

Nichiren Shu News

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World Missionary Conference in Minobu

Rev. Kanjo Bassett

The 8th World Missionary Conference was held from June 15th to the 17th starting with a short opening ceremony at the head office of Nichiren Shu then moving to Minobusan for the main event. The annual conference is an important meeting to discuss missionary challenges and the state of propagating the dharma and Nichiren's teachings outside of Japan. This year 17 missionary ministers attended along with

the 8 members of International Executive Committee giving all the opportunity to listen and engage in group discussions and find solutions.

Previous conferences were held in Tokyo but this year reflected the restrained mood in Japan after the Great East Japan Earthquake and tsunami disasters. Most of the conference took place in Minobu University classrooms. Several missionaries said, "It's like being back at school."

The first order of business was a visit to

the Nichiren Shonin's grave (Gobyosho) to pay respects followed by a short memorial ceremony held in memory of Oversea's ministers. This was followed by 2 days of group discussions.

The challenges facing Nichiren Shu missionaries are many: declining Japanese American temple populations in America, the shortage of native speaking missionaries in Latin American, the need for more sutra books and teaching materials in several languages. All of this takes place while the

Japanese population is shrinking, the country has to rebuild, and Nichiren Shu temples in Japan face shrinking income in the years ahead.

On the last day, the missionaries attended the Kaibyaku service at Kuonji temple celebrating the day of Nichiren's arrival at Minobusan in 1274. It was a fitting end to the conference to reflect on Nichiren Shonin's challenges in his own time as the missionaries headed back to their missions to face their challenges with renewed spirits and resolve.



(clockwise from top) Only steps remain at Myojoji Temple in Iwate prefecture after the tsunami, Rev. Komano talking to evacuee at Kannon Kyokai Miyagi prefecture, Fallen statue of Nichiren Shonin at Unzanji Miyagi prefecture, Rev. Watanabe and members of the Shumuin collecting donations at Kamata Station, Volunteers clearing rubble at Myojoji, priests praying for victims of the tsunami

Hokekyo Lecture in Cambodia

By Rev. Tsuoh Yokoi
Missionary Department, Shumuin

On June 7, 2011, the Sixth Hokekyo Lecture was held in Phnom Penh, Cambodia. Catuddisa Sangha (a group supporting the development of villages in Cambodia), the Ministry of Cult and Religion of Cambodia, and Nichiren Shu have been supporting this activity. Religious members from different groups, Islamic groups, and minority ethnic groups of about 150 people crowded the Basak Hall in Phnom Penh. The event started off with the national anthem of Cambodia followed by a prayer by 100 priests all chanting in unison. Mr. Min Khin, the minister of the Ministry of Cult and Religion welcomed the attendees and then gave a silent prayer for the lost lives of the disastrous earthquake that hit Japan on March 11. He was also surprised that Nichiren Shu was able to hold the Hokekyo lecture in Cambodia at such hard times and prayed for the earliest recovery of the devastated areas. He also said he hoped that this friendship between the two countries would continue. Before the lecture began, Rev. Kangyo Noda, the minister in charge of Nichiren Shu Southeast Asia read a message from Chief Administrator, Rev. Shobin Watanabe.

In the message, Rev. Watanabe mentioned how thankful the Japanese people were to receive donations from villages near Phon Penh where landmines were still a threat. Also the feeling of "wanting to do something for Japan" was deeply felt and appreciated.

The Hokekyo Lecture in Cambodia has been continuing since 2006 and this is the sixth year. From the second year, the study of the Hokekyo, chapter by chapter, has been conducted by Rev. Yosei Ikegami, of Minobusan University. This time, the schedule was to cover from Chapter 22 (Transmission) through Chapter 28 (Encouragement of Universal-Sage Bodhisattva). Whenever we hold sessions with Theravada Buddhists, we must keep in mind that the priests cannot take their meals after noon (vinaya), therefore the lectures had to end before noon. We could not

extend the lecture even if we had not completed the schedule. After the explanation of Chapter 26 (Darani) we had to take time out for Q&A. Many questions were asked about Nichiren Shu. For example: Why sutras other than the Lotus Sutra are not recited in Nichiren Shu? Why is the Hokekyo the ultimate Sutra? Why does Nichiren Shu bring the Odaimoku first before all other things and no other special training? If Nichiren Shu expects to receive peace through the Odaimoku what makes it special compared to other religions? So many questions were asked concerning Nichiren Shu and Hokekyo, which showed that the participants were really eager to learn.

