

Nichiren Shu News

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Rev. Uchino Succeeds Rev. Sakai to Become 52nd Archbishop



Archbishop Uchino receiving the letter of recommendation

Rev. Nisso Uchino, Head Abbot of Minobusan, was installed as the 52nd Archbishop of the Nichiren Shu. The inaugural ceremony was held in the Nichiren Shu Headquarters Hall on May 10, 2010.

Former Archbishop Nichiji Sakai, Head Minister of the Hommonji Temple in Ikegami, Tokyo, whose term of office expired on May 8, decided to retire. Accordingly, the Archbishop Selection Committee, headed by Rev. Junkō Kobayashi, unanimously agreed to recommend Rev. Uchino to succeed Archbishop Sakai.

The ceremony began at 11 a.m. with the recitation of the sutra and congratulatory

messages from former Archbishop Sakai and three other dignitaries. Then Chairman Kobayashi presented the letter of recommendation from the committee to Rev. Uchino, and Chief Administrator Rev. Shobin Watanabe handed the official seal to the Archbishop. The new Archbishop was honored simultaneously with the award of the Extraordinary Grand Merit Decoration.

Following Chairman Kobayashi's report on the selection process, the new Archbishop presided over a service, recited the sutra and delivered his acceptance speech.

Later that day, the group left for Minobusan and on the following day, May 11, Archbishop Uchino reported his new assignment in front of the Founder's mausoleum and made his resolutions for the future of Nichiren Shu.

The 52nd Archbishop's Acceptance Address May 10, 2010

The former Archbishop of the Nichiren Shu, Honorable Abbot Nichiji Sakai, who served his term of office with glorious achievements, decided to retire. On this occasion, we all would like to express our gratitude to him.

I have been requested by the members of the Archbishop Selection Committee headed by Rev. Junkō Kobayashi to be the 52nd Archbishop of the Nichiren Shu Order.

Today, we of the Nichiren Shu Order of Buddhism, are busily engaged in the Odaimoku Kechien Undo (Odaimoku Spreading Movement) preparing for the 800th birthday of our Founder. I am not sure whether or not I am suitable to be the Archbishop of Nichiren Shu on this impor-

tant occasion. Nevertheless, the Archbishop Selection Committee told me that I had been unanimously selected by the entire Nichiren Shu Order, forcing me to accept the appointment.

When I was appointed to be the head minister of the Kuonji Temple on Minobusan, I declared that I would try to make Minobusan loved by everyone. As the Archbishop of the Nichiren Shu Order, I think I should try to make the Nichiren Shu Order loved by everyone. In order to achieve this aim, I think I should try my best always keeping in mind "the desire of

the True Buddha, and the desire of our Founder."

The duties of the Archbishop must be achieved through the Nichiren Shu administration. Therefore, please help me any way you can.

Lastly, but not least, I would like to express my sincere gratitude to those who attended the ceremony today.



Archbishop Nisso Uchino, the 52nd Archbishop of Nichiren-shu



Archbishop Uchino giving his acceptance speech



Archbishop Uchino reporting his installment in front of the Founder's mausoleum

Calendar

April–May 2010

- April 8: Hanamatsuri (Buddha's Birthday)
- April 15–20: Nakayama Hokekyoji Sembu-e (1000 Recitations of the Lotus Sutra)
- April 20–22: National Conference of Nichiren Shu Office Chiefs
- April 27–29: Ikegami Hommonji Sembu-e (1000 Recitations of the Lotus Sutra)
- April 28: The 758th Rikkyo Kaishu-e (758th Anniversary of the Founding of the Order)
- May 12: Ceremony honoring the 750th Anniversary of the Izu Persecution
- May 16: The 80th Anniversary of Honolulu Myohoji Temple

by Rev. Tsuoh Yokoi

The Life of Sakyamuni Buddha (17)

By Rev. Shinkai Oikawa, Litt. D.

