutra. We can also be connected with all existences (3,000 existences) through upholding the daimoku with a thought (Ichinen) of firm faith. We are unified with the world of the Eternal Buddha, and spiritually accomplish the salvation of all sentient beings as well as ourselves.

As the conclusion, let us take a look at the summary of this series.

Grand Master T'ien-t'ai revealed the ultimate doctrine of the Lotus Sutra, the "3,000 existences contained in one thought" doctrine in his "Great Concentration and Insight." This doctrine tells us that our daily and momen-



Rev.
Kanji Tamura

tary thought (Ichinen) contains all existences (the 3,000 existences). The 3,000 existences means: (1) Mutual Possession of Ten Realms (each of the Ten Realms—Hell, Hungry Spirit, Animal, Asura, Human, Heaven, Sravaka, Pratyekabuddha, Bodhisattva and Buddha—contains all those Ten Realms in it and they consist of the world of sentient beings); (2) Ten Aspects—Each of the mutually possessed worlds is equipped with the ten essential aspects of existence: appearance, nature, entity (the substance containing appearance and nature), power (internal motivation), function (external manifestation of power), cause, condition, effect and reward (secondary effect), and the last aspect is the conclusive totality of the above nine aspects being equipped with each existence; (3) Three Factors of Existences (the world of sentient beings, five constituent elements—the body and mind as the substance of sentient beings, and the environment which surrounds sentient beings. To sum up, the 3,000 existences mean all existences or the whole universe.

According to Grand Master T'ien-t'ai, Buddha's enlightenment emerges when the Ichinen Sanzen is perceived

through the practice of Kanjin (spiritual contemplation). However, that Kanjin practice is highly restrictive and complicated, so it is difficult to save sentient beings immediately by this practice. Nichiren considered that T'ien-t'ai's Ichinen Sanzen was the suitable practice for the Age of Semblance Dharma (from 1,000 years to 2,000 years after the Buddha's passing) and it should not be applicable for the Latter Age of Degeneration (after 2,000 years since the passing of the Buddha) when the world was confused on the way to destruction. Through Nichiren, the Ichinen Sanzen doctrine was reestablished in a more direct, concentrated, and practical form.

Nichiren categorized T'ien-t'ai's Ichinen Sanzen as a "theory" based on the Theoretical Section and his Ichinen Sanzen as the "actuality" on the Essential Section. The Theoretical Section is the first half of the Lotus Sutra, in which and especially in chapter II, expounded is the theory of salvation for sentient beings and the salvation of sentient beings during the last eight year period before the Buddha's passing. On the other hand, in the last half of the sutra called the Essential Section, the Buddha expounds the eternal salvation from the past to the future. The actuality of Ichinen Sanzen of the Essential Section contains the guidance for people who suffer in this confused world through realizing Sakyamuni Buddha's everlasting will

of salvation. That is, in chapter XVI of the Essential Section, Sakyamuni Buddha leaves the Lotus Sutra of "good medicine" as the concentration of His teachings, telling that His "messengers" will give this good medicine to the strayed and immature people in the future. In chapter XXI, the Buddha transmits the essence of the Lotus Sutra to "the bodhisattvas of His original disciples emerged from the earth" and orders them to spread it in the future. Inspired by this context, Nichiren, born in the Latter Age of Degeneration, fostered self-awareness as a bodhisattva emerged from the soil who had a role of spreading the Daimoku as the essence of the Lotus Sutra. He asserted that the Daimoku contains all the merits of the Eternal Sakyamuni Buddha. That is, it contains the Ichinen Sanzen.

It reveals the practice in which all people get together and are united here and now, embraced by the peaceful land of Eternal Sakyamuni Buddha. It reveals the practice, which leads us to the righteous conduct with the Daimoku in the real world. It reveals the easy practice if one has faith. It reveals the easy practice to open our future. This is the doctrine of the actuality of Ichinen Sanzen of the Essential Section revealed by Nichiren Shonin. The Lotus Sutra is always calling us. The sutra tells us, "My living right now is brought by the life of Eternal Sakyamuni Buddha." It always demands us to realize, feel, and appreciate the fundamental relationship with Sakyamuni Buddha, and to open the truly significant life.