After the lecture, I asked some participants their impression. Many said that they were happy to have an opportunity to study something about a Japanese Buddhist sect. They also said that they wanted to make use of the words of the Hokekyo and use it in their meditation. Some wanted not only

lectures but also an exchange of ideas or discussions with Japanese Buddhists. Afterwards, all the ministers assembled to do a Peace March and joint prayer at Killing Fields, where thousands of people were killed during the Pol Pot Regime. The Theravada, Mahayana and Muslims assembled to hold a prayer for world peace. On June 9, Rev. Noda held a talk for some villagers. The theme of his speech was "Helping one another and cooperation within the community." This theme was a request from the Cambodian side. During the dictatorship of Pol Pot, people did not assemble to carry out things because they feared government pressure. Everything was done on an individual basis. Now, even after the civil war, the villagers do not know how to cooperate with one another. This is one of the reasons for the slow development among the villagers. They listened intently to Rev. Noda's lecture in English that was translated into the Khmer language.



Stupa being constructed



Stupa being constructed



Stupa being constructed

Buddhism and International Society (4)

Rev. Kanshu Naito, Ph.D

Buddhism and America (3)

Towards the end of 17th century the reins of the theocratic government began to be shaken and new values came to captivate people as the expansion of the colonies began. Before that time, religion or belief was the important, but slowly the "age of reason" or the "age of the enlightenment" began. The colonies developed geographically, too. However, since the British king tried to own more colonies at this time, the regal power and big capitalists were linked closely and came to have common interests with each other. These powers caused big gaps to appear between themselves and the common people. As the number of people moving around increased with activated distributions of goods, land became the target for speculation. Unstable factors at the bottom of their consciousness clearly appeared under these circumstances.

"The Great Awakening" which aimed to re-establish religion, arose at such a time. These movements began in New Jersey in the 1720's and spread all over New England later. These were surges of religious devotions appealing to not individual intelligence but emotion, free from the authorities of clergymen and churches, and got connected with the



Rev. Kanshu Naito

diversification of religious denominations and, what was more, urged the nation and churches to be separated. These also proved to have been popular movements leading to the Revolutionary War. Because the democratized thought of salvation, teaching the proof that people were selected by God consisted in simple and innocent hearts which could experience religious passion pushed their individual values to the front and taught them that they did not need to be afraid of the rulers, so-called "political authority". We again understand how religion helped to save people both politically and socially in this case and was closely related with political activities. Time went by with rivalry between belief and reason.

Britain continued to levy heavy taxes on America, its colonies, and to force them to bear economical burden even in the 18th century when America was getting more independent. The colonists absolutely opposed the Sugar Act and the Stamp Act. Twelve colonies decided to hold the Continental Congress in

1774 against all demands imposed by Britain, that was the "Intolerable Acts" after the Boston Tea Party (1773), a resistance movement against the Tea Act. The British Army and the colony militia collided at Concord and Lexington and the Revolutionary War began.

The drafting committee of the declaration, consisting of Thomas Jefferson (1743-1826), Benjamin Franklin (1706-90), John Adams (1735-1826), etc. promulgated the Declaration of Independence on July 4, 1776 and the 13 colonies became independent of their mother country, the British Empire. The Revolutionary War ended up in a victory for the colonies in 1781. The independence of America was officially recognized by the Treaty of Paris in 1783. The spirits of the Declaration of Independence are based on the fundamental idea that "All men are created equal." The federal government was indispensable for the achievement of human unalienable rights, "http://en.wikipedia.org/wiki/Life,_liberty_and_the_pursuit_of_happiness" Life, Liberty and the pursuit of Happiness," and the Constitution of the United States was born.

It was Franklin who was one of the members of the drafting committee of independence and who was looked upon as a representative American in this idealistic

and experimental nation. He actually survived with thoughts changing in the ages between Puritanism and reason. He, who gave form to a model in this new nation, a self-made man, depicted his own attitude about life vividly in his most important work, The Autobiography (1818). In this autobiography which Americans still now often read, we can understand how well he acquired Puritan morals and that he spared no effort to put them into practice. Here he showed 13 virtues to practice in his daily life. Like an active and practical man, he gave these virtues from the easier one to the difficult in his practice. Here are some interesting virtues: 1. TEMPERANCE: Eat not to dullness; drink not to elevation. 2. SILENCE: Speak not but what may benefit others or yourself; avoid trifling conversation. 9. MODERATION: Avoid extremes; forbear resenting injuries so much as you think they deserve. Especially it is interesting that No. 9, seems to show a universal way of life quite similar to the teaching of Buddha taking the middle road between two extremities as one of the main principles. Puritanism stays unswerving in the center of the Americans' hearts as the mental backbone of this nation constructed on the basis of reason and ideal. (To be continued)