10. Sakyamuni's Missions and Entering Nirvana

(8) Sakyamuni entering Nirvana

Today this series of lectures comes to an end. But I don't feel I have fully talked about Sakyamuni. The last part is about Sakyamuni entering Nirvana. Although His mission went along well, all His relatives were murdered by Vidudabha, the king of Kosala, towards the very end of His life, as I told you a little while ago. He pleaded three times at the wars: "Do not murder them." But at the fourth time, the army of Kosala burst into the country of the Sakya clan and murdered the clan. Actually it seems that not all of them were murdered. A story about this war remains. A king of the Sakya clan pleaded for his clan's lives, saying "Please do not kill all. Keep the gate open in order to let our clan go for a short time while I sink to the bottom of this pond and float up to the surface." King Vidudabha said, "Yes. I agree to your request." Some people of the Sakya clan could escape at that time.

However, the king did not appear from the pond at all. Wondering why, they dived into the pond and found the king of the Sakya clan dead, his hair tied to a tree root at the bottom of the pond. Wishing he could save as many people of his clan as possible, the king tied his hair to the tree root at the bottom. So some, not all, of the Sakya clan were saved, thanks to the sacrifice of the king. The following is proof that all the clan was not exterminated. After Sakyamuni passed away, His ashes were divided into eight portions and given to some countries, one of which was "Sakya country"; His ashes were given to the Sakya clan. As such important things were not given to a place where people did not exist, we can guess that not all members of the Sakya clan were murdered, and that the clan was not annihilated.

Last, I am going to tell you when Sakyamuni passed away. It is said to have been on the 15th of February. This is the day when the ceremony is held in commemoration of the death of the Buddha Sakyamuni. I think this is correct. Because the rainy season called "varsika" or "u-ango" comes after this time. The first Buddhist council to decide orthodoxy, that is, a



Rev. Shinkai Oikawa

compilation meeting for sutras was held in this season after His demise. Counting backwards from this season, we can tell He passed away in February.

Sakyamuni finally preached his sermon just before He passed away at the age of 80, saying "I am disappearing soon. Every living being never fails to die and to perish. This is the truth. Once one is born, one must die." His disciples said, "What shall we do after you die? Please do not die."

Sakyamuni traveled all the way from Rajagrha before He passed away. He sometimes bathed and washed Himself in the river, attended by Ananda. There is a record about this, saying there were wrinkles all over His body. He was 80 years old at the time. He was an ordinary old man.

So He said, "I have almost broken down like a rickety cart. An old cart must be tied up in order to prevent it from breaking down. I am like this. I have a lot of wrinkles all over my body." It is natural because of His age.

Although He did His best to the end of His life, He had exhausted all His energy. Finally, He ate His last meal offered by Cunda but He got diarrhea. What did He eat? It is said He ate some kind of pork, or some sort of truffle or other mushroom. He wanted water at last and said, "I want water, Ananda. Bring me water." Ananda answered, "Yes, I know, Sakyamuni. But the water in the nearby stream now has become muddy and very brown, because a cart went across it. So please endure the thirst. The water will become clear soon."

Sakyamuni said, "No, I cannot endure it. Bring me water at once." Ananda had no choice but to go for

water and found the very brown stream water turn clean in an instant. Drawing the water in surprise, he gave it to Him. He drank it as if He were enjoying it. And it is said that He went to His last place called Kushinagara and died after He said, "I will enter Nirvana here."

I think Sakyamuni led a respectable eighty-year life. He had been traveling for missions around the middle part of India without taking a break for even a day. He educated quite a lot of disciples, say, thousands or tens of thousands of disciples, spread Buddhism, completed His eighty-year life by Himself and entered Nirvana.

Finally, I will finish my lecture by talking about the "Four Great Vows." I will tell you again because this is important, as I told you before. The first is "Sentient beings are innumerable, I vow to save them all." We can understand that "Sentient people" are human beings. Human beings live everywhere all over the world. This is a vow to save them all, though they are innumerable.

The second is "Our evil desires are inexhaustible, I vow to quench them all." One of "our evil desires" is a desire to get a lot of money, for example. We also have a fairly strong sexual desire, a desire for knowledge or a desire to be knowledgeable and finally

a desire to live on. Once we are born, our strongest desire is "to live on." We continue to hold this desire until we die. This vow is to quench such innumerable desires. But in fact, we can live on because we have these desires.

