

Nichiren Shu News

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NBIC Celebrates 20th Anniversary

By Rev. Kosei Uchida

Missionary Department, Shumuin

The celebration of the 20th anniversary of the establishment of NBIC (Nichiren Buddhist International Center) was held from 10:00 a.m. on Sunday, October 31, in Hayward, California.

Rev. Kyogen Komano, Executive Director of General Affairs of Nichiren Shu, officiated the ceremony representing Chief Administrator, Rev. Shobin

Watanabe. The assisting ministers of the service were Bishop Shokai Kanai, Rev. Ryusho Matsuda, Rev. Gen'ichi Oikawa and Rev. Chishin Hirai.

A total of thirteen Kaikyoshi and International Priests from Hawaii, North America, South America, Europe and Southeast Asia also joined the ceremony. Many priests and affiliated guests from Japan came to attend this celebration. Congratulatory messages were given by many, and the 20-year history of NBIC was reflected upon

and everyone wished for the continuous progress and development of the center.

This center was established on August 3, 1991. It is the center for overseas propagation and supports ministers by publishing books and pamphlets on Nichiren Buddhism.

The NBIC first started in San Jose, then moved to Portland. In 2001, property was acquired in Hayward as part of the 750th anniversary of the Rikkyo Kaishu event and a new building which houses a prayer hall, a conference room, a library, and office and a dormitory were set up.

Activities carried out at the center include shami seminars, workshops for followers and lecturers from different fields are invited each year to give talks and seminars about the Lotus Sutra, propagation, social problems, etc. Fourteen speakers have given lectures up till now. So far twelve books, thirteen pamphlets, seven videos, two DVDs, a cassette tape on Nichiren Daily Service and two CDs have been made.

Following the service, a special luncheon for the attendees and guests began at noon.



Priests from several different countries participate in 20th anniversary service

Congratulatory Message

I would like to extend my warmest congratulations on the 20th Anniversary of the Nichiren Buddhist International Center.

As you know, the propagation of Nichiren Shu in North America will celebrate its centennial in 2014. Precious history has been engraved at each temple throughout the United States and many members who supported these places from the very beginning have already passed on. I realize that time has been changing.

The NBIC is expected to take more roles in many fields of international mission. If the NBIC takes up these roles, it means that the mission is doing well. I hope the NBIC makes more effort and I also pray for its prosperity.

Rev. Shobin Watanabe,
Chief Administrator
Nichiren Shu Head Office

Message of Appreciation

Today, we are able to celebrate the 20th Anniversary of the Nichiren Buddhist International Center. Let me express my gratitude to all the Kaikyoshi and international priests who have been taking important roles in the center. Especially, my deepest appreciation goes to all the general managers.

We all know that the center plays a very important part in international propagation. The Nichiren shu Head Office understands this and will continue to support the NBIC.

I promise that we will make every effort to realize our Founder's wish; "May all beings under the heavens and within the four seas live in accordance with the Wonderful Dharma" through the NBIC. Thank you very much.

Rev. Taikyo Sekiya,
Chairman, Board of Directors, NBIC



Kaikyoshi and Missionary priests seated in front of the NBIC altar



Rev. Komano reading a message from Chief Administrator Watanabe

Calendar

October – November 2010

October 1: Ceremony of changing the robes on the Statue of Nichiren Shonin, Minobusan
October 7: Delivery Service of Docho
October 10: Service in memory of the Founder's exile to Sado Island
October 11-13: Oeshiki
October 12: Minobusan and Ikegami Mando Parade
October 13: The 729th Memorial Service for Nichiren Shonin
October 30: Celebration of the 30th anniversary at San Jose Myokakuji Betsuin
October 31: 20th Anniversary of the Establishment of NBIC
November 13: Memorial Service for Nichizo Shonin
November 21: 11th Memorial Service for Ryuguji Temple at Nagpour, India
November 25: Dedication ceremony of Buddhist Stupa at Horinji Temple, Sarnath, India

By Rev. Tsuoh Yokoi

Buddhism and International Society

By Rev. Kanshu Naito

Rev. Dhamma's Visit to Japan

Rev. Medawachchiye Wimaladhamma (Rev. Dhamma) came from a devout Buddhist country to Minobusan as a trainee to become a Nichiren Shu priest in 1989. He already was a head priest of a Sumanarama temple in Negombo near Colombo, the capital of Sri Lanka, and also was running a school. More than thirty trainee monks from the age of six to grown-up ascetics are training themselves in Buddhist practice in his temple. Although we think it strange that a head priest of a big temple like him decides to lead an ascetic life in a foreign country, it is not an extraordinary thing in Sri Lanka. Even if a priest has a temple, it is natural as a proper posture that he practices asceticism and studies very hard.

