

# Nichiren Shu News

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## Sermon at the 728th O-eshiki memorial anniversary 'Nichiren Shonin Who Borrowed Money for a Follower'

By Rev. Nissho Kanno

"Nichiren Shonin borrowed money for a devotee. Do you know the story?"

Opening his lecture with this remark, Professor Motai started reading the "Nichimyo Shonin Gosho (A Letter to Holy Priest Nichimyo)." About 30 students in the classroom stopped talking, and were taken back 700 years to the time of Nichiren Shonin, when the Founder was in Sado as an exile.

Please excuse me for relating the episode of 50 years ago. This statement of Professor Motai made me a big "fan" of Nichiren Shonin. Though it may be awful to call myself a "fan" of the Founder, I feel that I am not a mere disciple or follower of the Founder, but that he is the person familiar to me whom I can fawn on.

In April 1957, I came to Tokyo from Hokkaido, the northernmost island of Japan, and entered the course of Nichiren Buddhism, Faculty of Studies on Buddhism of the Rissho University. At that time, my knowledge of Sakyamuni Buddha and Nichiren Shonin, not to mention Nichiren Buddhism, was almost zero.

I entered the priesthood when I was a first grader in middle school (13 years old). It was a matter of course that under the master, I learned how to chant the whole 28 chapters of the Lotus Sutra and something about Sakyamuni Buddha and the life of our Founder as well as such head temples as Minobusan and Ikegami Hommonji. However, the knowledge had not become a part of my "flesh and blood."

I learned from Professor Motai that "Nichiren Shonin is like my father, whom I can consult at a time of neces-

sity," and a feeling of familiarity with the Founder developed in my mind. I also learned from the professor that "Nichiren Shonin is always at the side of people like myself who get lost and are suffering," and I got a sense of relief.

In 1960, Professor Kyoko Motai (Professor of Faculty of Buddhism, later head priest of Head Temple Hori-nouchi Myohoji, Tokyo) kindly performed the memorial service for my mother, who died at the age of 56 in that year, at the Saikyoji Temple, where he was serving as head priest then, calling out about 30 students to attend the occasion. His wife prepared dishes for the attendees. Since Professor Motai was like my master and father, I heard his words as if they were uttered by Nichiren Shonin.

### Nichimyo Shonin

Nichiren Shonin stayed in Sado in exile for two years and four months from the 11th month of 1271 to the third month of 1274. Nichimyo Shonin (Holy Priest Nichimyo), resident of Kamakura, was among the disciples and lay devotees who called on the Founder in Sado. She visited Sado alone, taking her infant daughter with her. "Holy Priest Nichimyo" is the name our Founder gave her in appreciation of her devotion shown by her visit to Sado in defiance of hardships of the long journey from Kamakura. After growing up, the daughter also became an eager follower, known as "Oto-gozen."

### All Kinds of Difficulties

Returning to the story of Nichiren Shonin's loan, Nichimyo Shonin's journey with her baby from Kamakura to Sado was beyond imagination for us today. Nichiren Shonin writes in his

"Nichimyo Shonin Gosho (A Letter to Holy Priest Nichimyo)": The journey from Kamakura of Sagami Province to the northern province of Sado surpasses one thousand ri in distance. Mountains are soaring, the sea is rumbling. It blows and it rains unseasonably. Mountains and the sea are filled with bandits. In every post station, town folks are of the minds of tigers and dogs. It seems they are personifying the sufferings of the Three Evil Worlds.

"Moreover, there have been omens of disorder. Rebels have been rampant since last year. A battle occurred on the 11th day of the second month this year. Now in the fifth month, peace has not been restored. Moreover, you have taken an infant with you. Her father in the care of whom she is to be left is untrustworthy. You have been separated for a considerable time. I feel so sorry for you that I cannot continue to write . . ."

Nichimyo Shonin struggled a long way to Sado, overcoming all kinds of difficulties and succeeded to visit Nichiren Shonin. Thinking it may be the last chance to meet him, she wished to meet Nichiren Shonin by all means and consult him on her future all the more because she was divorced from her husband.

When she met the Founder, peace spread in her mind and body, and she was filled with the vigor to keep living. Despite the joy of meeting with the Founder, she was quite at a loss when she found that she was short of funds for a return trip. Expenses unexpectedly increased for the trip of a woman with her infant.