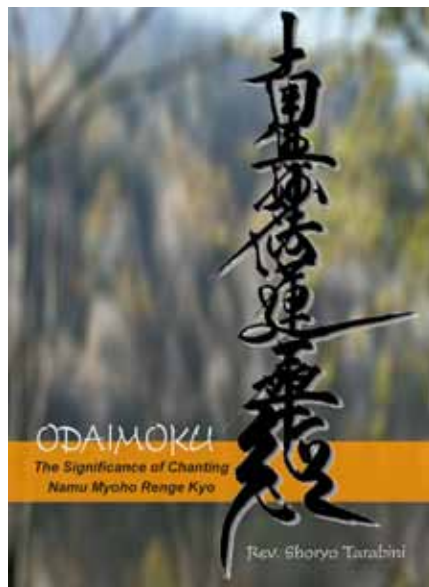
Nichiren Shu Renkoji Temple

Rev. Shoryo Tarabini

I am most happy to announce that the book I recently authored, Odaimoku: The Significance of Chanting Namu Myoho Renge Kyo based on the writings and teachings of Nichiren Shonin, has just been published by Renkoji Editions and released by a publishing firm in the United States. Besides the original Italian edition, the book is now available in English and downloadable in both pdf and epub formats. The full paperback version will be soon available in the next 3-4 weeks.

Please also note that by purchasing a copy of this book, after publishing and production costs, a portion of the book fee will go to the temple as a donation to support Renkoji Temple and our Dharma propagation activities. If interested in purchasing a downloadable copy, it may be done through the following link: <http://www.lulu.com/product/ebook/odaimoku-the-significance-of->

chanting-namu-myoho-renge-kyo/15929696?productTrackingContext=author_spotlight_125259718_



Attendee writing a get-well message

Rev. Kanno Preaches (13)



**If they hear the Dharma,
Some will attain enlightenment;
Others will be reborn in heaven.
Living beings in the evil regions will decrease;
And those who do good patiently will increase.
(Lotus Sutra, Chapter VII:
The Parable of a Magic City)**

To Do Good Patiently

When we listen to the teaching of the Buddha Sakyamuni, recite and practice the Lotus Sutra, the conclusive teaching of the Buddha Sakyamuni in his whole life, verbally or in one's mind, the world will naturally become peaceful, and at the same time, "those who do good patiently will increase." Consequently, the world will turn to good.

It is urged to unite for restoration after the disastrous earthquake and tsunami of March 11. This can be accomplished only when we follow the above teaching of the Lotus Sutra. Nichiren Shonin teaches us, the whole world will become happy and peaceful when the politicians, government officers, entrepreneurs, employees, adults, educators, and family members lead the life with the spirit of the Lotus Sutra and the heart of the Odaimoku. Selfish individualism is still rampant in our country. However, I wish for the fastest possible restoration from the earthquake disaster and the spiritual restoration of our entire country.

Events from August to September 2011

July 29th to Aug. 5th: Lay member's retreat in Texas by NONA
Aug. 2nd to Sept.5: Annual 3rd Shingyo Dojo at Minobusan
Aug. 6th to Aug. 7th: Lay member's retreat at Nichiren Shu Buddhist Temple of U.K.
Aug. 13th to 15th : Obon
Aug. 15th: Memorial service at the Chidorigafuchi National Cemetery for the Unknown War Dead sponsored by Nichiren Shu
Aug. 27th: Service to commemorate the Matsubagayatsu Incident
July to Aug.: Summer schools for elementary and junior high school students held at Nichiren Shu temples throughout Japan

Sept.3rd: Memorial service for Niko Shonin
Sept.10th: Opening ceremony of Renkoji Temple in Italy
Sept.11th: Lay member's retreat at Renkoji Temple in Italy
Sept.12th: Service to commemorate the Tatsunokuchi Incidents
Sept.17th: Memorial service for Nisshin Shonin
Sept.18th to 19th : Grand service at
Sept.20th to 26th : Autumn Higan (equinox) Week

By Rev. Tsuoh Yokoi

Acknowledgment of "Gien Fund "

Nichiren Shu would like to thank everyone for their generous donations to the "Gien Fund" received from all over the

world. The donations through the Japan Red Cross, Nichiren Shu International Support Fund and individual overseas

missions and temples are being distributed to the devastated Nichiren Shu temples and its members in the Tohoku and Kanto

areas. We ask you for your continued support to help Japan recover from this terrible natural disaster.

Small Talk on Various Topics of Buddhism (7)

By Rev. Gyokai Sekido, Ph.D

Five Periods of the Buddha's Teachings

During the lifetime of the Buddha, a great number of teachings were practiced. The T'ien-t'ai doctrine, classifies the Buddha's lifetime teachings according to the following five periods.

- The Keron period in which the Keron-gyo (the Garland Sutra) is delivered. This sutra describes the state of Buddha's Enlightenment that was expounded after the first three weeks (or two weeks) after the Buddha attained Enlightenment. It is not however, the direct record of Buddha's preachings.
- In the next 12 years, the Agon (Agama) period, the Buddha preached the Hinaya sutras.
- In the following eight years, the Hodo period, Buddha preached various Mahayana sutras.
- In the next 22 years, the Hannya (Wisdom) period, Buddha preached the Hannya-kyo (Mahaprajnaparamita (Wisdom) Sutra).
- In the last years, Buddha preached the Lotus Sutra and on the last day of His mission, He preached the Nirvana Sutra.