(Trans. by Rev. Kanshin Mochida)
(The End)

People I'll Always Remember (8)

By Rev. Ryusho Matsuda



'You Will Be Reborn in the Realm of Namu Myoho Renge-kyo'

Dear Tsuruko Nakanishi,

Happy Birthday! You will be 95 years old this April. I am sure you will be celebrating your birthday surrounded by your children, grandchildren, and great grandchildren. I am also so happy to see that you have been keeping in good health spiritually and physically and receiving a lot of caring support, love, and concern from your children. At the same time, I believe that your husband, Jack, would be blessing you for your long life from the Buddha's land with his ancestors.

I know I should not write a long letter of congratulation, but I would like to send a note to you and your descendants about your husband.

Jack once told me, "I am so proud of my family history. We have been Nichiren followers generation after generation since the beginning of the 17th century."

According to his story, one of his ancestors was an attendant of Tokugawa Yorinobu, the 10th son of Ieyasu, the founder of the Tokugawa Shogunate. The shogunate established the three collateral Tokugawa houses called Go-Sanke, including Yorinobu who was assigned to govern the Kii Province (present Wakayama Prefecture) as Daimyo in 1619. As he moved from his fief in Suruga (present Shizuoka

ka Prefecture) to the Kii Province, many retainers and maidservants accompanied him. Your husband's ancestor, one of the pages who had attended Yorinobu closely for many years, naturally followed him.

Yorinobu's mother was the Lady Oman, Ieyasu's secondary consort who was one of the eminent Nichiren Buddhists at the time. Oman was a devotee of Minobu Nichion Shonin, and she saved Nichion's life at the Keicho Persecution by begging Ieyasu for his life.

Succeeding his mother's faith, Yorinobu also had faith in Nichiren Buddhism and governed his province with the mind of a bodhisattva and was said to have been a wise ruler who provided many reforms such as the land revenue system. Seeing the compassionate acts and government of their lord, many retainers of Yorinobu became Nichiren Buddhists, including your husband's ancestor.

Your husband, Jack, succeeded his ancestors' spirit, wish and blood, and devoted himself to uphold the Nichiren faith. He supported our temple in many ways such as the first Sodai (lay representatives) since the establishment of our temple in 1980, and he contributed himself to lay a solid foundation of our sangha till his passing in 1986. We also should not forget that he carried out the

most important role in maintaining and supporting the San Francisco Nichiren Buddhist Church for many years.

He was not only a religious person but also a community leader and public servant who started and organized many associations in the Bay Area such as the Palo Alto Japanese-American Society, Floral Growers Association, and a Shigin club (Japanese poem recitation club).

In 1985, our temple started to construct a multi-purpose building, now called Senshokan, but around that same time, he became ill. We wanted to show the completion of the construction to him and rushed our plan. On March 29, 1986, we were able to hold the dedication ceremony. At that time, although he was suffering from a terminal illness which was crippling, and his once sturdy body was failing, we were so pleased to see him.

As if he was waiting for that day, he became weaker day by



Mrs. Nakanishi with the late husband

day and finally closed his eyes on May 25, 1986. Mourning his passing, more than 500 people attended his funeral service.

Nichiren Shonin says in his letter to a lady who lost her beloved son, "Because you store the seed of Namu Myoho Renge-kyo



Mrs. Tsuruko Nakanishi (center, front row) and members of the San Jose Myokakuji Betsuin on the occasion of NONA Convention at Sacramento Nichiren Buddhist Temple in 2000. She received the first "Member of the Year" commendation at the convention.

Record of Nichiren Shonin's Game of Go

By Rev. Keiryu Shima

Professional players of the game of go, selected from among four groups, played two to three games in front of the Tokugawa shogunate dignitaries annually in Edo Castle during the Edo period (1600–1867). A total of 536 such castle games of go were played by 67 players from 1626 to 1864. Hon'inbo Shusai (1874–1940), go master who founded the Nihon Kiin, the headquarters of professional go players in Japan, published his commentaries of castle games of go in 1917. The record of a game of go played by Nichiren Shonin and Kichijomaru, later Nichiro Shonin, is, somehow, included in this book of Shusai. It says the game was played at the Matsu-bagayatsu Hermitage of Nichiren in 1253 (the year of the Proclamation of Nichiren Buddhism) when Kichijomaru was 11 years old. (Actually, however, Kichijomaru was 8 years old in 1253.) Excerpts of Shusai's commentaries on this game are as follows:

Diagram 1: The game started, rather irregularly, with three black stones and two white stones placed beforehand. Since the initial move is black, the game is similar to a two-stone handicap game. This may be a traditional

Chinese style.