### Borrowing

People in Sado consulted each other in vain to find ways to help her



Rev. Nissho Kanno

because they were poor, living from hand to mouth. Sympathizing with Nichimyo Shonin, Nichiren Shonin hit on an idea of borrowing money from Sairen-bo, an exile who later became a disciple of Nichiren Shonin. Remembering that Sairen-bo had asked Nichiren Shonin to give him the Founder's hand-written copy of the Lotus Sutra, the Founder decided to receive "dana" for the copy in advance.

Nichiren Shonin is popularly known as a man of "strong faith" and for his severe censure of other Buddhist sects. To tell the truth, however, He was a tender-hearted person, a man of sympathy "who even borrowed money to help a follower." He is facing us today in the same manner as he did to Nichimyo Shonin, transcending time and place.

The annual O-eshiki service is close at hand. Let us chant the O-daimoku in gratitude for the Founder's compassion on the occasion.

(Trans. K.S.)

## Annual Service Held at Chidorigafuchi Cemetery

The annual memorial service for the unknown war dead sponsored by the Nichiren-shu was held at the Chidorigafuchi National Cemetery on August 15, the 64th anniversary of the end of the Pacific War. About 350 people attended the ceremony.

Rev. Joshin Komatsu, Chief Administrator of Nichiren-shu, officiated the ceremony, which was held in the Hexagonal Hall, where the remains of 354,332 unknown war dead, including the remains of 1,406 war dead newly accommodated this year, are enshrined.

Wishing for world peace, more than 10,000 folded paper cranes were offered in front of the O-mandala installed on the altar.

President Takehiko Umano of the Chidorigafuchi National Cemetery Memorial Foundation delivered his

message of gratitude to Nichiren-shu, which has been sponsoring the service for the unknown war dead since the establishment of the cemetery in 1959.

The remains of the war dead include not only the soldiers but also of civilians who died in foreign countries during the World War II. The remains



Prayer for the unknown war dead

of which acceptors are not found are enshrined in this cemetery.

Following the service, about 100 priests, divided into four groups, went out on the O-daimoku chanting march, praying for peace and repose of the souls of the war victims.



The Dai-mandala Go-honzon temporarily installed

### Events

#### August–September, 2009

- Aug. 2–Sept. 5: Annual 2nd Shingyo Dojo at Minobusan
- Aug. 15: Memorial service for the war dead, sponsored by the Nichiren-shu at the Chidorigafuchi National Cemetery for the unknown war dead, Tokyo
- Jul.–Aug.: Summer schools for elementary and middle school students held at Nichiren-shu temples throughout the country
- Aug. 27: Service to commemorate the Matsubagayatsu Incident
- Sept. 3: Memorial service for Niko Shonin
- Sept. 12: Service to commemorate the Tatsunokuchi Incident
- Sept. 17: Memorial service for Nisshin Shonin
- Sept. 18–19: Grand service at Shichimenzan
- Sept. 20–26: Autumn Higan (equinox) Week

by Rev. Tsuoh Yokoi

# The Life of Sakyamuni Buddha (13)

By Rev. Shinkai Oikawa, Litt. D.

## 10. Sakyamuni's Missions and Entering Nirvana

### (4) A day of Sakyamuni

Sakyamuni continued missionary activities hard in this way. Gradually His sangha grew bigger and the number of disciples reached 1,500 or 3,000, or more, so Sakyamuni was busy. I wonder how He lived to be eighty years old. I would like to tell you how busy He was. His daily schedule, that is, what He did from getting up till going to bed constitutes this chapter.

Sakyamuni got up early in the morning, washed His face just as we do and then He wiped Himself. What did He do early in the morning? It was in the dawn. He sat in meditation next. He got dressed to go out after the meditation. He did not need to wear many clothes since it is warm in India. He got dressed in yellow and went out for food. This is called religious mendicancy. I also practiced it, going about in the town asking for alms with a bowl. They are still now going about for alms in Thailand and Burma (now Myanmar). They can get little by little, not much food at once. So they have to go about for a long time in the town to get enough food.

