

Nichiren Shu News

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750th Anniv. of Presentation of 'Rissho Ankoku-ron' Observed

A series of grand events commemorating the 750th year of the presentation of the "Rissho Ankoku-ron" was held from June 6 to 10 at the Myohonji Temple, Kamakura, the Hokekyoji Temple, Nakayama, Chiba, and the Rissho University, Tokyo.

In Kamakura, "The offering of 10,000 lanterns" was dedicated at the Myohonji Temple and the Hongakuji Temple. A total of five thousand bamboo lanterns, named "lights of life," were lit in the precincts of each of the two temples, designed to promote the preciousness of life.

The service to commemorate the 750th year of the presentation was held on June 8, followed by "concerts of life," featuring performances of the Chinese violin by Kanae Nozawa and songs by Yoriko, a singer-song writer who conquered cancer, and Tsutomu Aragaki, a blind tenor. Visitors to the

temple totaled 3,000 on that day.

At the Nakayama Hokekyoji Temple, where the text of the "Rissho Ankoku-ron" copied by Nichiren Shonin himself is preserved, the commemorative ceremony was held on June 10.

The ceremony was preceded by the march transferring the holy writing from the Jokyoden Hall, which houses the "Rissho Ankoku-ron" and other writings by Nichiren as well as copies, to the main hall.

After the holy work was placed in front of the Gohonzon, Rev. Joshin Komatsu, Chief Administrator of Nichiren-shu Buddhism, proclaimed, "One's relief cannot be attained without happiness of the whole world. I pray peace will be established in every country by the people who keep the right teaching, and strive to that goal."

Rev. Komatsu's proclamation was followed by the preaching of Arch-

bishop Nichiji Sakai, a kito service led by Rev. Zengyo Sano and a lecture by Rev. Gyobun Nakao.

Previously, on June 9, Professor Kiyokazu Washida, philosopher and

president of Osaka University, delivered a commemorative lecture titled "Whose Life Is It?" at the Rissho University, Tokyo. Commemorative events held at the university also included the discussion among Professor Washida, Rev. Hoyo Watanabe, former president of the Rissho University, and Rev. Gikoh Tabata, and a symposium, "Examine the Present Day Based on the Rissho Ankoku-ron."



Rev. Komatsu, Chief Administrator, reads the "Report" at the Myohonji Temple, Kamakura



Rev. Nittan Arai, head priest of Hokekyoji Temple, leads the procession of "Rissho Ankoku-ron"

World Missionary Confab Held at Shumuin

The 2009 World Missionary Conference was held for four days beginning on June 8. Altogether 16 of the 25 overseas ministers and six "international ministers" participated in it.

On June 9, Rev. Chishin Hirai, the manager of the NBIC in California, made a report on overseas activities, including the shami seminar in Brazil,

and seminars for lay devotees in Europe.

On the same day the participants attended the lecture and symposium commemorating the 750th anniversary of the "Rissho Ankoku-ron" held at the Rissho University in Tokyo. They also listened to the lecture titled "Whose Life Is It?" by Prof. Kiyokazu

Washida at the same university in the afternoon.

The participants received the "shomyo" drill at the Onjuin Temple, Nakayama, Chiba, on the morning of June 10 and attended the Commemorative Service of the 750th anniversary of the presentation of the "Rissho Ankoku-ron," at the Nakayama Hokekyoji Temple.

On the final day, June 11, the participants attended the symposium, discussing "New Edificational Approach in Nichiren Buddhism," at the Shumuin in Ikegami, Tokyo.



The shomyo practice at the Onjuin Temple, Nakayama

'Our Mission Is to Make People Aware of Eternal Truth'

By Rev. Shingyo Imai, Bishop Nichiren Mission of Hawaii

I first came to Hawaii as an overseas missionary of Nichiren-shu when I was 27 years old on January 11, 1988. On that day, I was excited coming here with my eagerness like a fire to spread the Lotus Sutra and its Daimoku (Namu Myoho Renge Kyo) to the people all over the world.

