

# Nichiren Shu News

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## Odaimoku Kechien Campaign Phase Two Kicks Off

Rev. Kanjo Bassett  
Missionary Department, Shumuin



Jyofukyo Bosatsu  
Never-Despising Bodhisattva

The first four-year phase of the Odaimoku Kechien Campaign concludes this March. Phase two kicks off on April 1 and will run until March 2015. This second phase coincides with the 800th anniversary of Nichiren Shonin's birthday. We talked with Rev. Ryokou Koga, Director of the Nichiren Shu Missionary Department regarding the purpose and philosophy behind the next phase.

Rev. Koga said that Odaimoku

Kechien Campaign Phase One was about "Spreading Seeds" encapsulated in the phrase "Tangyo Raihai" translated as "I Bow to the Buddha in You." Phase Two builds on the spirit of Tangyo Raihai and is expressed in the slogan 'Inochi Ni Gassho', 'Praying to Life' and focuses on creating and nurturing a peaceful society.

Rev. Koga explained: "The heart of 'Praying to Life' comes from the spirit of Tangyo Raihai, the very act of bowing and saying 'I respect you deeply' in the manner of Never-Despising Bodhisattva. An important point of Chapter 20 in the Lotus Sutra is that Never-Despising Bodhisattva says to every single person, 'you will become a Buddha.' It is not the case of saying you will become a Buddha to one being then telling another he will not. All beings become Buddhas: men and women, Buddhists and non-Buddhists, people from different cultures, everyone will equally become a Buddha. The way to bring this about is the simple act of putting palms together and bowing, 'I Bow to the Buddha in You.'

What does this have to do with the overseas missions? It all starts with the simple act of Gassho Raihai, putting palms together and bowing. It makes no difference if it is a priest or a layperson. It all starts with the simple act. In Japan this is a movement we are doing in the local

temples now. That is where it all starts.

The next step is connecting this with activities that help create a peaceful society. A peaceful society isn't just having peace and security, it also means having a peaceful heart and body. If you look at just having peace, even in present day Japan bad things happen, the economy has problems, so it's important to have a peaceful mind to create the pure land of the Buddha expressed in Chapter 16 of the Lotus Sutra, "In reality this world of mine is peaceful."

In a peaceful society, life is respected, people respect each other and reach out to one another. Some say modern Japanese society is a society where everybody is cut off from one another, but a healthy peaceful society builds strong human relationships.

This is something we want to carry out in Japan and internationally. Doing so means having local activities, have people come together and we want the sangha in Hawaii, the Americas, Europe and Asia to rise to the occasion. Each country has its own culture and circumstances and local activities should reflect that. We hope that local sangha do have activities that reach out to those in less fortunate circumstances.

Japan might seem like a peaceful country but there are political problems, economic problems and so on, and you can see the same thing in America and other countries

as well. There are volunteer activities local sangha can do such as earthquake relief, or have a temple be a community welfare center as they do in Japan which all are in the spirit of practicing the Bodhisattva way expounded by the Buddha.

I'd also like to put out the call for 'Terakoya', educational activities (Terakoya were schools run by Buddhist temples in the Edo period). Temples should be a place of worship, study and practice. In addition to worship and practice, a local temple can also sponsor cultural activities in the spirit of calligraphy or tea ceremony classes taught in Japanese temples. Temple priests can go out in their community and teach. Teaching in the spirit of the Buddha and his teachings. We hope that all the different Nichiren Shu sangha around the world can come together in the spirit of solidarity through the simple actions of Gassho Raihai.



Rev. Ryokou Koga  
Director Missionary Department

## Study Tour in Sri Lanka

By Rev. Kosei Uchida  
Missionary Department, Shumuin

The seventh Nichiren Shu study tour was held from Saturday, February 12 ~ 19, in the Democratic Socialist Republic of Sri Lanka. This program is conducted by Nichiren Shu in order to find and educate capable people to help international cooperative activities and overseas propagation.