The third is "The Buddha's teachings are immeasurable, I vow to study them all." Buddhism is immeasurable. So studies of the Buddha's teachings never come to an end. It is quite impossible to study Buddhism thoroughly.

The fourth is "The way of the Buddha is unexcelled, I vow to attain the path sublime." "The way of the Buddha" is superlative. Nothing is greater than the Buddha's way. I think, in the long run, that I am a man of common ability, who can do nothing excellent in my life, say even in my two lives. Human beings are too deep to understand. We all are very different from each other. So it is terribly difficult or almost impossible to understand every detail of human beings. Buddhism is to study human beings, that is, to study "what a human being is" to study "what it is to live." We cannot stay away from a lot of agony and joy. We cannot shake them off. Studies of Buddhism are "what to do for these problems." The "Four Great Vows" say "immeasurable." So it says "You cannot." I should say "This is fate." There is no choice. We must keep trying hard till we die. I am now finishing the last of my three lectures "The Life of Sakyamuni Buddha." I greatly appreciate your listening to me.

(Tr. K. N.)
(The End)



Rev. Kanno Preaches (6)

"The Buddhas appear in this world to cause all living beings to enter the way leading to the insight of the Buddha."

Insight of the Buddha

Sakyamuni Buddha, "determined to lead us, ordinary people, to the peace of mind which He has accomplished, open its gate, explain it, and let us understand it so that we may have the peace of mind at all times."

What does this phrase, "to enter the way leading to the insight of the Buddha," mean? I believe that it refers to compassion, the fundamental spirit of Buddhism.

"The dearest person in this world is oneself. Others take it likewise." We should not forget this. "Because we love ourselves, we should love

others." This is the teaching of compassion.

Everybody loves oneself most. When told that this applies not only to oneself but also to others we should treat everyone with love so we ordinary people become hesitant. Worries and agonies originate here.

"Compassion to others." We, Japanese, as well as the whole of mankind lack this even if it is most sought for.

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

Statement Issued for Nuclear Non-Proliferation

Rev. Watanabe, Chief Administrator of the Head Office of Nichiren Shu Buddhism, issued a statement on behalf of Nichiren Shu Buddhism to the United Nations Secretary-General regarding the Nuclear Non-proliferation Treaty and the UN Review Conference being held this month (May 2010). The statement is as follows.

The Honorable Secretary-General of the United Nations
Mr. Ban Ki-moon
1st Ave., Between 42nd St. & 48th St.,
New York, NY 10017

As the meeting of the re-examina-

tion of the Nuclear Non-proliferation Treaty is scheduled this year, 2010, we Nichiren Buddhists of Japan, based on the teaching of the Lotus Sutra preached by Sakyamuni Buddha and expounded by our Founder Nichiren Shonin, advocate the respect of life and spirit of reverence, and sincerely hope that wars and strife disappear from the entire world, that world peace becomes a reality, and a peaceful and quiet society is established.

Representing the prayer of each member of Nichiren Shu Buddhism, I now earnestly present this request to you.

We, Nichiren Shu Buddhists, fer-

vently request you to make it clear that you oppose any wars and make efforts for the speedy abolishment of nuclear weapons through international agreements, the prompt elimination of military disputes through peaceful means, as well as the abolition of military preparedness throughout the entire world.

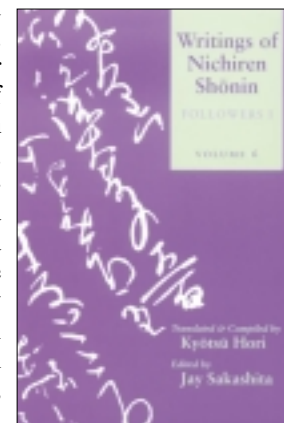
Rev. Shobin Watanabe



Rev. Shobin Watanabe

Writings of Nichiren Shonin Volume Six Published

The sixth volume of the Comprehensive Writings of Nichiren Shonin has been translated into English by Rev. Kyotsu Hori, Supervisor Editor of the Nichiren Shu News, and is published and distributed through the University of Hawaii Press in Honolulu, Hawaii.