I strongly felt that my mission was given by the Eternal Buddha, and I wanted to deliver the teaching of the One Vehicle to the people here. From then on I struggled studying the English language and trying to find the way to apply the method of missionary work I learned in Japan as a Buddhist priest to this country.

After staying for four years in Hawaii, I was sent to Toronto, Canada. I was there for a year as a resident minister of the Toronto Nichiren Buddhist Church and, since there was a great demand for a Nichiren-shu priest in the New England area of the United States,

I moved to Boston, Massachusetts, and started a new missionary center at a small apartment room and worked there for three years.

During those years as an overseas missionary, I met several American people who were seriously interested in entering the priesthood of Nichiren-shu. Some of them actually entered but others did not. I will never forget what one of them (who did enter into the priesthood) once told me about the missionary work of Nichiren-shu.

He said, "The Eternal Buddha's eternal truth in the Lotus Sutra is already everywhere in this world. Our mission is to make people aware of it." Honestly I was shocked when I heard that.

I was one of the many Japanese overseas missionaries who thought they were the ones who had brought the teachings of the Lotus Sutra from Japan to this country or other places all over the world. I think this was our big conceit caused by our ignorance, and I felt ashamed of myself when I realized it.

On the other hand, I was awakened by his words and I was able to establish my new goal. If the teachings of the Lotus Sutra were the truth, it should be universal for anyone, anywhere and anytime. Yes, the Wonderful Dharma of the Lotus Sutra should already be everywhere in this world. Since then, I have had more confidence and pride as an overseas missionary of Nichiren-shu.

After I came back to Japan from my eight years of missionary work in the U. S., I was working for the Head Office of Nichiren-shu Buddhism as a staff member of the International Division.

At that time, I often went to Minobusan and gave my lecture about overseas missionary work to many young priests-to-be at the Shingyo Dojo (the first training center for Nichiren-shu priests to be fully ordained).

I told them when they finished this training and became fully-ordained priests, they should not worry if someone comes to them for consultation. I



Rev. Shingyo Imai

told them that they should just tell the people about the Lotus Sutra, not their own life experiences.

People are not expecting to hear about their naive life experiences. They want to hear about the Dharma in the Lotus Sutra. Then I told them: "The Eternal Truth of the Eternal Buddha is already all over the world. Your mission is to make people aware of it."

Now, I am here in Hawaii as an overseas missionary, trying to make people in Hawaii aware of the eternal truth.

The Life of Sakyamuni Buddha (12)

By Rev. Shinkai Oikawa, Litt. D.

10. Sakyamuni's Missions and Entering Nirvana

(3) Sakyamuni's missionary activities

Sakyamuni unwillingly started missionary activities to save the people. At first He did so reluctantly because He didn't want to. He thought, "I feel very good. I don't mind dying just now," when He attained Buddhahood. It is called "nirvana." The King of the Brahma Heaven then begged Him three times: "Could you please use your great power to save the people upon attaining enlightenment?" Since Sakyamuni could not refuse this eager invocation, He started missionary activities against His will.

He had five fellow ascetics with whom He had sought enlightenment for six years. So He went to see them. As He thought that they must have known Him very well because they lived and practiced together, He tried to begin by teaching them. They lived at Migadāya near Varanasi (Benares) now called Sarnath, which means the deer park. He taught them His findings there. This is called "The first rolling of the Wheel of the Dharma." He set in motion the Dharma Wheel by delivering His first sermon to the group of five companions. This was His first missionary activity. He continued to deliver his sermons at many places thereafter.

Sakyamuni's sangha grew rapidly, though it was very small at first. There were many kinds of religion at that time in India, and quite a lot of disciples and devotees belonged to those sanghas.

Three brothers called Kassapa (Kashou) lived in Uruvela (Urubinra = Asceticism wood) and had great powers, gathering many people by teach-



Rev. Shinkai Oikawa

ing Brahmanism. It is said that they had 1,500 disciples. Sakyamuni went to them and made them all His followers. He went to see the eldest brother, Uruvela-Kassapa, and asked for a night's lodging at his shrine. Uruvela-Kassapa answered, "Yes. All right. You can stay there, but there is a dreadful poisonous serpent living there. You can stay there if you don't mind it." "I understand. I will stay there, thank you," said Sakyamuni. And then a huge serpent appeared. Sakyamuni showed many spiritual powers. The strongest of those powers was called "metta" which means "compassion" or "pity." This spiritual power showed a compassionate heart like a fierce fire. It made the serpent harmless and Sakyamuni stayed there safely that night.