Rev. Dhamma became a priest, received his training at a temple for five years, studied earnestly at a priest school, and entered a university. Since he wanted to study more after graduation, he went to Thailand, Myanmar, Singapore, and Malaysia to study foreign Buddhism for three years. He tried to read as much of Mahayana Buddhist sutras as he could since he had never read them before. As Sri Lanka is a



Rev. Kanshu Naito

country of Theravada Buddhism, he had never read Mahayana sutras in the early days of his priesthood. At first he found them unfit and uncomfortable to read but the more he studied, he became strongly attracted by Mahayana sutras, especially the Lotus Sutra.

He once happened to see a priest going about asking for alms by beating a round fan-like drum on the streets of Colombo. Thinking he was a Japanese priest at first glance, he asked him some questions and found out he was a priest of Nichiren Shu. The drum sounded just like "the sound of peace" to him. Rev. Dhamma decided to visit Japan thinking he could receive a good education of the Lotus Sutra there. He made friends with another Japanese priest at almost the same time.

Rev. Dhamma came to Japan for the first time in 1988 and was introduced by the Japanese priest to Seichoji Temple where Nichiren Shonin entered the Buddhist priesthood and started Nichiren Shu. He began practicing

asceticism there at once. Although Seichoji Temple is located in the southern part of the Boso Peninsula, it is much colder than expected during the winter months because it is on the highlands. This cold weather was very hard on him because he had only practiced asceticism in warm, Southeast Asia. The weather in Japan was very different from what he had experienced before and training was harder than he had expected. However, it took him little time to overcome language problems, since he had a good command of four languages including his mother tongue and he came to speak everyday Japanese easily in half a year. He gradually got used to his daily life at Seichoji, and spoke Japanese easily.

After he joined both the morning and evening sutra services, he practiced chanting the Lotus Sutra and Odaimoku everyday, and cleaned the inside and outside of the temple. He practiced very hard under the warm guidance of the head priest and others working at the temple and made great progress in half a year. To his deep regret, his visa expired just as he was thinking of continuing to study more about the teachings of Nichiren Shonin, and had to return to Sri Lanka.

Rev. Dhamma had already decided to return and study longer in Japan.

Furthermore, he hoped to practice asceticism at Minobusan Kuonji Temple. Receiving his request, Kuonji Temple decided to invite him as a trainee to become a priest of Nichiren Shu. After careful consideration, the head priests thought that this could be a wonderful goodwill gesture between Sri Lanka and Japan through Buddhist cultural interchange by accepting a foreign priest to study here. However, the issue about his visa took longer than expected and it was not until September 30, 1989, that he was permitted to return to Japan.

Half a year had already passed when Rev. Dhamma arrived at Minobusan. At first it was feared he could not manage to get along well with the other priests but soon he behaved unreserved with them and got accustomed to the life of asceticism in a month. The members of the Missionary Department of Kuonji Temple gave him guidance by adding romaji to liturgical chants, service grammar, the writings of Nichiren Shonin and the Lotus Sutra, and furthermore, by giving him the English version of books which he found difficult to understand. He joined many kinds of training sessions and promoted a better understanding of the Lotus Sutra. He was an excellent trainee endowed with an enterprising spirit.

The 100-day Aragyo

The Aragyo practice held at Nakayama, Hokekyoji Temple in Chiba Prefecture, begins every year on November 1 and winds up on February 10.

This is the practice of repentance of one's sins. They are required to give

up freedom, worldly possessions, oneself or even one's life entirely.

The daily schedule is extremely severe beginning with the practice of splashing cold water over bare shoulders (since all are clothed with

only a loincloth) seven times a day, starting at 3 a.m. and ending at 11 p.m. In between, the day's program is packed with the repeated chanting of the Lotus Sutra and the Odaimoku.

By doing this practice, the participants attain the spirit of perseverance, necessary in propagating the teachings of the Lotus Sutra and Nichiren Shonin. (S.S)



Priests entering Aragyo at Hokekyoji Temple

Saigyo

By Rev. Hosho Sugawara

I have decided to embark on the 100-day ARAGYO as SAIGYO (Second Training) this winter. I was just assigned to be the residential minister of Hilo Nichiren Mission in Hawaii in February this year. Each member readily agreed on my going away for about four months to enter the ARAGYO, and Rev. Tetsudo Takasaki will come to the Hilo church to conduct the services once a month from the neighboring island of Maui.