It is not allowed to skip a house. For example, there are three houses of Mr. Sato, Mr. Nakamura, and Mr. Kimura. If Mr. Nakamura always gives badly cooked food, we tend to think it is no trouble to skip him. This is not acceptable at all. It is a principle to call in regular order. So Buddhist monks eat a mixture of badly cooked food and good food. Sometimes they have to eat food smelling bad, which was leftover from the previous day. But they are not allowed to reject anything. It must be received with thanks. They eat the mixed food. They finish asking for alms around 11 a.m.

Buddhist temples should be located near villages. It takes too long to get food if they are far away from villages. Temples should be built about one kilometer or so from villages. It is convenient to build temples in villages. But since it is too convenient for monks to practice asceticism because of various noises, it is a principle to build temples a little distance from the village.

When Sakyamuni went about for alms, various miracles accompanied Him. At first a soft and pleasant breeze blew. Next came rain and settled the dust. Flowers blocked the heat like a canopy in the sky. Buddhist monks today strew "divine flowers" in the



Rev. Shinkai Oikawa

ceremony, but they are not genuine but paper flowers. In the case of Sakyamuni, quite a lot of genuine flowers came down from heaven and stayed on the ground like a carpet.

It is said that Sakyamuni was a wonderful person who did not know darkness. Light with six colors came out of His body shining like an electric torch. So He did not mind darkness. What is more, birds sang merrily around Him.

As Sakyamuni was accompanied with such wonderful miracles, the people made food for Him when He came to them to ask for alms. He ate the food before noon. The time was fixed before 12 o'clock. He ate only one meal a day. He ate nothing but this meal in the morning.

Buddhist priests of olden times ate only one meal a day. Sakyamuni took a rest next. He always retired for a noontime seclusion called "divavihara" after the meal.

I guess that Sakyamuni had a weak stomach. He took a short rest after eating a little meal. All Indian priests of olden times took a nap without exception, thinking that they were allowed to do as the Buddha did.

I also took a sound nap when in Sri Lanka. I earnestly ate a meal because I could eat only one meal a day. I felt well after the meal. I could sleep very well soon after lying down. I wonder for what reason I went to Sri Lanka. Of course I do not think I went there only to take a nap.

It is time for preaching after "divavihara." It is very hot in India. So they were in no mood during the daytime. Religious events still begin in the evening in such countries as India, Sri Lanka (Ceylon) and Myanmar (Burma), because daytime is time to sleep. A good breeze blows in the evening after a nap. And the preaching began.

Priests were advised to go to their own places and to think well over the preaching. They had no house to live

in at that time. Many of them lived under trees or in caves to protect themselves from rain and wind. There is a cave at the top of Mt. Sacred Eagle. It may have been used to protect them from rain.

Sakyamuni looked over the world with His supernatural eyes called "the divine eye" after his preaching. He looked at a man somewhere in the world, and found whether this man could be saved or not if He went to speak to him. And then He made a plan to go to see him the following day.

And then people came to Him from villages and towns with flowers in the evening. They asked Him for preaching.

It was time for bathing after this. He took a bath in water, not such a bath as we do, to clean Himself. It is one of the Indian customs.

I took a bath in water in Sri Lanka. At first I thought I could take the same bath as in Japan, because I did not know how to take a bath then. When I was told to take a bath, I went to a well and took all my clothes off. Then villagers came together around, watching me as if they were thinking that I was a strange priest. I wondered why they watched me while I was only taking a bath. A priest ran to me, saying, "You don't do that." When I asked him, "What's wrong with me?" He told me, "Put on a waist cloth."

They have a custom to take a bath with a waist cloth in Sri Lanka. I said to him, "If so, I cannot wash myself under the waist cloth." He said to me, "You can do it, if you try." I was deeply embarrassed at first.

When my close friend came to Japan from Sri Lanka, I had a small trouble with him. We went to Izu for the hot spring. Although I invited him to take a hot spring bath, he strongly rejected my invitation. But later he changed his mind and reluctantly came into the spring after me with a waist cloth on. They never become naked in any case in his country. I told him to take off his underpants in vain. When I asked him whether he had spare underpants or not, he answered that he had no spare. I was at a loss because he was wet through, and asked the proprietress of the inn for new dry pants. Every country has its custom.