Sakyamuni has had many spiritual powers commonly explained as "the three transcendental knowledge and the six transcendent faculties." One of them is a faculty to know the former lives of others. To know someone's former life means to know how he lived in a previous existence.

Another faculty is to correctly know how one lives, namely, whether one is in difficulty or happy or sick, or whether or not the family life is

almost falling apart.

The other faculty is to know where one will go when one dies, for example, to know whether one will go to Heaven, Paradise, or the Pure Land because of good conduct. It is also known that one will be reborn in a beasts' world such as that of elephants, lions, tigers, pigs, or dogs. Although it is said Sakyamuni had such faculties, I am afraid I do not know how they work because I do not have them.

However, one of my teachers, Kogen Mizuno, who is still hale and hearty at nearly 103 years of age, says that we can see someone's past and present lives if we practice asceticism to some degree, though we cannot practice those incredible things mentioned in sutras which are apparently against physical laws.

I quite agree with him. There are many people particularly sensitive to the spirit world, though I do not have

this kind of sense at all and sometimes I wonder if they really have such sense. At any rate Sakyamuni had such excellent abilities and preached His teachings by making the best possible use of them. To preach His teachings means to save the people.

Sakyamuni continued to preach His teachings without a break throughout His life. He endeavored to preach His teachings and to let the people know them for the rest of His life. He saved the people by using these strange powers in many places. But I suppose He did not necessarily need to use them all the time, because He was very beautiful and well shaped from the top of His head to the sole of this foot, with the so-called "The Thirty-two Marks" of physical excellence. Especially it is said in sutras that He had a golden skin, shining like gold. Although women with white skin may be regarded as beautiful in Japan, we see golden colored, not white people in India. I suppose this color is the best. You can find golden temples in Southeast Asia and all Buddha statues are gilded.

(Trans. by Rev. Kanshu Naito)
(to be continued)



Rev. Kanno Preaches

This sutra makes one who lacks concern for saving others raise the mind of saving others. (The Sutra of Innumerable Meanings, Chapter III, Ten Merits)

Wonderful Power of O-daimoku

"To save" means to let those who stay on the shore of delusion cross to the shore of peace of mind. To those who do not believe in the other shore of peace, or those who deny it, a vast ocean or big river of delusion spreads in front of them.

As I often tell you, we can reach the other side of the shore by chanting the O-daimoku, putting a firm faith in the Lotus Sutra. Thus we chant the O-daimoku for our own sake.

However, while we are chanting the O-daimoku for ourselves, those who have nothing to do with the other shore come to have connection with the other shore by hearing the voice of O-daimoku chanting and seeing the scene of the chanting.

Thus the O-daimoku has a wonderful power. It benefits others while we chant it for our own sake.

(Rev. Nissho Kanno, head priest of the Temple Kaichoji, Shizuoka)

Events

June–July, 2009

- Jun.1: Change of Founder's robe at the Founder's Hall, Minobusan
- Jun. 4: Lecture on the Lotus Sutra by Prof. Yosei Ikegami of the Minobusan University in Phnom Penh, Cambodia
- Jun. 8: Grand service in Kamakura in commemoration of the "Rissho Ankoku-ron"
- Jun. 9: Lectures and a symposium commemorating the "Rissho Ankoku-ron"
- Jun. 10: Grand service in commemoration of the "Rissho Ankoku-ron" at the Nakayama Hokekyoji Temple
- Jun. 15–17: Services to mark the arrival of the Founder at Minobusan on the 17th day of the fifth month, 1274
- Jun. 25: Memorial service for Nitcho Shonin
- Jun. 30: Commencement exercise for the Special Shingyo Dojo
- Jul. 13–15: O-bon
- Jul. 16: "Towards the Future Meeting," an event commemorating the 750th anniversary of the "Rissho Ankoku-ron"
- Jul. 28–30: Central Convention of Studies on Nichiren Buddhism at the Head Office of Nichiren-shu
by Rev. Tsuoh Yokoi