White 2 is unreasonable. If Black comes to 29, Black secures a perfect combination of Black 1 and Black 29 and is able to wage a pincer attack against a White stone group. It is ordinary for White to place a stone at 11.

Black 3 is not acceptable. It was lucky for Black, since White inappropriately played 2. Why did White not play 29 in an attempt to plan his own development and wage a pincer attack?

White 4 is also meaningless. If Black plays a pincer at 29, White is trapped in difficulties. Since Black

neglected to play 29, and played 3, White should have played 29 or played 3 to attack the Black stone group.

Black 5 is not acceptable since it is far from Black 1, and is too hasty. Black should have played 29 instead.

White 8 is very risky. It may have been intended to make a balance with Black 5. White should have first played 3 to plan his own development and at the same time to attack the Black group. However, without doing so, White played in the territory of Black. Hence it is very risky. . . .

Diagram 2: Black 21 has no other choice, since it was intended to prevent

White 56. Black 29 can be termed "gone too far." Black waged an attack while one of his own groups is weak. It would be better to play 31. If White cuts at X, Black can play 76 and when White extends to 33, Black can defend by placing a stone at 7. . . . Black 31, following White 30, is very dangerous. White 32 is a very ineffective move. If White cuts at X, Black will be at a loss. . . . Black 41 is too moderate. To sum up, this game is a hard fighting game although both sides committed ineffective moves. It can be claimed as a very good game for "such persons" and the record is worth keeping.

Diagram 1

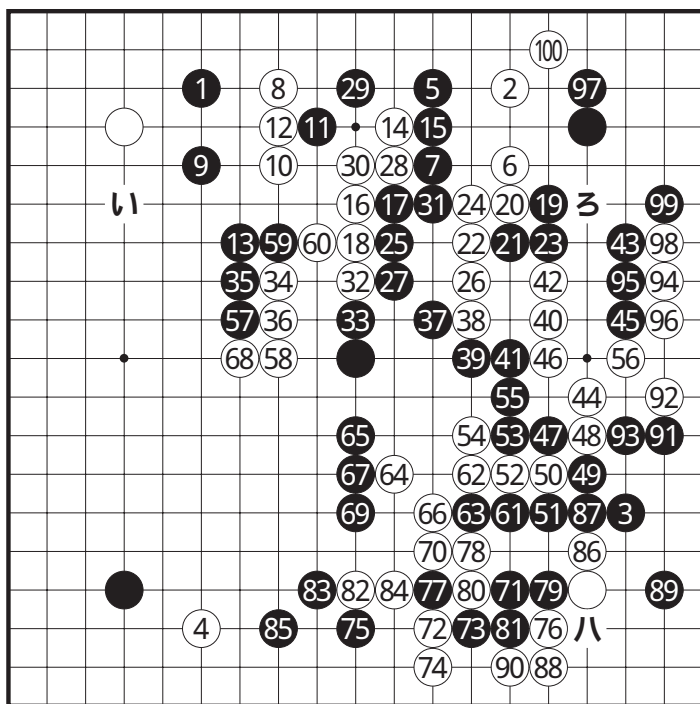
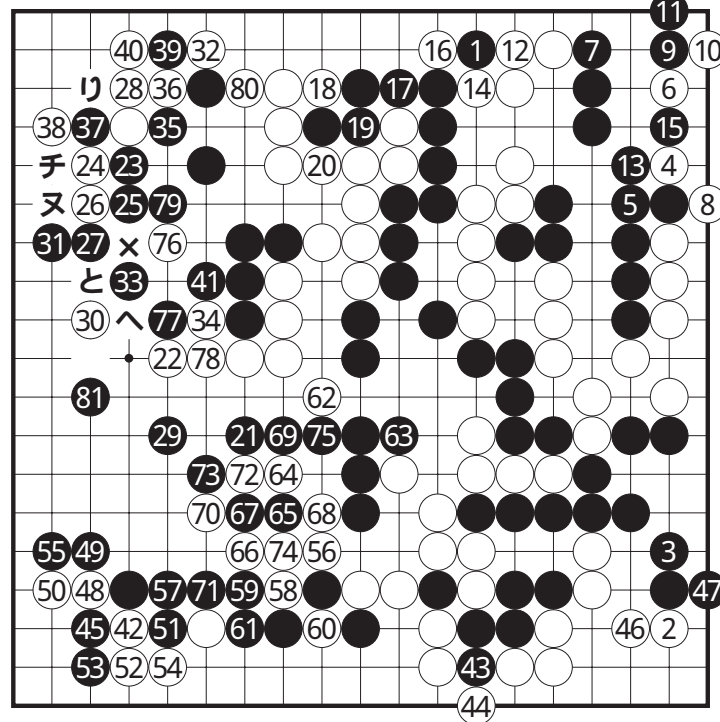