Nichiren Shonin and His Lay Followers (17)

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

This is the last of this series, "Nichiren Shonin and His Lay Followers." Here I will take up some of Nichiren Shonin's instructions and clarify his profound judgment and distinguished way of thinking to show how he led his followers.

Manners and Behavior Are Highly Esteemed: Nichiren Shonin advised a person of the Kawai clan, presumably an uncle of Nikko Shonin on the mother's side: "When you meet a person by chance, you better interview the person in a good manner. You should smile even if you don't feel like smiling." The person was probably pitted in difficulties. Our Founder showed him how to get along with those around him while in difficulties. It is known from these words that Nichiren Shonin instructed him whenever he met people to face them straight, behave with honesty, greet them politely, and with a smile.

In a letter addressed to Shijo Kingo, our Founder says, "The Lotus Sutra is the essential teaching in His whole lifetime. The essential teaching of the Sutra is expounded in the chapter of Never-despising Bodhisattva. For what purpose did the Never-despising Bodhisattva single-mindedly keep bowing to those who abused the bodhisattva? The basic reason why Lord Preacher Sakyamuni Buddha appeared in this world is to correct behavior of the people. Please think it over. Those who are



Rev.
Kanji Tamura

wise are called human, and those who are foolish, animal." Our Founder valued earnest manners and behavior.

Soul Dwells in the Eyes: In his letter to Nun Myoho, a devotee of Sado, Nichiren Shonin states, "A person has a height of five to six feet. The soul of the person is revealed in the face which measures only one foot. The soul of the face, one foot long, is settled in the eye of one inch. In the two Chinese characters of Japan without omission are humans and animals, farms, the high and low alike, the seven rare things and innumerable precious things. Likewise, in 'Namu Myoho Renge-kyo,' the Odaimoku of the Lotus Sutra are 69,384 Chinese characters of 28 chapters of eight volumes of the sutra." Thus He explains the entire merits are loaded in the Odaimoku of the Lotus Sutra.

Enemy, Rather than Ally, Improves Oneself: Looking back at the persecutions inflicted upon himself, Nichiren Shonin says in his letter:

"Devadatta (who attempted to kill Sakyamuni Buddha and destroy the Buddhist Order) was the zenchishiki (good teacher) for the Buddha. Devadatta enabled Sakyamuni Buddha to accomplish the enlightenment (serving as energy to attain the supreme virtue). When we observe human society, we find that a powerful enemy, not an ally,

proves helpful in improving a person. The primary ally on my road of practice to attain Buddhahood is Tojo Kagenobu (who attempted to kill me) and among monks, Ryokan, Doryu and Do-amidabutsu (who slandered Nichiren). Had it not been for Hei-no-saemonnojo Yoritsuna (who held the power of the Kamakura military government, and persecuted our Founder) and Hojo Tokimune (the Regent of the military government who did not accept the advice of our Founder), I would not have been able to become a practitioner of the Lotus Sutra, and I am thankful for their hostile behavior."

Nichiren Shonin was thankful to these enemies, believing that they were the allies who made him become the practitioner of the Lotus Sutra.

Function of the Mirror: We cannot discern our own body, although we can see the bodies of others. This shows that even if we might believe we understand ourselves most, it is not true. It is not until when we face a clear mirror, we objectively discern our own body. Our Founder states in the "Kanjin Honzon-sho," which he presented to Toki Jonin, "When we look at a clear mirror, we only see the six-sense organs (eyes, ears, nose, tongue, body and mind)." The mirror also shows even the moves of the mind by reflecting facial expressions.

Comparing the Lotus Sutra and "Makashikan" of Chi-i to clear mirrors, our Founder expounds that through these mirrors, we are able to discern the Ten Realms of living beings (hell; the worlds of hungry spirits, animals, asur-

as, and men; heaven; the worlds of sravakas, prateykauddhas, bodhisattvas and Buddhas), Hundred Realms (with each one of the Ten Realms possessing each of the Ten Realms, it forms Hundred Realms, each and Hundred Realms are possessed in one mind,) 1,000 Aspects (with each of Hundred Realms possessing 10 aspects of mind and body as well as cause and effect, 1,000 aspects are possessed in one mind) and 3,000 Realms in One Mind (1,000 aspects are related with three worlds to form 3,000 modes of existence in our one mind).