'Saddharma Lipisala' Dedicated

By Tsuoh Yokoi
Missionary Department

The Saddharma Lipisala, a schoolhouse, was dedicated at the Yatana Sanpy Temple at Bogaley in the Irrawady Delta, Myanmar, on May 26. About 300 people, including local Buddhist monks and residents, staff of the T•M Ryoyaku Center and Shumuin officials attended the ceremony. Rev. Bunko Ono, president of the T•M Ryoyaku Center, read the congratulatory address of Rev. Joshin Komatsu on his behalf.

The construction of the schoolhouse is one of the restoration projects of the Yatana Sanpy Temple, which was destroyed by Cyclone Nargis that hit the Irrawady Delta on May 2 to 3 last year, leaving 140,000 residents dead or missing. The victims totaled 2.4 million. The fund for the construction was raised by the T•M Ryoyaku Center and local Buddhists.

Last year, responding to the plea of U Damma Thara, a local monk, the T•M Ryoyaku Center distributed food and medicine to local residents at

the Yatana Sanpy Temple from June 7 to 11, to save the cyclone victims.

In Yangon, the organization distributed medicine and worked for restoration of medical equipment from July 29 to August 1. The organization also distributed mosquito nets. The funds for these activities were raised by the Nichiren-shu temples.

The T•M Ryoyaku Center, headed by Rev. Bunko Ono, has been engaged in the activities of assistance in Cambodia and other Buddhist countries in Asia. The support for leprosy patients was the first such activity of the Center in Myanmar.

The Yatana Sanpy Temple, which was destroyed by the cyclone, has not



The temporary structure of the temple

been restored yet, although it was given temporary repairs. However, the temple accommodates about 100 cyclone orphans. They are taken care by the monks and lay members of the temple. Bogaley, the largest town of the Irrawady Delta and where the Yatana Sanpy Temple is located, is a six-hour ride from Yangon.



The newly built one-room schoolhouse



Young monks are beaming in the new classroom. These young monks are among the 100 cyclone orphans accommodated in the temple

Nichiren Shonin and His Lay Followers (12)

By Rev. Kanji Tamura, Litt. D.
Associate Professor,
Rissho University

Ryoke-no-ama and Nii-ama (2)

Go-honzon not given to O-ama

Nichiren Shonin wrote his main work, "Kanjin Honzon-sho (A Treatise Revealing the Spiritual Contemplation and the Most Venerable One)" at Ichinosawa, Sado, showing his realization of himself being a bodhisattva dispatched by the Eternal Buddha to this world in the Latter Age of Degeneration. Based on this realization, he wrote, for the first time, "the Go-honzon (the Most Venerable One)" in the form of a mandala. He conferred these mandalas to his followers occasionally. More than 120 of these mandalas, confirmed to be written by Nichiren Shonin, exist today.

As many disciples and followers were bestowed these mandalas, O-ama asked Nichiren Shonin to give her one. However, our Founder turned down her request, though with hesitation. O-ama was the wife of a senior official to whom the parents of our Founder and Founder himself owed much. However, O-ama appeared to be not firm in her faith, and therefore Nichiren Shonin did not write the Go-honzon for her.

Consequence of the Go-honzon

Nichiren Shonin explains in his letter, "the Go-honzon was not revealed even during the lifetime of Sakyamuni Buddha. It is revealed only in the Lotus Sutra, specifically in the chapters from XI to XXII. The revelation starts in Chapter XI, in which the Stupa of Many Treasures emerges



Rev.
Kanji Tamura

from underground and stays in the sky. Sakyamuni Buddha and the congregation also stay up in the sky. Thus the aerial assembly starts. In Chapter XVI, following the revelation of the eternity of the Buddha, the aerial assembly is vested with the characteristic of the Go-honzon. And in Chapter XXI and XXII, the Go-honzon takes a complete form when the Lotus Sutra is transmitted to bodhisattvas who are the original disciples of the Eternal Buddha."