Diagram 2



Overseas Assignments as of April 2007

Los Angeles Nichiren Buddhist Church	Shokai Kanai, Shoda Kanai	2801 E. 4th St., Los Angeles, CA 90033 USA Tel. +1-323-262-7886
Sacramento Nichiren Buddhist Church	Kenryo Igarashi	5191 24th St., Sacramento, CA 95822 USA Tel. +1-916-456-8371
San Jose Nichiren Buddhist Temple	Shinko Matsuda, Ryusho Matsuda, Ryuei McCormick	3570 Mona Way, San Jose, CA 95130 USA Tel. +1-408-246-0111
Gardena Honpoji Betsuin	Kanshu Ikuta	15725 Raymond Ave., Gardena, CA 90247 USA Tel. +1-213-321-9405
Portland Nichiren Buddhist Church	Ryuken Akahoshi	2025 S.E. Yamhill St., Portland, OR 97214 USA Tel. +1-503-232-8064
Seattle Nichiren Buddhist Church	Shobo Mitomo	1042 S. Weller St., Seattle, WA 98104 USA Tel. +1-206-323-2252
New York Daiseionji	Jyoin Inoue, Shogen Kumakura	25 Tudor City Place #1910, New York, NY 10017 USA Tel. +1-212-599-1510
Chicago Nichiren Buddhist Temple	Hosho Higuchi	4216 N. Paulina Street, Chicago, IL 60613 USA Tel. +1-773-348-2028
Nichiren Buddhist Sangha of Greater New England	Ryuoh Faulconer	11 Jess St. Apt. 1 Jamaica Plain, MA 02130-2319 USA Tel. +1-617-314-7782
Minorikai	Zuigaku Kodachi	9449 S.W.8th Dr., Portland, OR 97219 USA Tel. +1-503-246-5316
Lexington Nichiren Buddhist Community	Shinkyo Warner	314 Blueberry Road, Lexington, KY 40503 USA Tel. +1-859-278-9232
Nichiren Buddhist Sangha of Texas	Myokei Caine Barrett	P.O. Box 14048 Houston, TX 77221-4048 USA Tel. +1-713-741-1318
Toronto Nichiren Buddhist Church	Kenno Fukushima	20 Caithness Ave., Toronto, Ont M4J 3X7 Canada Tel. +1-416-463-9783
Nichiren Mission of Hawaii	Jyoyo Ogawa, Shingyo Imai, Jyunsei Nagayoshi	33 Pulelehua Way, Honolulu, HI 96817 USA Tel. +1-808-595-3517
Honolulu Myohoji	Eijo Ikenaga	2003 Nuuanu Ave., Honolulu, HI 96817 USA Tel. +1-808-524-7790
Hilo Nichiren Mission		24 Makalika St., Hilo, HI 96720 USA Tel. +1-808-959-8894
Wahiawa Nichiren Mission		2112-B-1 Puu Piace Wahiawa, HI 96786 USA Tel. +1-808-621-6161
Puunene Nichiren Mission	Tetsudo Takasaki	9 Ani St., Kahului, HI 96732 USA Tel. +1-808-871-4831
Templo Nichiren Shu Hokekyou do Brasil	Eisei Ikenaga, Yodo Okuda	Rua. Berta 97. Cep 04120-040, Sao Paulo, Brasil Tel. +55-11-5904-3198
Comunidade Budista Nitirensyu do Brasil	Myoho Ishimoto, Ekoh Ishimoto	Rua Joao de Santa Maria 289, Jardim da Saude, Sao Paulo, Brasil 04158-070 Tel. +55-11-5073-3923
Daiseion-Ji	Shokei Steffens	Am Stauweiher 1-D-51688 Wipperfurth, Germany Tel. +49-2267-87290
Tempio Buddhista Renkoji	Shoryo Tarabini	via Montello, N.16 20058, Villasanta (MI) Italia Tel. +39-039-2051334
Nichiren Buddhist Temple of London	Kanto Tsukamoto	47 Wentworth Ave., London N3 1YN UK Tel. +44-20-8349-1433
Nichigatuzan Hohrinji	Myojo Sasaki	Sarnath 221007 Varanasi.U.P. India Tel. +91-542-2595021
Dragon Palace Temple		Hardas Nagar, Kamptee, Nagpur District, Maharashtra, India 441-002 Tel. +91-710-298-8441
Minobusan Sri Lanka Betsuin	Kansei Ishihara	Botelegama Lunuwila, Sri Lanka Tel. +94-3122-56937
Penang Ichinenji		5-02-05, Green Lane Heights, 11600, Penang, Malaysia Tel. +60-4659-7488
Jakarta Rengeji		Jl. Sunter Agung Utara XI Blok A19 No 8B, Sunter Jakarta Utara, Indonesia Tel. +62-21-652-6124
Nichiren Shu Southeast Asia	Myosyo Obata, Kangyo Noda	25, Geylang Road Lorong 29 Singapore, #08-01 Tel. +65-6747-5192
Singapore Daimoku-ji		9, Lor. 29 Geylang Road, #07-01, Singapore 388065 Tel. +65-6748-2018
Hodo-ji	Woo Hee-Tae	464-842 Gyeonggi-do gwangju-si Toechonmyeon gwaneum 2ri 308 Korea Tel. +82-31-766-9824
Nichiren Buddhist International Center	Chishin Hirai	29490 Mission Blvd., Hayward, CA 94544 USA Tel. +1-510-690-1222