A certain person wanted to be Sakyamuni's disciple and real follower. He said that he understood His thirty wonderful marks, but that he did not know the two marks out of thirty-two, and asked Him to show the rest. Maybe Sakyamuni had difficulty answering this question, because He had never shown the two to anyone.

He showed His tongue. His long tongue reached His forehead. It is very long, isn't it? However, He did not show the rest, but only its shadow, saying, "Guess, looking at this."

I want to tell you that they have such a custom of washing themselves in this way, though I wandered in my talk.

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



## Rev. Kanno Preaches (2)

In the horse tail  
Does the Buddha-nature dwell?  
The wind of autumn

(By Masaoka Shiki. The original haiku-poem is written in Japanese)

### Buddha-nature and autumn breeze

Masaoka Shiki (1867–1902) is a poet. He wrote several haiku poems on Buddhism. The above is one of them. "Under the clear blue sky of autumn, horses are grazing in the rich meadow. A refreshing autumn breeze passes by. Does the soul of the Buddha dwell in the tail of the horse?" Depicting an autumnal scene, this haiku is a poem of Buddhism.

"Buddha-nature" is the word showing the possibility that we would attain the peace of mind, the same as that of the Buddha. The poet is not asking if the Buddha-nature exists in the horse's tail. The poet is asking if we perceive the preciousness of "the

life of the Buddha" in this autumnal scene. "Do you feel the mercy of the Buddha in the autumnal scene of the bracing wind, blue sky and horse tails?" This is my interpretation of this haiku.

This poem is also asking us who observe everything through our colored glasses to look at our surroundings "through the eyes of the Buddha."

The summer heat is now ending. Let us try to feel "the merciful wind" of the Buddha in the refreshing wind of autumn.

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

## New Temple Opened in Jakarta

— Rengeji —

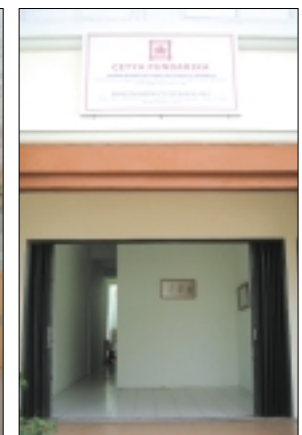
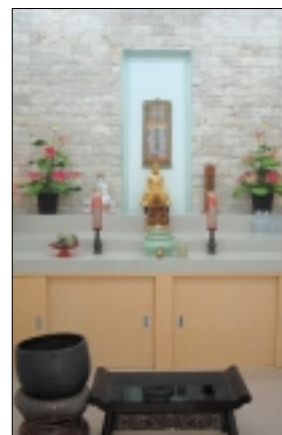
The new temple of the Nichiren-shu Sangha in Jakarta, Indonesia, was opened in May. The temple, established in 2003, had been without a temple site. The members and followers always wished to have their own temple, and last year they started looking for a place for their temple. Soon they received good news that a relative of Mrs. Tjhin Lie Lie, a Jakarta Sangha member, offered her property of a shop

house to be used as a temple.

As they accepted her offer to move the temple to this place offered by Mrs. Lie Lie's relative, they worked hard to collect donations from members to remodel a shop house into a Buddhist temple. Through a few months of hard work, they completed their work of renovation.

Their new temple is not large, but simple and nice. It can accommodate the members and followers comfortably. The first meeting at the new tem-

ple was held on Wesak Day, May 9. They recited the Lotus Sutra and chanted the Odaimoku for this special day. Rev. Kangyo Noda visited the Jakarta Sangha on May 31 and celebrated the Indonesian new temple together with its members and followers. All members believe that this is a small step to their big goal of expounding the heart of Sakyamuni Buddha to the Indonesian people.



Inner and outer views of the Rengeji, Jakarta temple

# Nichiren Shonin and His Lay Followers (13)

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

## Myoshin-ni (Nun Myoshin)

**Lay Priest and Merits:** Myoshin-ni of Suruga Province (present Shizuoka Prefecture) was receiving the teachings from the Founder through the introduction of Nikko Shonin, one of the Six Senior Disciples. As her husband was seriously ill, Myoshin-ni expected he would not live long. So she took the tonsure to enter the lay-priesthood. Although putting on the priest robe, lay priests live a secular life. By becoming a lay priest, she wished her husband a long life, "right thoughts at the time of death," and "rebirth in a good realm after death."