Nichiren Shonin preaches that Sakyamuni transmitted the O-daimoku, the title of the Lotus Sutra which symbolizes the teachings of the essential section of the Lotus Sutra revealing the Eternal Buddha to "Superior Practice Bodhisattva" and other bodhisattvas, the true disciples of the Eternal Buddha, by calling them out from underground where they have been kept hidden at the bottom of the great earth from the eternal past.

According to the Founder, Sakyamuni Buddha prophesizes, "The O-daimoku should not be spread in the 2,000 years of my death. Since then, the time will come at the beginning of the Latter Age of Degeneration, when monks who defy the True Dharma fill the world, heavens and good deities rage, comets pass through the sky, and the earth quakes like big waves.

"Countless disasters such as disastrous droughts, great fires, deluges, storm damages, epidemics, famines, and large-scale wars ensure.

"And when people all over the world take on armor and take up arrows and rods, the power of Buddhas, bodhisattvas and deities become powerless, people fall into the Hell of Incessant Suffering as rain falls, if one puts on the Dai-mandala bearing the O-daimoku on one's body, and prays, kings will come to save the countries, the whole nation will get rid of disasters and great fires of hell after death."

We can hang the Dai-mandala in its right place as an object of worship, put it on oneself as an amulet or imagine it in one's mind to deepen faith.

Blame O-ama's Unsettled Faith

Our Founder continues (in summary), "I have been preaching the O-daimoku for more than 20 years. As prophesized in the Lotus Sutra that those who spread the teaching of the Lotus Sutra never fail to face persecutions, the master of the country, local lords and lords of manors, and other rich land-owning families, and the whole nation became my enemy.

"And the Steward Tojo Kagenobu became my enemy." "The lord of the manor and his people (including O-ama) are stupid. They are precarious in their faith, sometimes maintaining it and other times throwing it away. When Nichiren was sentenced to be exiled in Sado, they abandoned the Lotus Sutra. This is why I have always been telling you the Lotus Sutra is hard to believe and hard to understand.

"If I bestow the Go-honzon to O-ama wishing to save her since Nichiren owes her very much, the ten female raksasa demons (guardians of the practitioners of the Lotus Sutra) will claim that Nichiren is unfair.

"If I do not award it to O-ama,

Nichiren is deemed fair, but O-ama will think ill of me, without knowing of her own sin."

Thus Nichiren Shonin tells her that He does not give the Go-honzon to her following the strict instruction of the Lotus Sutra.

Nii-ama Receives Go-honzon

Nichiren Shonin thus declined O-ama's plea to have the Go-honzon, showing the meaning and significance of the Most Venerable One. Meanwhile, he wrote to Nii-ama, "Though you and O-ama seem to belong to the same family, I can see your devotion. You have often shown your devotion by sending me offerings either while I was in Sado or at Minobusan. Since you are persistent in your faith, I presented you with the Go-honzon."

(Tr. K. S.)
(to be continued)



The Dai-mandala Go-honzon preserved at the Myohonji Temple, Hikigayatsu, Kamakura

Italian Mission Seeking New Phase

By Rev. Kanshin Mochida
Missionary Division

MILAN (Italian New Missionary Area): A two-year-long dispute with a neighbor was settled for the time being, and the Italian Mission is searching for a new approach for their propagation activities.

The Italian New Missionary Area, which started five years ago, has endured trouble with a neighboring family for nearly four years. The dispute started when its Sunday service and the Confirmation service (Christianity rite) for the neighbor's child fell together on the same day.

Since then, the neighbor complained about the sutra chanting and demanded that the Italian members stop reciting Buddhist prayers in Rev. Tarabini's home while they had festivities for their child's confirmation in



Rev. Shoryo Tarabini

their own home.

The dispute has consistently escalated in the neighbor's attempt to ban any religious activities in this residential zone.

Rev. Shoryo Tarabini, the priest in charge of the Italian New Missionary Area has explained his activities and called for the neighbor's understanding

while observing noise-control regulations, ceasing to beat the drums and closing the Web site.