In the past, study tours have been held in Laos and India. This time, the tour was made possible with the cooperation of NPO Japan Rouyaku Center, led by Rev. Bunko Ono, Myohokeshu, Gumma Prefecture and assisted by Rev. Junji Fujii, Honzuiji, Kyoto. Participants were composed of temple members and friends, totaling seven men and women. We were assisted by Ven. Yalagamuwe Dhammissara Thero, Vice-president of Udarata Amarapura Nikaya of Sri Lanka.

The tour was held at Piyarathanaramaya



Participants carrying dirt to the site

Temple (Ven. Attidye Punnanarathana, resident minister), which is located 15 kilometers south of Colombo in an area called Mt. Lavinia. Participating in the daily activities of a Sri Lankan temple was a good opportunity to think of how Buddhism in Japan could get involved in society, what is the difference between Sri Lankan Buddhism and Japanese Buddhism, and what steps to take for the future of Nichiren Buddhism. These were some reasons why Sri Lanka was selected as the place for the study tour.

On the morning of the first day, a dedication ceremony for the statue of the Buddha was held. We joined in a parade carrying the Buddha to the upper part of the tower where it was to be enshrined. The temple premise was crowded with followers, onlookers and there wasn't enough space for everyone to attend the dedication ceremony. All this took place in a small temple in an equally small town. Ven. Venbeble Pannalankara Thero, President of Udarata Amarapura Nikaya, attended the ceremony along with Vice-president Ven. Dhammissara Thero.

After the grand ceremony, we helped build a stupa under the strong sun of Sri Lanka with the temperature soaring over 30 degrees Celsius. We worked on moving a mound of dirt, carrying it to the designated place with a wheelbarrow several times. Everything was done manually and the participants were covered with sweat and dirt.

The Sri Lankan priests were amazed and much obliged and grateful for all the work the participants did for the preparation of building a stupa. The priests also said that it

would be wonderful to continue this kind of activity and blessed the participants for their good health. After the hard work, everyone looked satisfied with their accomplishments and their faces beamed with content.

During the three-day tour, the participants received lectures on Sri Lankan Buddhism, experienced meditation and were able to exchange ideas with the members of the temple. A lady who had practiced meditation for the first time said she would like to try it after she returned to Japan.

Also during the tour, we were able to see the Gangaramaya Navam Perahera Festival (held on the day of the full moon in February) at the Gangaramaya Temple in Colombo. Elephants and village folk in their traditional costumes paraded through the streets accompanied by the dynamic drum sounds and dancing. We were also able to see Anuradhapura and Dambulla, both of which are world heritages. We were also able to see the oldest, sacred Bodhi

tree that had come from Gaya in India.

Everyone on the tour was amazed and awed at the history and traditions of Sri Lanka. We were able to share many things as Buddhists and were happy that Nichiren Shu was involved in international cooperative activities. (Tr. S.S.)



Stupa being constructed

### Praying for a Quick Recovery

Nichiren Shu would like to express their deepest sympathy to the earthquake victims of the New Zealand earthquake that hit Christ Church on Tuesday, February 22, 2011, and the Tohoku Pacific Earthquake that devastated the coastal areas from northern Japan all the way down to the Kanto Area on Friday, March 11, 2011.

We would like to pray for all of you so that you can return to a normal life as quickly as possible. Though aftershocks are still prevalent in northern Japan, we hope that you can find safety and some peace of mind.