**Aspiration for Enlightenment, and Extinction of Sin:** As found in the letter of Nichiren Shonin dated the 16th day of the eighth month (of 1275, when He was 54 years old), Myoshin-ni sent two packs of cured persimmons and a pack of eggplants to the Founder. In his letter of thanks, Nichiren Shonin referred to the long illness of her husband, and teaches her that the O-daimoku expounded by Sakyamuni Buddha is the medicine for eternal life and is good for illness.

Nichiren also tells her that the illness of her husband might be the discretion of Sakyamuni Buddha," as it is preached in the Yuima Sutra (Vimalakirti-nirveda-Sutra) and the Shoman Sutra (Srimala-devi-simhanada-Sutra) that those who have illnesses are the very persons eligible for enlightenment. He also tells her, "Faith is caused by illness." He further states that the most fearful illness is the conduct of those who criticize and deny the Lotus Sutra and abuse the practi-



Rev.  
Kanji Tamura

tioners of the Lotus Sutra. The Founder continues, "Your lay-priest husband did not seem to believe in the Lotus Sutra very much in this life. However, the bad effect of his acts of abuse in past lives became manifested in this life, bringing on illness to him and thereby he has started chanting the O-daimoku, day and night. Now his aspiration to attain enlightenment continues ceaselessly." The Founder tells her that due to the illness, small sins he has committed in this life will disappear and the serious evil deed of abuse he had committed in past lives will be expiated as he now worships the Lotus Sutra.

**Pure Land of Mt. Sacred Eagle and Extinction of Sin:** Nichiren Shonin tells us that those who have kept faith in the Lotus Sutra throughout this life are eligible to enter Mt. Sacred Eagle, where Sakyamuni Buddha is expounding the Lotus Sutra eternally. It is the Pure Land, transcending the restriction of time and space, as shown in Chapter XVI of the Lotus Sutra, the chapter revealing the eternity of the life of Sakyamuni Buddha. The Founder tells the nun, "Even if your husband leaves this world now and arrives at the Pure Land of Mt. Sacred Eagle, he will be pleased, feeling as if he is looking out over 10 directions, all bright under the sun, and say I was lucky to have died early."

**Intermediate State and Self-introduction as 'Nichiren's Disciple':** We remain as an "intermediate state of existence" or "intermediate shadow"

between death and a new life. It is the period we prepare for the trip to the next world. Nichiren Shonin continues, "If you encounter difficulties by any chance, on the road of intermediate state, please announce that you are a disciple of Nichiren. My name, Nichiren, is widely reputed in all the Pure Lands as the name of the world's foremost priest who believes in the Lotus Sutra. Heaven and earth should be aware of the name. If you declare yourself 'a disciple of Nichiren,' there will be no evil (of hell and other places) which does not know the name." Thus the Founder claims evil will let pass everyone when they hear the name of Nichiren.

**Devoted Faith:** In the postscript of this letter, the Founder admonishes Nun Myoshin as follows: Monkeys rely on trees, and fish rely on water. Likewise, women rely on husbands. You have taken the tonsure regretting parting from your husband, and have become a nun putting on the black robe. How do Buddhas throughout the universe not feel pity for you? Trusting and believing that "The Lotus Sutra also will never abandon me," devote yourself to the faith in the Lotus Sutra."

**Amulet-type Dai-mandala:** This couple had an infant. The couple was wishing the cure of the husband's illness, peaceful death and healthy growth of the baby girl. In order to realize their wishes, they were looking for the support in the faith of the Lotus Sutra. At the beginning of "Letter to Myoshin-ni Gozen," dated the 25th day of the eighth

month of 1275, Nichiren Shonin expresses gratitude to her for sending Him a variety of offerings. It seems that Myoshin-ni sent additional offerings to Minobusan upon reading the Founder's former letter dated the 16th day of the eighth month of the same year and asked Him to grant her an amulet-type mandala.

Nichiren Shonin recommended his followers to hang and say prayers to a mandala written by Him and at the same time, to carry a small amulet-type mandala with them. The Founder told her, "I grant an amulet (mandala) for your infant. This amulet contains the essence of the Lotus Sutra and the main object of all other sutras expounded by Sakyamuni Buddha.