Church Events

By Sandra Seki

HAWAII

New Assignment for Rev. Hirai

Rev. Chishin Hirai, has moved to Hayward, California, to become the Director of the Nichiren Buddhist International Center (NBIC). He has replaced Rev. Ryuken Akahoshi, who will be returning to Portland as the resident minister.

Rev. Hirai has been at the Betsuin for over 10 years and has taken part in the many events that have occurred during the past decade. He said that the most memorable ceremony for him was the 100th Anniversary of the Hawaii Nichiren Mission held in June, 2003. The late Archbishop Nichiko Fujii and 1,000 guests from Japan attended the biggest ceremony ever in the history of the Nichiren Mission.

After the events, the Mission revised their Bye-Laws, set up a new policy for the Nokotsudo Columbarium, built an Eitaikuyoto and set up its policy. Recently, the Mission published a booklet enti-

tled "The First Steps to Nichiren Buddhism." The next project is to establish a social hall policy.

Since the 100th Anniversary commemorative events are almost over, Rev. Hirai felt that his mission in Hawaii was almost done and he was ready to accept his next assignment. He and his wife, Ritsuko, will start a new stage in their life in Hayward. Good Luck!

Rev. Chisen Maeda Resigns

Rev. Maeda will resign as an overseas minister at the end of March. The mission appreciates his contributions and prays for his success in Japan.

Welcome Back, Rev. Imai

Rev. Shingyo Imai will be assigned as the vice-head minister of the Mission as of April 1. He will return accompanied by his wife Yoshiko, and his three lovely daughters: Lexi, Ashley, and Sarah. Welcome back to the Islands!

Welcome and Farewell Party

A welcome and farewell party will be held on April 1 after the Hanamatsuri Service

at the Social Hall downstairs, for Revs. Imai and Maeda.

NONA

2006 Dharma Conference

The 2006 Dharma Conference was held at the NBIC in Hayward on Feb. 17 and 18. It was also a workshop for the NONA ministers and a total of 29 attendees from Japan, Houston, the Bay Area, Seattle, Portland, Las Vegas, and Los Angeles were present.