Chief Administrator  
Nichiren Shu  
Shobin Watanabe

# Buddhism and International Society

By Rev. Kanshu Naito, Ph.D

## Buddhism and America (2)

It is just since the 17th century that the American Continent was strongly recognized in world history, though it has existed since the days of antiquity. It was discovered in the Age of Discovery while the European countries ventured to seek new Oriental routes, for which Portugal and Spain mainly made adventurous trips. Columbus who arrived at the Bahama Islands in 1492 and Amerigo Vespucci, after whom America was named, and many other exploration parties were dispatched to discover a new continent. Naturally European countries desired to establish a colony on this continent. Portugal made Brazil its colony settlement and Spain acquired South America, Central America, Cuba, and Florida. France established Quebec toward the beginning of the 17th century and gradually enlarged its colony along the Mississippi River. The



Rev. Kanshu Naito

Netherlands founded New Netherland near the Hudson River. Although one of the trading places developing there was called New Amsterdam, England captured it from the Netherlands in 1664, and King Charles II gave it to the Duke of York, his younger brother, and changed its name to New York after the duke.

In those days Puritanism was on the rise. Puritans' demand to reform the Anglican Church became a political problem. As a result they had no choice than going underground or escaping from England as the crackdown grew more violent. Puritanism spread to the middle classes to which a part of aristocratic landowners, rich merchants, independent farmers and

craftsmen belonged. They had not only religious enthusiasm but also strong economic desires, and were likely to regard the new land as very charming and of great value. The origin of Puritanism in England is traced back to the Age of the Reformation in the 16th century when the Anglican Church was established by King Henry VIII, who is well known for his six wives and for the father of Queen Elizabeth I. Those who claimed that the Church was still so Catholic that it should be more Protestantized and "purified" were called Puritans. Their central ideas were to emphasize that man must face God directly and should endeavor to answer God's help, and noticeably reflected the Calvinistic "sense of being the chosen people" and "predestination." So it can be said Puritans tried to exclude Catholic complicated ceremonialism, to mainly emphasize only sermons and the Bible, and

to reform the Anglican Church those days.

Under the oppressive regime of James I, Puritans broke up into two communions: one of them is Presbyterians that would stay in the country and endeavor to reform the Church and the other is Separatists that desired another world to achieve their ideal. The latter became the parent body of the Pilgrim Fathers who immigrated to America on the Mayflower to seek freedom of religious belief. Although many kinds of Puritans immigrated to the New World before long, their main communions were Separatists, who took the reins of theocratic government and persecuted the others. Puritanism as theological thought fell into a decline meanwhile, but the attitude about life which is a desire for wealth and success by diligence and self-control still now steadfastly remains among Americans. (to be continued)

## Seventh Memorial Service in Phuket

By Rev. Shodo Seki Shumuin

On December 26, 2010, the seventh memorial service for the victims of the Indian Ocean Tsunami tragedy was held at Kamara Beach, Phuket, Thailand. Rev. Taikyo Sekiya, Executive Director of the Nichiren Shu Missionary Department, officiated the service assisted by Rev. Shinsho Koyama of Minobusan Kuonji and members of the All Japan Nichiren Shu Young Priests Association, led by Rev. Seiko Ito.

Six years ago, on December 26, 2004, a huge earthquake occurred off the coast of Sumatra and a gigantic Tsunami took the lives of over 220,000 people, including 42 Japanese. The following year, Nichiren Shu was asked by the All Japan Buddhist Association to conduct a memorial service and Rev. Zuio Inoue, Director of General Affairs, Minobusan Kuonji conducted the memorial service. Ever since that year, memorial services have been carried out by Nichiren Shu.

A special monument was constructed in Kamara for the first memorial service. At the time, the late Archbishop Nikko Fujii was Chairman of the All Japan Buddhist Association and his memorial writing was inscribed on the monument.

For the third memorial service, Rev. Ryuji Ito, Executive Director of the Nichiren Missionary Department, at the time officiated the service.

This year, more than 200 attendees were present at the special grounds where the Mandala and Gohonzon were placed. The ceremony started with a silent prayer for all the victims. Special messages from Mr. Kazushi Miyashita, head of the Phuket Japanese Community, and other messages from the provincial governor of Phuket and other officials were given.