"For example, it is so important, compared to the sun and moon in heaven, a great king on the earth, the heart of us, a wish-fulfilling gem among treasures and the pillar of a house.

"It is a rule that if you put on this mandala, as warriors guard a king, parents raise their children with love, fish rely on water and live in it, grass and trees desire rainfall, birds entrust trees as their dwelling, all Buddhas and deities gather around you, and guard you. Hence I wish you to keep your faith."

Thus Myoshin-ni followed her faith through, relying on the faith in the Lotus Sutra as taught by Nichiren Shonin with worries of the present and hopes for future mingled.

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



Nichiren Shonin preaching ("Nichiren Shonin Chugasan")

# Lecture on Lotus Sutra Held in Cambodia

By Rev. Tsuoh Yokoi  
Missionary Department, Shumuin

The fourth in a series of lectures on the Lotus Sutra by Professor Ikegami of Minobusan University was given at the Sihanouk University of Buddhism accommodated in the Ministry of Cults and Religions, Phnom Penh, Cambodia on June 4. About 100 people including many local monks attended the lecture.

In the lecture, Prof. Ikegami took up the "Seven Parables" of the Lotus Sutra and gave lectures on the Lotus Sutra chapter by chapter from Chapter X (Teacher of the Dharma) to Chapter XVI (Life Span of the Buddha). He also showed the interpretation of the division of the Lotus Sutra into two parts, the essential section and the theoretical section, by referring to the faith in the past Buddhas popular in Southeast Asia.

Before the presentation of the lecture, Rev. Kangyo Noda read the message of Rev. Joshin Komatsu, Chief Administrator of the Nichiren Shu, in which Rev. Komatsu introduced Nichiren Shu and the Rissho Ankoku-ron (Treatise on Spreading Peace throughout the Country by Establishing the True Dharma). Also Prof. Ikegami and the Minister of Cults and Religions, Mr. Min Khin, exchanged pre-

sents.

In the afternoon, they joined in the "World Simultaneous Service for Peace," held at the "Myohokke-in Temple," which was built by the Catuddisa Sangha at a place near Killing Fields. Participants of the service marched to the memorial tower at the Killing Fields by chanting the O-daimoku in a heavy rain, and held prayer services for peace. The lecture on the Lotus Sutra was coordinated by the Catuddisa Sangha.

The next day, Rev. Noda lectured on the meaning of the O-daimoku and the O-daimoku chanting. Rev. Daiho Saito led the O-daimoku chanting joined by the local monks and the Cambodian staff of Catuddisa Sangha. One of the local monks said, "I experienced spiritual uplift while chanting the O-daimoku, as if I were combined into one with the O-daimoku." Many of the staff said they wish to chant the O-daimoku more

and more and want to know about the Lotus Sutra.

Rev. Noda said, "I am happy coming across the people who are sincere and pure toward Buddhism. I wish to continue cultural exchange with the people of Southeast Asia as I am engaged in the activity of spreading the teaching of the Lotus Sutra and Nichiren Shonin in this area."



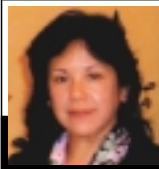
Memorial photo at the Myohokke-in



Minister Min Khin (left) and Prof. Ikegami



Many local monks listen to the lecture



# Temple Events

By Sandra Seki

## SEATTLE

### 'Renewing Street-Buddhism in Action'

By Rev. Kanjin Cederman

In September 2008, I became the head minister of the Seattle Nichiren Buddhist Temple. I had heard many bad stories about the area where the temple is located, which is known for drugs, prostitution, and break-ins.

In fact when I visited the temple for the first time six years ago, my master's car was broken into. My master then taught me, "Don't blame others, look at yourself first." So I realized that I had to take action to fix this problem through my own efforts, and if nothing improved, I only had to blame myself.

As soon as I moved in, I began to ponder how to unite all the people of the temple and the diverse community of South Weller St. so as to spread peace and compassion.