To sum up, the whole universe and entire existences are possessed in our one mind, moment by moment. When we see our own figures reflected in the clear mirror of the Lotus Sutra, we attain the understanding that our mind is connected with the Eternal Buddha and all existences of the universe. Nichiren Shonin often compared the Lotus Sutra to a clear mirror in his writings.

If you have found Nichiren Shonin has become more familiar to you even if a bit, by reading this series, I recommend to you to read the writings of Nichiren Shonin by yourselves.

(Tr. K. S.)
(The End)



Picture scroll of the Lotus Sutra preserved at the Hatakeyama Memorial Museum

The First Temple Presidents' Workshop 'Learning to Support the Ministers'

By Max Calderwood
President, Nichiren Buddhist Sangha
of Greater New England

During the weekend of January 29-31, 2010, a dedicated band of persons from all over the world gathered at the Nichiren Buddhist International Center for the first Workshop held specifically for Temple Presidents. While usually a volunteer position, temple presidents still have a big responsibility in ensuring the smooth operation of the temple.

Participants included Mina Handa from the Los Angeles Temple, Pamela Reaville of the Seattle Temple, Max Calderwood of the Boston Temple and Cho Nam-kwon from the Seoul, South Korea Temple. Gabriel De Luca came from Weida, Spain, with the intent of learning as much as he could in order to build up a Nichiren Shu group there. Most participants arrived a day early, providing ample time for friendly introductions and discussion about conditions unique to each temple and region.

The chief instructor was Rev. Chishin Hirai of the NBIC with Bishop Shokai Kanai of the Las Vegas Temple acting as a special instructor. Rev. Hokken Woo of the Seoul Temple also served as an instructor speaking in flawless Japanese. Rev. Ryunin Sorenson would do impressive duty translating spoken Japanese into both Spanish and English all through the workshop.

On the first day Rev. Woo gave an impressive lecture on the "Buddha and

the Lotus Sutra." In it he explored the important concept of becoming a Buddha and how only in the Lotus Sutra does Sakyamuni give the assurance of Buddhahood. It may take time but we can progress along the path step-by-step. Our major tool in this progression is the Odaimoku.

Later, all presidents gave a report of the situations at each of their temples. Everyone expressed a sincere desire to spread the Dharma and contribute to the growth of their sanghas. There was lively discussion on how this could be done.

Everyone agreed that in this era of technology a website was one of the most important ways of getting your temple before the public. Online social networking sites like Facebook and Meetup were also thought to be effective, especially toward a younger audience. But while the "virtual world" of Second Life was viewed with skepticism by some, those who had attended the Boston Sangha's virtual temple at this site for classes and lectures were enthusiastic. These classes are attracting a growing crowd of "virtual" members from all over the world. Even for those who have never used it, it appears that Second Life is a teaching platform of immense potential.

But technology is not everything, and ideas on more personal ways of reaching out to local communities were discussed. Events like a temple open-house, public tours, meditation classes, classes in Buddhism, movie nights and

other similar events were suggested as effective methods of outreach. Participation in Neighborhood Watch and street beautification programs were viewed as effective ways to stay involved in temple neighborhoods. Donating books on Nichiren Shu to local public libraries was another. And while there is always the desire to recruit youth, older Americans, many with the interest, time and maturity to become involved with Buddhism should not be overlooked in our propagation efforts.

Problems were also explored and debated. Older established congregations faced a lack of involvement on the part of their membership and a resistance to new ideas. American members showed concern for the Japanese language fluency requirement for American born ministers serving in the United States arguing that such tough standards might actually inhibit propagation. Concern was also voiced over the need for Spanish language materials to serve Europe, South America, and a growing Spanish speaking populace in the U.S. Whether or not all such concerns can be addressed adequately, we all agreed that such debate is important to the overall health of any growing organization.

The next day after morning service and shakyo practice we were able to attend a lecture by

Rev. Kanai on "Nichiren and the Odaimoku." He provided a fascinating overview of Nichiren's life. Perhaps the most fascinating fact was about how when he first chanted the Odaimoku on April 28, 1253, on Mt. Kiyosumi, he did it for only the time it took for the solar disc to rise above the horizon . . . and he chanted only ten times. So he must have chanted very slowly with complete dedication and concentration.