After the ceremony, Rev. Sekiya said that he was honored to be able to conduct this ceremony representing the All Japan Buddhist Association and was happy to be able to follow the will of the late Archbishop Fujii. "At present in Nichiren Shu a spirit to help one

another and build a peaceful society is the movement which is being carried out.

Within the Lotus Sutra, there is a teaching that focuses on the importance of life. We would like to strive forth with this movement," said Rev. Sekiya.

After the ceremony, Thai lanterns with the Odaimoku written by Rev. Seiko Ito, were released into the tranquil evening sky.

The memorial service was televised by the local media and NHK (Nippon Broadcasting Station). (Tr. S.S.)



Rev. Sekiya officiating the service



Memorial Lanterns with the Odaimoku



Front row: (L to R) Revs. Nara, Ito, Sekiya, Koyama, Tomikawa  
Back row: Rev. Seki and members of the All Japan Nichiren Shu Young Priests Association

## Rev. Kanno Preaches (11)



"I also see some Bodhisattvas  
Becoming bhikus  
Living alone in retired places,  
And joyfully reciting sutras."  
(Lotus Sutra, Chapter I: Introductory)

### Retired Place

Bodhisattva is a person who holds out a helping hand to those who still stay in darkness even at the risk of his life. We revere Nichiren Shonin by calling him Great Bodhisattva Nichiren. This title, of course, reflects the life of our Founder.

In the meantime, "bodhisattva" used to be a title given by the emperor to a monk of outstanding virtue. Emperor Godaigo presented this title of Great Bodhisattva to Nichiren Shonin in 1334 posthumously.

It is shown in the sutra, even after attaining the enlightenment of bodhisattva, some dare to stay in retired places, for example in woods, as mere monks and practice sutra chanting. Not to speak of us, the unenlightened should stay alone in a quiet place from time to time and chant sutras reflecting on our own behavior even when we are busy working, or having difficulties or playing games, so teaches the sutra.

The more rice plants bear crops, the lower the plants hang. This expression has now become obsolete. Nowadays, an increasing number of elderly persons behave arrogantly and insolently. You should remember your younger days and reflect on your own behavior. We should learn this from the sutra. (Rev. Nisso Kanno, head priest of Kaichoji Temple, Shizuoka)

# Small Talk on Various Topics of Buddhism (5)

By Rev. Gyokai Sekido, Ph.D

## The Worries and Efforts of Buddha's Son

Rahula is the child of the Buddha who attained enlightenment. Because of this, he had various worries. The people around him inevitably looked at him with severe eyes but Rahula devoted himself to the practice without an arrogant heart. He studied and trained himself under Shariputra, one of the ten great disciples of the Buddha who was well known for his intelligence. This training attitude was respected by many priests because it was a 'non-verbal' practice.

Many disciples were told by Sakyamuni Buddha that they would attain enlightenment from Chapter Three (A Parable) to Chapter Eight (the five hundred disciples receive their predictions) of the Lotus Sutra. However, the Buddha didn't predict anything about his cousin, Ananda or his son, Rahula. They couldn't wait any more so they asked the Buddha for his predictions in Chapter Nine (The predictions for those who still have more



Rev. Gyokai Sekido

to learn and those who do not). They said that, "If we receive predictions from the Buddha how happy we would be. Ananda has served you for a long time and knows your many sermons by heart.

Rahula is your son. If the predictions are given to us, our wish will come true and many of the followers will be impressed." Sakyamuni Buddha listened to their words and told them that they would attain enlightenment in the future.