South Weller St. is a very diverse community with native Americans, Taiwanese Buddhists, Chinese Baptists, along with a few businesses. Usually other religions and even other Buddhist sects do not have



Chinese Lions in front of the Block Watch Signs



Street dedication service in front of the Seattle Nichiren Buddhist Temple



Native Americans chanting with their drum

good communication or cooperation with each other. Could these different groups unite together to spread peace on South Weller St.?

I understood that the only way to unite everyone was through the spirit of the "Lotus Sutra," the universal truth of peace and human dignity.

All beings understand the message of peace and wish to end suffering. Once I had realized this, almost immediately the Buddha surrounded me with strong supporters who possessed the needed knowledge and deep dedication to the same cause in making our temple a safe and shining place in Seattle.

I thought that despite the outer differences such as race, language, and even religion, we all had the Buddha-nature, through which we would be able to communicate and understand our goal. Together with my supporters we developed the "Nichiren Compassion Foundation" to spread the teachings of our Founder Nichiren Shonin through compassionate actions.

The first place we had to make peace was in our neighborhood, so we developed the "Block Watch Committee." I chanted very hard for its success every day and to my great surprise, all the people in the neighborhood, who till this point had never talked to each other or even knew our temple, were very supportive and together we held our first meeting with the Seattle Temple as its base. The first meeting was a success and was held at the Temple's Fujinkai Hall. I was deeply moved to see all the different cultures and religions come together on our street.

From that first meeting, almost four months ago, our street has become a cleaner and safer place. On May 21, we installed our official Crime-watch signs, written in Japanese, English, and Chinese. At the ceremony held at

the temple, we had many representatives from the mayor's office, the police, and representatives from many other social organizations. It was held at the Seattle Temple because everyone knows that this accomplishment originated here.

If you would like information and support in promoting your community through "Buddhism in Action" please contact us and we will help you in saving all sentient beings, one street at a time. (excerpts)

### Toronagashil

On Friday August 6 at Green Lake in Seattle, Rev. Cederman blessed the Toronagashi Lanterns for Obon before participants released them into the lake. This event is held every year to remember the victims of the Atomic Bombs.

### Fundraiser

The annual Chow Mein Fundraiser was held on September 27. During this time our members and their families came for one week earlier to prepare for this wonderful event.

## PUUNENE NICHIREN MISSION, MAUI, HAWAII

### Garage Sale

The annual garage sale of the Puunene Nichiren Mission was held on July 11 and 12. It was the mission's fourth garage sale since it began in 2006. The Mission has several fundraising events: manju sale, sushi sale, mochi sale, and bon dance. The garage sale has now become one of the annual fundraisers.



The inner view of the Mission building

Many donations, including clothing, appliances, electronics, toys, books, furniture, plants, etc. were donated by members and friends. Also food like spam musubi, hamburgers, shaved ice, pizza, kula onions, fruit, and drinks were sold. The event raised \$1,388. (By Rev. Tetsudo

Takasaki)

## HONOLULU

### 1st Bon Dance a Success

The Bon Dance of the Nichiren Mission of Hawaii held on August 29 was a great success. More than 600 people gathered from all over Hawaii.

The Mission members and friends worked hard setting up the Yagura, (center stage) booths, lighting, preparation of food and games, food sales, servicing trash cans, recycling bins, with volunteers coordinating the dance, etc. Members and friends donated baked goods, sushi, spam musubi,



Members of the Nichiren Mission join the Bon Dance wearing the "bon" T-shirts prepared by the Mission. The Chinese character in the circle is pronounced "bon" in Japanese. Though it means "tray," the word is used to symbolize the Bon Festival.

donuts, drinks, etc. and almost everything was sold out! The Mission thanks all the volunteers who worked very hard at the booths.

Many members were very worried whether the Mission could actually hold a Bon Dance or not. The preparation created much pressure among the members and friends. However, the results were great.

Bishop Shingyo Imai felt that Nichiren Shonin's words, "All things are possible if people are united in one spirit," were certainly true, resulting in this great achievement of the Honolulu Nichiren Mission's first Bon Dance.



Members prepare free lunch boxes



The drum group of Soto Mission members join the dance festival



One of the Bon Dance volunteers, totaling about 70, is beaming when she receives a lunch box



Young members show up in the Mission T-shirt



Participants are learning the Bon Dance

## Nichiren Shu News

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