This conference emphasized the Lotus Sutra and its historical background. Rev. Kenyou Mitomo of Rissho University and Rev. Zuigaku Kodachi of the Nichiren Shu Minorikai in Portland gave lectures with pictures and diagrams. The attendees learned the relationship between Hellenism and the Lotus Sutra and how the Silk Road trade and culture along the road affected the Lotus Sutra and how Buddhism affected Christianity.

Mrs. Kumiko Kanai and Mrs. Seiko Horiuchi demonstrated the Nichiren Shu Wasan and taught the rhythm and method of beating a hand

drum while singing the poem of Nichiren's life history.

2007 Dharma Conference—The 2007 Dharma Conference will be held near Ground Zero in New York from August 24–26, 2007. It will be the 7th memorial service for the victims of 9/11. Please make plans to attend this event.

LAS VEGAS

Sakyamuni Buddha's birthday celebration service will be held at 10:30 a.m. on Sunday, April 22, 2007 at the new home of Rev. Douglas Kanai in Las Vegas. The address is: 3920 Spencer St., Las Vegas, Nevada. Those wishing to attend the service, please contact Rev. Shokai Kanai at 323-262-7886.

BOSTON SANGHA

Rev. Ryuoh Faulconer has been newly assigned as the resident minister of the Boston Sangha. This sangha was established in 1993 and had several ministers in the past but was officially closed in the summer of 2006.

Rev. Faulconer, who was ordained as a Nichiren Shu minister in May 2001, received his first vows as a novice in 1997 at the Portland, Oregon Temple. He had been a minister only a year and a

half before he became the head minister of the Portland Temple in September 2002. His master, Rev. Ryuken Akahoshi, had been the Director of NBIC in Hayward but due to health problems he wished to return to Portland this past year.

After discussing the matter with his master, Rev. Faulconer started looking for a place to build a new sangha. Finding that the Boston Temple had been closed for a while, Rev. Faulconer decided to go there and help the members who had been left stranded. Now his challenge is to build up the sangha and spread Buddhism in the New England Area.

He has started a monthly newsletter called "Gyo." "Gyo" means practice and focusing on the practice of the Buddhist Dharma. It is also part of the name of the temple: Myogyoji Temple of the Wonderful Dharma. "Gyo" will be supported by donations made by the sangha and friends.

If there are any questions or comments please write or contact Rev. Faulconer at 617-314-7782. His e-mail address is ryoh@comcast.net. The address of the temple is Nichiren Buddhist Sangha of Greater New England, 11 Jess St. Apt. 1, Jamaica Plain, MA 02130-2319.

ARAGYO A total of 175 priests wound up the 100-day Aragyo ascetic practice on February 10, at Nakayama

Hokekyo-ji Temple, Chiba Prefecture. Those completing the practice are authorized to carry out kito services



Writings of Nichiren Shonin Volume 4 Published

By Rev. Arnold Shinko Matsuda
San Jose Myokakuji Betsuin Temple

In the last four years, I have enjoyed reading the writings of Nichiren Shonin volumes one through three published by the Nichiren Shu Overseas Propagation Promotion Association. I was very happy to have the opportunity to read the newest publication, Writings of Nichiren Shonin—Faith and Practice, Volume 4.

The two Goibun that obviously stand out in this publication are, "Nyosetsu Shugyosho (The Way of Practicing the Teaching of the Buddha)" and "Shoho Jisso-sho (Treatise on All Phenomena as the Ultimate Reality)."

I especially enjoyed reading "Shoho Jisso-Sho" in detail as it introduces to us very important concepts to our practice of Nichiren Buddhism. Reading through this writing, we are introduced to Ichinen-Sanzen, the importance of our perseverance in spreading even a character of the Lotus Sutra, and the importance of faith, study, and practice.

The other important thing that I gained from reading this volume is that Nichiren Shonin was supported by many people and that he in return was always very grateful and thankful to them for their support. It is a continuous reminder

of the importance of embracing meaningful relationships with our friends and family. We are able to exist because they are there to support us and vice versa. I am sure that on a different level, our dependent relationship with others is just as important if not more in today's society.

I recommend this book to everyone who wishes to study and gain insight into further deepening their faith and practice. Additionally, it is a reminder to us that regardless of the day and age in which we live, we must always be grateful as well as return the favors of the kindness, love, and support of our friends, family, and community.

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