My desire is to rescue people, not only in Hilo but all over Hawaii, from their problems or sufferings with the miracle of Nichiren Buddhism, and I would like to let them feel the compassion of the Buddha. I believe that it will help spread the excellent teaching of the Lotus Sutra. That is why I have decided to embark again on this strenuous practice at this time.

The members of our church are delighted to receive the KITO all the time. I am holding the monthly KITO service on the first Sunday of each month, and I provide the personal KITO service to someone's specific needs or particular requirements.

People in Hawaii are really pure, and especially the members of our church are really faithful followers of Nichiren Buddhism, so I need to be an example to strengthen their faith.

I have two responsible missions; one is to restructure the Hilo Nichiren Mission, and the other is to uphold it. It is not easy at the moment, though, it is important to make a day-to-day progress, and I have to do that.

I swear to do my best to fulfill all the members' expectations and to carry out our plan at ARAGYO.



Priests chanting in the main hall (Rev. Sugawara seated second to the last row, far right)

Rev. Kanno Preaches (9)



Compassion

They had already trained themselves through compassion towards others, Entered the Way to the wisdom of the Buddha.... (Chapter I, the Lotus Sutra)

Chapter I of the Lotus Sutra begins with the introduction of bodhisattvas who have gathered around the Buddha to listen to His preaching. Among the bodhisattvas are Manjusri renowned for his wisdom, Avalokitesvara who has universal compassion and other bodhisattvas.

How did they attain the bodhisattvahood? It is said in the sutra, "They had trained themselves out of their compassion towards others.... They had already saved many hundreds of thousands of living beings."

The sutra stresses the significance of compassion towards others. However, I believe the sutra also stresses the same to oneself. Those who believe in this sutra and practice its teaching should hold compassion towards others and at the same time should be compassionate to themselves.

You may have often heard of "compassion towards others," but not of "compassion towards oneself." As we hold ourselves dearest, so others hold themselves dearest.

Since the compassion as taught by Buddhism is based on this principle, compassion towards others includes the compassion towards oneself.

We take good care of food, clothes and other necessities. It means we have the mind of being considerate to ourselves. Such a considerate mind is achieved through the Odaimoku.

The Small Talk on Various Topics of Buddhism (3)

By Rev. Gyokai Sekido

The Lotus Sutra's Dramatic Aspects

As for the Buddha's life, there are various opinions. It is believed in the Tendai Buddhism that Sakyamuni Buddha was enlightened at the age of 30, and died at the age of 80. The trip of the sermon continued for fifty years of his life. The various sermons of that period are introduced in the various scriptures. The Lotus Sutra is the sermon of his maturity expounded in eight years of his later years. The Lotus Sutra is described as the "dramatic sutra." Seven parables from the Lotus Sutra have been evaluated from the perspective of literature, and the sutra's repeated mention of the Bodhisattva Way established a connection and relationship between the Buddha and the common people.

An overview of the sutra will show features that I think led to its being labeled as "dramatic." The opening scene of the sutra is at Vulture Peak (Mt. Sacred Eagle), in Magadha, India, where the first teaching of the sutra takes place. Countless gods and goddesses and



Rev.
Gyokai Sekido

followers have gathered together in a great assembly, anticipating the start of the Buddha's teaching (Chapter 1, Introduction). After some time, Sakyamuni arises tranquilly and with dignity from samadhi, begins teaching the Lotus Sutra (Chapter 2, Expedients).

In Chapter 11, (Appearance of the Treasure Stupa), the scene shifts suddenly and dramatically to the skies with the memorial tower of Prabhutarantna Buddha (Many Treasures Buddha) adorned with seven precious treasures of various jewels. The Treasure Stupa comes from a place in the east called Treasure Purity World, emerging from the great earth and floating in the sky. Within it are the ashes of Many Treasures Buddha, his body perfectly configured in seated form. The gods, goddesses, and others in the great assembly pay homage to him with flowers, incense flags, decorations, and music. The melodious voice of Many Treasures Buddha