Right after this Rev. Hirai lectured on the structure of Nichiren Shu in which he carefully outlined the organizational structure and terminology for each level of administration along with their functions. Later he would treat us to a practical training session in proper Buddhist worship protocol and the participants were given opportunities to perfect their service manner and to develop new ones. We were introduced to a method of Shodaigyo meditation in which each side of the worship hall trades off chanting the

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(Back row, L to R) Gabriel De Luca, Cho Nam-kwon, Max Calderwood, Mina Handa and Pamela Reaville; (front row, L to R) Rev. Hokken Woo, Bishop Shokai Kanai, Rev. Chishin Hirai, Ven. Ryusho Matsuda and Rev. Ryunin Sorenson

Temple Events

Nichiren Buddhist Temple of Charlotte

By Rev. Ryusho Jeffus

Atlanta Sangha Activity

Several months ago Marcus Barlow from Atlanta and Ryusho Shonin began discussing the possibility of performing a service at the gravesite of Dr. Martin Luther King Jr.

On April 10, Ryusho Shonin drove to Atlanta, GA. to visit the members and friends of the Atlanta Sangha. The night before we spent several hours preparing the worship space for a Hanamatsuri service. After the preparations were completed, we spent several hours reciting chapters from the Lotus Sutra and chanting the Odaimoku in preparation for our activities to be a success the following day.

Early on the morning of April 11, we decorated the altar with lots of flowers as we prepared for the Hanamatsuri



In front of Dr. Martin Luther King Jr.'s tomb; (L to R) Molly Swan, Kristina White, Marcus Barlow, Ryusho Jeffus and Richard Harrison

service. During the service many people joined with us and all donated flowers to place on the altar, ensuring that there were lots of flowers decorating the statue of the Baby Buddha, recreating the scene at Lumbini Garden.

During the service every member offered incense and bathed the Buddha in a bath of sweet tea. After the service, we all sat around sharing a meal together that consisted of donated items.

Following the service, several people expressed interest in joining with Ryusho Shonin and Marcus to offer prayers at the tomb of Dr. Martin Luther King Jr. The historical site consists of two parts, one part owned by the family of Dr. King which consists of the tomb and a reflecting pond. At that location we chanted Chapter 16 from the Lotus Sutra and then the Odaimoku as we walked around his tomb three times.

Following our prayer service we took some time to walk around the two historical sites housing both the King Center and his grave. We also visited Dr. King's birthplace as well as the Ebenezer Baptist Church where he had preached. It was a moving experience to be present at such a historical site.

Dr. King was and continues to be an inspiration for peaceful resolution of conflicts. Dr. King is considered by many to be the "Gandhi of

America."

Seattle Nichiren Buddhist Temple

By Rev. Kanjin Cederman

Grand Master Toda Performs Kito Service

On March 13, 2010, Arago Grand Master, Toda Shonin of the Onjuin Temple in Chiba Prefecture, Japan, performed a kito (purification) ceremony for all the people in attendance at the Seattle Nichiren Buddhist Temple.

The people came from a variety of diverse backgrounds and cultures to witness this wonderful ceremony and to be purified through the power of the Lotus Sutra. Before the ceremony, a Shodaigo practice



Rev. Toda doing a Kito blessing



One of the children dressed in a 'Chigo' costume

was held together with all the members in attendance chanting the Odaimoku loudly and in harmony.

Many people outside of Japan have never witnessed or participated in the Kito purification ceremony. The Onjuin tradition has its own original Kito ceremony that is different from other Arago traditions. Standing on the stage of the Seattle Hondo (Main Hall), Toda Shonin performed the Kito prayer for all the members.

Afterwards, people came up to say thank you and explained the emotional experience they had. Some members stated that they could feel the energy fill their bodies and made them feel peaceful and charged the air with a positive feeling. Others stated that when the scroll containing the Lotus Sutra touched their bodies they felt an intense heat that released their stress and worries.

Through this wonderful example of the power of Nichiren Buddhism and the Lotus Sutra, all in attendance deepened their faith and belief in its power.