It is difficult to live the life of a commoner in the severe, natural environment of India especially when the individual was born and raised in a king's family. Though Rahula became a priest at the age of fifteen, he was small and often the Buddha was worried about him. His destiny changed variously. He had a lot of problems that others could not understand. His virtue of having kept strictly to the minute rules of the



Votive plaque of children playing with goldfish (Homyoji Temple, Zoshigaya, Tokyo)

religious precepts complicated his destiny. It is one of the characteristics of the Lotus Sutra, to insist that it is not difficult to attain enlightenment. Even children at play will build a stupa and that becomes a factor to attain enlightenment as it is expounded in Chapter Two of the Lotus Sutra. People who hold memorial services

for the many ashes of Buddha, people who construct spiritual structures and towers from sand and dirt, children who collect sand in order to build stupas; all are those who have completed the way of the Buddha. The Lotus Sutra expounds this and even if it is not a severe practice, enlightenment can be attained by the faith.

## NBIC Shami Seminar Held

By Rev. Yodo Okuda

South America New Missionary Area

The 13th Shami Seminar was held from February 2-6 at the Nichiren Buddhist International Center (NBIC) in Hayward, California. This was my second time to participate in the seminar as a lecturer. The first time was two years ago when it was held in Sao Paulo, celebrating the centennial of the Japanese immigrants to Brazil. At the time I was still new and very inexperienced and because of this many problems arose. I was invited by Rev. Chishin Hirai to give a lecture at this year's shami seminar because I was planning to bring two shamis from South America. Unfortunately, at the last minute one of them was too busy to take time off from work and the other could not get a visa from the U.S. government.

After a long flight and troublesome procedures I finally reached San Francisco feeling very sorry I could not bring the two Shamis from South America. The other lecturers were Rev. Kojun Hasumi, Rev. Ryujun Endo, Rev. Ryuoh Faulconer and Koki Ono

Hosshi who served as an interpreter.

The opening ceremony began at 6:00 A.M. with the temperature at seven degrees Celsius, the morning air fit for the beginning of a worthy seminar. The two Shamis who participated were Keishun Lefebvre Hosshi and Ryoan Litts Hosshi. I was told to give a lecture on Nichiren's teachings so I chose the theme "Only the Odaimoku". Everyone knows how important the Odaimoku is in understanding Our Founder's teachings. If we chant the Odaimoku whole-heartedly from the depth of our hearts we will never stray from the right path; this is what I strongly felt after I started propagating in Brazil.

In this day and age of the Internet, we can acquire a lot of knowledge and even propagate over the net, but this is only a virtual world. We must put into practice what we learn. The two shamis listened to my lecture intently, taking notes and asking many questions.

The climax of the seminar came on the fourth day when a special service commemorating the former overseas missionaries was held. During the morning hours, the instructors gave lectures on the

traditional rules and protocol for a typical Nichiren Shu ceremony. The shamis earnestly studied and practiced so when the actual ceremony began at 13:30, they did a wonderful job. I was surprised at how well they could sing the Shomyo, and carry out the ritualistic part of the service. After the ceremony Rev. Hirai said it was the greatest service he had seen in recent years.

That afternoon I was in charge of the Shodaigyo. There was no better place than the NBIC to chant the Odaimoku out loud from the bottom of our stomach. I joined the shamis and chanted out loud for a long time.

On the final day, Ryoan Hosshi was not able to stay for the closing ceremony since he had to go back to work. However,

Keishun (Lefebvre) Hosshi got all the extra attention and instruction from the lecturers.

Every year I attend the World Missionary Conference at Shumuin. I find that the number of non-Japanese ministers are increasing. Their effort and work is highly accepted. Rev. Faulconer has performed almost all the different chapters of the Lotus Sutra in the English version. He has also published the prayer book in Romaji and English. All this work takes time, effort and perseverance, it cannot be done overnight. The path our forerunning missionaries paved are being extended and expanded by a new group of people. I would like to cooperate and be part of this historical transition. *Abridged from Shuho(Tr.S.S)*



Rev. Okuda demonstrating the service



Shamis earnestly listening to the lecture



Group photo: (Back row L to R, Shamis Ono, Litts, Lefebvre) (Front row: Revs Okuda, Endo, Hasumi, Hirai, Faulconer)