then resounds from the stupa, praising the truth of Sakyamuni Buddha's teaching, and inviting Sakyamuni to sit next to him. Sakyamuni opens the door of the tower with the finger of his right hand. While he does so, a loud sound, like the opening of the gate to a great castle, is heard. Many Treasures Buddha offers half of his seat to Sakyamuni. Then he enters the stupa, sits down, and continues his sermon from the tower dynamically floating in the sky. The part where the Buddha's eternity is told is dynamic, too. In Chapter 15, (Bodhisattvas Emerging from the Earth), bodhisattvas as numerous as the sands of 60,000 Ganges Rivers, all taught by Sakyamuni Buddha, gush out from the space underneath the ground. Maitreya Bodhisattva, observing this strange circumstance, questions Sakyamuni Buddha about the impressive strange scene. Maitreya Bodhisattva's question leads to Sakyamuni's explanation of the eternal Buddha in Chapter 16, (The Life Span of the Buddha). It described how he achieved enlightenment an inconceivably long time ago.

The wooden statue, "The Two

Buddhas of the Pagoda with Inscription Invoking the Lotus Sutra," drew the world of the Lotus Sutra dramatically and dynamically. This is the sculpture which described the figures of Sakyamuni Buddha and Many Treasures Buddha who sat in the Treasure Stupa. The sermon of Chapter 16, Sakyamuni Buddha achieved enlightenment a long time ago, is in the core of the Lotus Sutra in the Sky. In other words, such a form of statue of the Buddha means the eternal relief of Sakyamuni Buddha.



The Two Buddhas of the Pagoda with Inscription Invoking the Lotus Sutra" preserved at Chiba, Sogenji Temple

San Jose Myokakuji Celebrates 30th Anniversary

By Rev. Kosei Uchida

Missionary Department, Shumuin

On Saturday, October 30, 2010, the Myokakuji Betsuin in San Jose, California, celebrated its 30th anniversary. The ceremony began with a special tea ceremony dedication on the altar, followed by flowers offered to the altar by the students of the Tachibana School. The Tachibana Gakuen (school) was established in 1982 to elevate knowledge through the Buddhist spirit.

The school was also a place where children born in America could study the Japanese language and culture. In the beginning the class started off with only seven children but now there is an enrollment of over seventy students.

It had been raining till just before the ceremony but by 10:30 the skies had cleared up and it turned out to be

a beautiful, warm autumn day. The ceremony was officiated by Rev. Shukai Oikawa, Chairman of Rissho University, accompanied by Bishop Taijun Yajima (Tokyo Western District), Bishop Shokai Kanai (NONA), Rev. Arnold Shinko Matsuda, (present head minister of San Jose Temple) Rev. Chishin Hirai (NBIC) and several Kaikyoshi and International Priests from all over the world.

Rev. Kyogen Komano, Executive Director of General Affairs of Nichiren Shu read a congratulatory speech from Chief Administrator, Rev. Shobin Watanabe. There were also about 150 visitors from different temples in Japan making the event more memorable.

San Jose Myokakuji Betsuin was established by the late Bishop Shingaku Oikawa as a branch of the Myokakuji Temple of Kyoto to commemorate the 700th memorial year of Nichiren Shonin. The founding ceremony was held on November 23, 1980, and the residing

minister's post was passed on from Bishop Oikawa to Rev. Ryusho Matsuda.

Rev. Matsuda had a lot of hardships gathering followers and he used to go around the neighborhood with his large fan-drum, chanting the Odaimoku to spread the teachings of Nichiren Shonin in San Jose. His prayers were answered and the number of members gradually increased. Every five years a special service celebrating the establishment of the temple is held. This year the grand 30th anniversary was carried out under the guidance of Rev. Shinko Matsuda, the third head minister of Myokakuji Betsuin.

Some of the projects for the 30th celebration were: Publication of a revised version of "Lotus Seeds," temple renovations, parking area resurfacing, termite control for the Main Hall, air conditioning system repair, and restoration work for the statue of Nichiren Shonin in the Main Hall.

A commemorative dinner was

held at the previous night and a luncheon prepared by the members followed the service at noon.



Tachibanan Gakuen students, kaikyoshi, missionaries, and visitors in front of Myokakuji

Restoration Work for Nichiren Statue Completed

By Rev. Ryusho Matsuda

Former head of San Jose Myokakuji

The statue of Nichiren Shonin which was in the process of restoration was finally completed in time for the 30th anniversary of our temple.