We would like to extend our sincere thanks to Toda Shonin and his family for allowing the people of Seattle to experience the strength of our teaching and practice.

Rikkyo Kaishu-e (The Establishment of Nichiren Shu Buddhism)

A ceremony was held on April 25 to commemorate the founding of Nichiren Shu Buddhism. The procession of

the ceremony was led by our Dharma School students dressed in the Chigo (Angel) costumes. At the end of the ceremony a recreation was portrayed by Rev. Ryunin Sorenson who played the part of Nichiren Shonin, acting out the scene atop of Ashigamori Peak, chanting the Odaimoku for the first time.

Portland Nichiren Buddhist Temple

By Rev. Myosho Obata

Hanamatsuri Service

The Portland Nichiren Buddhist Temple observed the Hanamatsuri Service to celebrate the Birthday of Sakyamuni Buddha on Sunday, April 11 at 2 p.m. Many thanks to our Sangha members who helped decorate the temple for this Service. A statue of the Baby Buddha was enshrined surrounded by flowers representing the Lumbini Garden where the Buddha was born. During the Service, we celebrated the birth of the Buddha by sprinkling Ama Cha (sweet tea) on the head of the infant Buddha. After the service, we held a luncheon which the Fujinkai prepared, and many delicious Japanese foods were served in the social hall downstairs.



Hanamatsuri 2010

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Odaimoku, creating a wonderfully rhythmic effect. A new and very moving experience was the opportunity to chant the Odaimoku in Korean ("Namu Myo Beop Yeon Hwa Kyeong").

"How to Build a Temple" was the program offered before the evening service. This started off with the Rev. Kanai, promoting Nichiren Shu in the United States since 1964, relating his unique experiences in establishing his own temple in Las Vegas. The centerpiece of his temple is a beautiful wooden statue of Kannon Bosatsu. He has

also instituted a special practice at the temple of copying Chapter 25 of the Lotus Sutra, the Kannon Sutra. Being one of the most recognizable Bodhisattvas in American society, he feels the Kannon Bosatsu will have a special role in leading many to the Lotus Sutra. Rev. Woo then told of his sangha's faith, sacrifice and hard work in building the new Nichiren Shu Temple in Seoul, South Korea. His series of slides showed the construction of this wonderful structure that was done completely in the traditional Korean style.

The last day was taken up with a period for shakyo, after which we attended a presentation on the history of Nichiren Shu by Rev. Hirai. One of the real treasures of this presentation was a complete lineage chart of our entire 750-year history showing how sects and groups had branched off, joined and split off again, but that the main stream goes right back to Nichiren Shonin himself.

We all had learned many practical things that we could take back to our individual temples, but we also carried with us some simple but profound con-

cepts. Whether grand or humble we all came to realize that the temple is where Nichiren Shonin and the Buddha dwell and is the sacred place of practice for our members. The priest serves the Buddha and we must serve the priest. We must also care for all our members and fairly mediate between the members and the ministers. We have to set a good example for others and attend to duties if the minister is indisposed. In this task we must make constant recourse to the Odaimoku and give deepest thanks for our ministers, our members, and the Lotus Sutra.

Peace March for Abolition of Nuclear Arms

By Rev. Ryusho Jeffus

May 2, 2010, on the same morning when a terrorist tried to set off a bomb at Times Square over 10,000 people from all over the world marched for Peace and the Abolition of Nuclear Weapons. The activities began with an inter-faith convocation at a church across the street from the United Nations with representatives from var-

ious religious traditions including; several Christian denominations, Quakers, Bahai, Muslim, Shinto, Nichiren Shu, Nipponzan Myohoji, Thereavadan Buddhists as well as others. Following the service everyone walked to Times Square to form up for the peace march. There were people from all over the world including; Russians, people from several African and European countries, Australia, New

Zealand, Viet Nam, and other Asian countries including a large group from Hiroshima. Nichiren Shu was represented by many ministers from Japan and America as well as lay practitioners. The walk was a very moving experience and everyone who participated sincerely prayed for peace and the happiness of all humanity.



Different Buddhist groups participate in Peace March

Nichiren Shu News

c/o NICHIREN-SHU Shumuin

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