# Temple Events

## New Year Celebration in Southeast Asia

By Rev. Kangyo Noda

Penang, Ichinenji



Entrance to Ichinenji

There are many traditions in Southeast Asia that follow the lunar calendar. The Lunar New Year celebration is one of the biggest annual events. Southeast Asia's Chinese people make big preparations before the New Year. This year, February 3rd was the Lunar New Year celebration and the year of the Rabbit. Hokkezan Ichinenji Temple of Penang and Gojuzan Daimokujii Temple of Singapore decorated their main halls with red New Year cloth, red lanterns, flowers, oranges, and miku (special buns) to celebrate this auspicious day. On New Year's Day, in Penang, Malaysia, many members visited Ichinenji Temple, recited the sutra and chanted the Odaimoku in the morning to pray for this year's good health, security and prosperity. After the prayer at the temple, they visited homes of their parents, grandparents, and relatives with oranges to exchange their New Year greetings. The



Ichinenji altar

New Year celebration continued till the full moon day of the first month of the year, 17th February.

## Honolulu Myohoji Temple The 1st Charity Concert

By Rev. Josho Yamamura

The First Charity Concert by tenor Takamasa Yamamura and dance performance by Ms. Keiko Fujii was held on Saturday, January 29, 2011. The purpose of this charity concert is to open the gates of the Honolulu Myohoji and invite our friends and neighbors to enjoy an evening of music and dance. The Consul of Japan, Mr. Yoshihiko Kamo, attended the concert, and about 400 other people came to Honolulu Myohoji.

We raised \$2,218 for charity and all was donated to the Kuakini Hospital. We appreciate the assistance of SONY Hawaii and Light House Hawaii, Aloha Street, and KZOO radio station.



Rev. Yamamura performing at the charity concert

## Saigyō

By Rev. Hoshō Sugawara

### Hilo Nichiren Buddhist Temple

I returned to Hilo on February 21, after completing my second (Saigyō) 100-day Aragyō at Hokekyōji, Chiba. I entered this training to pray for the betterment



Rev. Sugawara coming out of Aragyō



of the Hilo Temple and its members. Also it was a training to improve myself as a Hokkekyō minister. I first entered Aragyō five years ago and I have been working hard since then for self-betterment.

I was confident that I would be able to adjust right away, however, when the training actually began I was perplexed at the many problems I was facing. I grew accustomed to the weather in Japan but since my body was so used to the tropical climate of Hawaii, as it grew colder towards the end of the year and the New Years, I suffered from high fever (38-39 degrees Celsius) several times. I was able to complete the 100-day training with the support of Nichiren Shonin, the Hilo Temple members, my family and the other priests who were going through the same severe training. Every day when I started to pray, I would look at the list of the members and this gave me the

extra power and motivation to complete the training. Also the help and understanding from the fellow Saigyō priests 'kept me going'. I think this Saigyō was only possible because of the help of many supporters and friends.

This weekend, we will have a special service celebrating the completion of my Saigyō. I would like to devote myself to spreading the Dharma and helping the members of the Hilo Temple with the experience I had at the Saigyō. (Tr. S.S.)

## Nichiren Buddhist Kannon Temple of Nevada

By Bishop Shokai Kanai

### Buddha's Birthday Celebration

According to legend, the baby Buddha soon after his birth, stood firmly, and walked seven steps and proclaimed, "From heaven to earth, I alone am the most honored one!" He pointed his right index finger to heaven and his left index finger to the ground. This legend was based on a recorded document that the Buddha said to a Brahman priest after his enlightenment. Even in the 21st century, there is no one like the Buddha.

Although we are far away from Buddhahood, we try at least to be like the Buddha by faith. Process is more important than the result now. We welcome anyone to attend the celebration on Sunday, April 10 from 10:30 a.m. We will be serving sweet tea which signifies Buddha's birth. New born babies will receive Bishop

Kanai's blessing and amulets.