However, they could not reach an agreement to allow Rev. Tarabini and the local believers to observe Buddhist practice peacefully within his residence.

A lot of complaints to the police and lawsuits by this family resulted in the police inspections of Rev. Tarabini's residence several times.

Every December, the congregation of the Italian New Missionary Area holds a procession through the city of Villasanta for the Bodhi-day ceremony, carrying a portable palanquin enshrining the statue of Buddha Sakyamuni.

The parade is followed by inter-religious prayer exchanges with the clergy of Christianity, Judaism and Islam and is welcomed by the townspeople. Yet the neighbor considered the mission's

activities in his home to be illegal and filed a lawsuit against the city.

Fortunately, the Lombardia regional court rendered their sentence in favor of Rev. Tarabini, stating the home being used for religious activities which are an expression of religious freedom is guaranteed by the constitution of Italy.

The congregation has not completed their application for the status of a religious organization within Italy.

By court decision, the dispute with the neighbor has been settled for the time being, but Rev. Tarabini said, "It is unfortunate that the Italian regulation for a religious organization is so severe that we cannot apply for it yet. However, we will inevitably obtain this status in the near future. Although other neighbors are friendly now, it is very important to get the cooperation from all of them. Otherwise, we cannot stably promote our missionary work. Maybe the time has come for us to seek a new phase for the Italian Mission."

International Lay-believers Retreat to Be Held Oct. 10 to 15

The International Section of the Head Office, Nichiren-shu, is planning on International Lay-believers Retreat from Oct. 10 to 15, 2009. It will be the first retreat organized by the Head Office to raise the leaders within overseas lay-believers.

The retreat will be held on Mt. Minobu and in Kyoto. The participants will join the Oeshiki service of the Kuonji Temple at Minobusan, and in Kyoto they will visit the Kyoto National Museum for the special exhibition of "Nichiren and the Treasures of the

Lotus Schools."

The Chief Lecturer will be Rev. Gikoh Tabata, Chairman of the Nichiren-shu Youth Edification Network and Nichiren-shu International Network.

The registration fee will be about

75,000 JPY for six nights. The quota of the retreat is 40, so those who want to join the retreat should ask the priest of their congregation.

Also two optional tours are being planned: tour to Sado Island from Oct. 8 to 10, and a one day trip to Mt. Hiei (the center of Japanese Tendai School) and the Yokawa Joku-in, where Nichiren Shonin stayed when he studied on Mt. Hiei.



Temple Events

By Sandra Seki

MYOSHOJI CHARLOTTE NORTH CAROLINA

Bishop Kanai's Visit

On May 31, 2009, the head of the Nichiren Order of North America, Bishop Shokai Kanai visited Myoshoji. While there, he performed a blessing for the temple together with Rev. Ryusho Jeffus and placed star amulets throughout the facility.

Members from as far away

as Spartanburg, South Carolina, arrived for the service to receive a special kito blessing from the Bishop. Many members traveled over an hour in order to participate in this special event.

After the service and kito blessing, Bishop Kanai presented Rev. Ryusho Jeffus with a certificate of his appointment as the head minister of the Nichiren Shu Myoshoji, and everyone had lunch together and spent some time asking Bishop Kanai many questions.



Left rear (from left): Allen Rogers, Michael Daniels; Front (from left): Misa Osada, Rita Rouse, Susanne Rainwater, Rev. Ryusho, Bishop Kanai, Alan Berkeley; Right rear (from left): John Saunders, Austin Sugg

HONOLULU

Unclaimed Urns

There are 90 unclaimed urns held at the Nichiren Mission of Hawaii and they will be communally inuned at the Perpetual Memorial Tower of the Mission. The empty urns will be disposed of after the O-Bon service this year.

Urn formally registered and unurned with current membership at the Mission columbarium are not affected.

Please contact the ministers at 595-3517 for any questions or objections. A list of the affected names are shown for review at the temple's columbarium.

Sunday School

A special thanks for the support and participation received on the Children's Day event on May 3.