This statue was brought from Kyoto Honzan Myokakuji Temple in 1980 when our temple was established. The statue is more than 200 years old and is life-size. Several years ago, Professors (Drs. Takashi Nakao, Naofumi Annaka and Eichichi Terao) of Rissho and Minobusan

Universities came to our temple to investigate the historical background of this statue. They all noticed several exfoliations on the head and body and stated that unless restoration was performed, the condition would worsen. Because this statue is valuable for Nichiren Shu history, we felt we must treat it so that its historical value would be preserved.

We consulted Rev. Shukai Oikawa (Chairman of the Board and head priest of Joenji Temple in Tokyo) and it was decided that the restoration would be carried out as one of the projects for the 30th anniversary.

We contacted Professor Takahiro Akita of Rissho University, who is the head of the

Institute for Restoration and Conservation of Buddhist Cultural Properties. In spite of his busy schedule, Prof. Akita visited us and made plans for the restoration project. Because of the distance between Japan and the U.S. and the fragile condition of the statue, most of the restoration was carried out here. Only the head was carried back to Japan for further detailed work. The final restoration was done in San Jose.

Records of its height, angles, adjustments of the head position, etc. were made. Photos of the restored statue were taken and a report of this project was made. The restored statue does not look brand new since the work was done with

the intention of not losing its historical value and background and to stop it from exfoliation. It now sits in the center of the altar and greets the visitors of Myokakuji Betsuin.



Statue of Nichiren Shonin after restoration

Temple Events

Pastoral Care at Carolinas Medial Center

By Rev. Ryusho Jeffus



Rev. Jeffus in front of Carolinas Medical Center

On September 20, 2010, I began taking a course on Pastoral Care at Carolinas Medical Center, the largest hospital system in North Carolina. This is a two-year long effort to become certified in Clinical Pastoral Care. In this course we are learning Crisis Theory and its application as ministers or clergy who are called upon to council individuals in crisis. In particular this course deals with crises that arise resulting in hospitalization. In this initial course we are being taught how to identify the different types of crisis that patients and family may be experiencing. Also as part of our initial assessment of the patient we are tasked by the medical facility to identify if the individual claims to be of a particular religious affiliation and to inquire as to whether the patient would like the hospital to notify his minister or pastor. Regardless of the religion we follow we are each tasked with

facilitating the patient in his religious belief with no effort made at conversion. It is my hope that upon completion of this initial course I will be admitted into the next level and then to become a resident at the hospital. Eventually this will lead to a certificate in Clinical Pastoral Education which then would make me qualified to become a hospital chaplain.

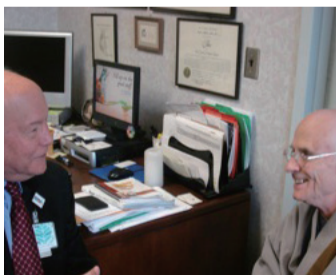
Nichiren Buddhist Temple of Portland

By Rev. Myosho Obata

The Portland Nichiren Buddhist Temple was founded in 1932 by Issei Japanese Americans and the temple has served the community very well. Since then, with the members' great contributions, we have been able to practice Nichiren Shu Buddhism in Portland, Oregon. In October, I advertised the Nichiren Buddhist Temple of Portland on the Sunset Newspaper (the local community newspaper) in order to inform the public of our temple's history and activities. I am certain that our community can look forward to much fun, educational and community oriented happenings from Nichiren Buddhist Temple. Therefore, we have planned to hold the Shichi-Go-San ceremony which is a traditional Japanese celebration for children, for a boy who is 5 years old, and a girl who is 3 or 7 years old, on November 14th (Sun.) at 10:00 a.m. We would like to welcome children of all ages to attend the service and pray for their health and well-being. Moreover, we have prepared traditional Chitose Ame or a longevity candy and some sets of kimonos for the children. Some children may have the opportunity to take pictures dressed in Japanese kimono for this special occasion. After the ceremony, we will serve matcha or powdered green tea with Japanese sweets. Besides, I am going to make flyers of the temple's activity and hand them out in the neighborhood. I want people to enjoy Japanese culture through the service at Nichiren Buddhist Temple of Portland. Sincerely with Gassho.



Rev. Jeffus with fellow classmate Dennis Sult



Rev. Jeffus with Chaplain David Carl, Jr. Executive Director Pastoral Care and Education CMC

Nichiren Mission of Hawaii

By Rev. Shingyo Imai

We held our Third Annual Moon Festival on Saturday, October 23, to share a prayer for world peace. It was a night of music for world peace and the event was open to everyone with no entrance fee. Free servings of vegetable curry were offered to all. The main part of the program was a mini-concert in our social hall. I played two pieces on the guitar and Rev. Josho Yamamura of Honolulu Myohoji, who is also a professional opera singer, sang five songs. For our last number, we all sang "We Are the World" in unison. In between these songs, Rev. Eisei Ikenaga and I gave a talk on World Peace.