## Nichiren Sect Mission of Hawaii

By Bishop Shingyo Imai

When I went to Japan last October I met a former classmate of mine who is a certified physical therapist. Her name is Junko Hoshiai and she is well-known in Japan as an expert in "Self-healing." She is the author of 'Amagi no Hoshi' in which she explains her Amagi style of healing one's physical problems by oneself. After I told her that there were many people in Hawaii who were suffering from pain in their knees, shoulders and back, she was interested to come to Hawaii to help these people.

Her approach to Self Healing is quite an eclectic one that probably comes from her previous experiences. She first started out as a kindergarten teacher. Then later she found herself working in a pool. From this job she developed unique forms of therapy which was "In-Water Treatment."

She agreed to hold four sessions of her Self Healing Workshop at the Nichiren Mission Social Hall on February 26 and 27 from 11:00 A.M. to 3:00P.M. She taught us a few secrets to keep our bodies healthy. She insisted to receive no returns from the attendees but a donation of \$20.00 per session per participant was given to show our gratitude. The workshop was open to everyone and it was very successful. About 20 people participated in this workshop.

## 2011 Nichiren Shu Movement (North America) Education for the Next Generation

By Bishop Shokai Kanai

1. One day Dharma Conference for followers and non-followers  
May 14 at the Nichiren Buddhist Kannon Temple of Nevada
2. One week retreat for followers and non-followers  
July 29-August 5 at the Margaret Austin Center, Houston, Texas
3. Training for the Chairman and Vice-Chairman of the Board  
(Studying Buddhism and Nichiren Shu Doctrine and management of the temple)
4. Training for Kaikyoshi and Kokusai Fukyoshi  
(Re-educate the young ministers and teach them management of temples)
5. Invite university professors to hold a study program  
To be held at the Fukyo Center, next February

## 2012 Activities

Pilgrimage to Japan visiting religious places affiliated with Nichiren Shonin

### April 2012

Religious Group Meeting (Held once in four years)  
Re-election of Division heads and election for the board members  
Make pamphlets (emphasizing the uniqueness of each temple) for the Centennial of North American Propagation pilgrimage

### Events for the 80th Birthday of Our Founder

Elevate the lifestyle of the ministers  
Contracts for the ministers (assurance for minimum income)  
Create a curriculum for the leaders of the board  
Prepare for the 13th memorial service of 9/11  
Rules for how to become a priest in North America  
Requests to Nichiren Shu: New system for ministers with foreign nationalities

## Calendar

### February ~ May 2011

- Feb. 3: Setsubun (first day of spring by traditional Chinese calendar)
- Feb.10: Service observing the completion of the 100-day Aragyō (ascetic) practice
- Feb.15: Nirvana Day Service
- Feb.16: Service in commemoration of the birth of our Founder.
- Mar.8-11: General meeting of the Nichiren Shu Congress
- Mar.18-24: Ohigan
- Apr.8: Hanamatsuri (Buddha's Birthday)
- Apr.15-20: Nakayama Hokekyōji Sembu-e (1000 Recitations of Lotus Sutra)
- Apr.20-22: National Conference of Nichiren Shu Office Chiefs
- Apr.27-29: Ikegami Hommonji Sembu-e (1000 Recitations of Lotus Sutra)
- Apr.28: The 759th Rikkyō Kaishu-e (759th Anniversary of the Founding of the Order)
- May.12: The 751st Izu Honan-e (Ceremony honoring the 751st Anniversary of the Izu Persecution)

By Rev. Tsuoh Yokoi

## Nichiren Shu News

c/o NICHIREN-SHU Shumuin 1-32-15, Ikegami, Ota-ku, Tokyo 146-8544, Japan Tel. 03-3751-7181~3  
Board of Trustees: Shobin Watanabe, Chief Administrator, Nichiren-shu; Bungyo Yoshida, President,  
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