The highlight of the day was a speed race, where each child made his/her own car out of recycled bottle caps, plastic bags, chopsticks and foam padding. This was Rev. Hoshō Sugawara's idea. It was great watching children of all ages racing their origi-

nal creations side by side as equals.

The mission thanks all the parents, grandparents, and members who donated their time to bring the children, and make special dishes for the luncheon. The Sunday School thanks each and everyone of you for your cooperation.

First Bon Dance at the Mission

The mission will be holding its first Bon Dance on August 29, 2009, from 6.30-9.30 p.m. To attract a crowd the mission is planning to have game booths. Please bring in things that you think will make good game prizes. If there are any questions, please feel free to contact the mission by phone or e-mail.

Karate Class

Karate master Hiro Maeda Sensei is coming to the mission to teach Karate martial arts. He is from the Japan Karate Federation (Shotokan Karate Dojo). The classes are held every Wednesday and Friday night from 6.00-7.00 p.m. at the Social Hall. The fee is \$40 a month for age 13

or under and \$50 for adults.

SAN JOSE

Service Commemorating Rissho Ankoku-ron

A special service was held on Sunday, July 12, at 10 a.m. to commemorate the sacred day when Nichiren Shonin presented the "Rissho Ankoku-ron" to the Kamakura government 750 years ago.

During the service, the attendees dedicated their sincerity to Nichiren Shonin by reciting his vows and prayed for world peace and happiness for all people. Following the service, a study class on Rissho Ankoku-ron was held.

Nichiren Scholarship

Myokakuji Betsuin Fund

Yutaro Hirayama, son of Mr. and Mrs. Katsuya Hirayama; Affiliation: Shorinji Kempo; University of California, Irvine

Douglas Hasegawa, son of Mr. and Mrs. Dave Hasegawa; Affiliation: Tachibana School; University of California, Merced

Joenji Fund

Miyuki Fukui, daughter of Mr. and Mrs. Hiroji Fukui; Affiliation: Tachibana School assistant; University of California, Irvine

Rumi Yamamoto, daughter of Mr. and Mrs. Mike Yamamoto; Affiliation: Tachibana School assistant; De Anza College

LAS VEGAS

Summer School

The summer classes for children have started. The class topic is "Introduction to Buddhism." Classes are free and textbooks are provided. Rev. Shokai Kanai conducts the classes at 2.30 p.m. on Thursdays. (July 2, 9, 16, 23, 30, Aug. 6, 13). Anyone interested in the class is welcome to join regardless of age.

New Members

Two new members received the Mandala Gohonzon and juzu (Buddhist rosary beads) on June 14. They were Susan Joseph and Cindy Campbell.

Susan came to the temple on December 7, last year under the guidance of Mrs. Miyako Stuff. Susan brought her friend, Cindy, to Kannonji of Nevada on the first day of this year.

They have both been

attending the monthly kito blessings. Cindy brings her son, Tristan, to Sunday services almost every week. She has also been attending the study class on the Lotus Sutra with her friend, Nancy.

Upon receiving the Gohonzon, they made a vow to strive to uphold the Mandala Gohonzon, to chant "Namu Myoho Renge Kyo" and support the Sangha of Nichiren Buddhism until they attain Buddhahood.

PUUNENE MISSION

Annual Bon Dance

The annual "Hatsu Bon" service and Bon Dance was held on Saturday, June 13, 2009. The service was given by three ministers: Bishop Shingyo Imai, Rev. Junsei Nagayoshi and Rev. Hoshō

Sugawara.

The "Hatsu Bon" service is the first bon service for the newly deceased spirits. At the service, a special service was held for the five newly deceased this year. After the service, a Bon Dance was held from 8-10 p.m. Many people enjoyed it for two hours.

Members and friends of the Puunene Mission took two weeks to prepare food to sell at the food booths. They sold lima beans, manju, sushi rolls, chow fun noodles, nishime (nimono), shoyu chicken, Maui onions, shaved ice and cold drinks.

After the Bon Dance, most of the helpers said that there was such a crowd they could not take a break during the food sales most of which was sold out. (By Rev. Hoshō Sugawara)



Participants go round the music stage



Both young and old join the dance



Amusement booths are open

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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