Honolulu Myohoji Temple

By Rev. Josho Yamamura

On September 13, I started visitation to the Aloha Care Home at Kaneohe. I was accompanied by pianist Fumie Endo and some members of the Fujinkai. At the nursing home I held a Buddhist service and sang some songs.

I will continue this visitation on every second Monday of the month. Please meet us at Honolulu Myohoji and join us in our van to visit the nursing home.

Wahiawa Nichiren Mission

By Rev. Junsei Nagayoshi

I chant the Lotus Sutra and conduct a Kito blessing every morning. I am interested in enhancing and praying for your wishes with a Kito blessing every morning. Even if you are not able to attend the monthly Kito service, you will be able to receive the effect of a Kito service indirectly every day. We are asking for an offering of one dollar per day, for having a Kito blessing performed. The term is up to you. Also if there is a request, I will officiate the Kito service on an individual basis for occasions such as child-bearing, care and home blessings, etc. Please contact Rev. Nagayoshi for more detail.
Ph/Fax: 622-2707,
E-Mail: n_junsei1227@yahoo.co.jp

Nichiren Buddhist Kannon Temple of Nevada

By Rev. Shokai Kanai

December 8 is Bodhi Day when Gautama Siddhartha of Kapilavastu Kingdom attained Enlightenment as a human being and became Sakyamuni Buddha.



Members ringing the bell on New Year's Eve

Everyone is able to become a Buddha and it is based on the three doctrines in the Lotus Sutra:

- 1) People belonging to the lesser vehicle will also become Buddhas.
- 2) The Eternal Buddha exists.
- 3) The three thousand realms are contained in one thought.

The way of the Bodhisattva is for us to chant the sacred title of the sutra, "Namu Myo-Ho Ren-Ge-Kyo." It is our vow to follow the teachings in the Lotus Sutra and the rules of our society. In turn, the Buddha and deities vow to protect us. Thus, we are able to help others without knowing it, just like the Buddha. The temple will celebrate the Buddha's Enlightenment with candle lights on Sunday, December 19, at 10:30 a.m. We will have a handmade bodhi tree near the altar and a statue of Buddha will be placed under the tree. All attendees will offer candles. Since this will be the last service of the year, a year-end potluck luncheon is planned. The New Year's Eve service will start at 7:30 p.m. on December 31. This service is to express our gratitude to the Buddha, Dharma, Sangha, Gohonzon, deities, ancestors and all those around us throughout the year 2010.

Seattle Temple Celebrates Ohigan

By Norma Middleton
(Member)

The Seattle Nichiren Buddhist Temple was honored to have Rev. Chishin Hirai from Nichiren Buddhist International Center headquarters in California conduct our Ohigan services. Rev Hirai and several members visited three

different cemeteries in the morning. Graveside services were conducted for both family members and unknown persons. The day started out wet and rainy at the first cemetery. By service time, the weather broke into a beautiful sunny afternoon. Twenty five members, the most we have had at any service in well over a year, attended. Rev Hirai explained the significance of the fall equinox, the time of year when day and night are most equally divided, and the daytime world of the living is closest to the nighttime world of the dead. He encouraged us to practice the six paramitas of generosity, morality, patience, energy, meditation and wisdom. He advised that it is difficult to practice all of the paramitas at once. We should each do what we can now - reflect deeply upon on ourselves and appreciate those who came before us. Rev. Hirai reminded us that chanting when we are worried will help us bring back the calm, peaceful feeling we had at our service today. He encouraged us to visit our family graves and to take care of our minds and bodies until his next visit. After the service, we enjoyed tea and homemade ohagi in the fujinkai-kan. Much appreciation is due to those who cleaned the church in preparation, escorted the Reverend to the cemeteries, and attended services. Special thanks to the fujinkai for preparing the delicious ohagi.



Rev. Hirai giving Ohigan sermon



Seattle members gather for Ohigan

The Digital Future of Nichiren Shu News

<http://www.nichiren.or.jp/enq/180/>

We are making plans for the digital future of Nichiren Shu News and would like to hear from you. Please visit the Nichiren Shu News Digital Future survey page and share your thoughts with us.

Nichiren Shu News

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