Rev. Gyokai Sekido

T'ien-t'ai systemized what was preached during these five periods by the Buddha, in Eight Teaching categories (four types and four methods of teaching), insisting that his ultimate intent was expressed

in the Lotus Sutra. Following this T'ien-t'ai doctrine, Nichiren Shonin emphasized the supremacy of the Lotus Sutra teachings.

A great number of sutras were compiled in India. Those sutras were translated into Chinese and imported one after another to China. As each sutra was imported in no particular order, the comparative research for the sutras became more popular in Chinese Buddhism. The Master T'ien-t'ai (538-97) described this as "Three Southern and Seven Northern Masters". At the time, there existed three main schools of Buddhism in the south of China and seven in the north. It was centered in the south of the Yangtze River and north of the Yellow River. Though the systems of comparative studies of Buddhist doctrines differed, they all agreed that either the Garland Sutra

or the Nirvana Sutra was better than the others. Chih-i refuted them, asserting the supremacy of the Lotus Sutra by the Five-Period and Eight Teaching classification. The Nirvana Sutra compared the Buddha's teachings to the five flavors of fresh milk, cream, curdled milk, butter, and ghee. Refined milk was the best drink to cure all diseases. The T'ien-t'ai doctrine applied these five flavors to the five periods of the teachings of Buddha during His lifetime, asserting the "supreme taste" to the Lotus Sutra and the Nirvana Sutra period. Fresh milk is the Garland sutra period, cream is the Agama Sutra period, curdled milk is the Hodo Sutra period, butter is the Hannya Sutra period and clarified butter (ghee) is the Lotus and Nirvana Sutra period. The clarified butter is the last and most refined of the milk products.

T'ien-t'ai Chih-i regarded the Nirvana Sutra together with the Lotus Sutra, as the most supreme of all the sutras preached by the Buddha. Nichiren Shonin followed this doctrine of T'ien-t'ai Chih-i but he considered the Nirvana Sutra to be the teaching to save those who were missed by the Lotus Sutra. The Nirvana Sutra says, "In the Lotus Sutra 8,000 Shravaka (disciples of the Buddha) are guaranteed to

attain Buddhahood in the future. It is as if a great harvest had been reaped in autumn, leaving nothing more than gleanings for the Nirvana Sutra." Thus the Nirvana Sutra itself implies that it is inferior to the Lotus Sutra.



Lotus Sutra in miniature scripture, preserved at Kokuzenji Temple, Hiroshima

Third Nichiren Shu Workshop in South America

By Rev. Yodo Okuda
Brazil, Hokekyoji

The third Nichiren Shu workshop in South America was held on April 30, May 1, May 7 and 8 inviting Rev. Chishin Hirai of NBIC as guest speaker. The sessions were held in two places; On April 30 and May 1 in Peru and May 7 and 8 in Sao Paulo.

The first workshop ever to be held in South America was held in June 2008, the year commemorating the centennial of Japanese immigrants to Brazil. This was a grand event inviting guest speakers Rev. Zeho Miwa from Minobusan University and others from the Nichiren Shu Headquarters. After this event in Sao Paulo, Rev. Hirai and I went to Monte Video, Uruguay, to hold a small group session there. The second workshop was held on a smaller scale with former Nichiren Shu Missionary Department Director, Rev. Osada and Rev. Hirai in Buenos Aires, Argentina. The one we had this spring was the third official workshop.

As I mentioned earlier, the first half of the workshop was held in Peru. At first we wanted to have it in Lima, the capital, since there was contact person there and there are many Japanese community members

there. However, it was requested from the Peruvian side to hold it in Tacna, a smaller city with a population of about 300,000, in southern Peru close to the Chilean border. I must admit I should have chosen a different day because Sunday, May 1 was a national Peruvian holiday dedicated to the late Pope Paul II and the same day was Labor Day in Brazil. In South America, people like to spend national holidays with their family so I knew that there would not be a great turnout.

On April 30 and May 1, seven attendees participated. I gave a presentation in Portuguese on "Road to Becoming a Bodhisattva" on April 30 and on May 1 my presentation was on "The Odaimoku within the Society." Since I knew that the attendees did not have much knowledge about Nichiren Shu, I made the presentations simple in order to get the people more involved. Rev. Hirai gave a talk on the general outline of the Lotus Sutra in English. The translations were done from Portuguese to Spanish and from English to Spanish with the help of Peruvian Shami Yoko Quimper.

Although it was the first time to hold the workshop in Tacna, because of the small group we did not have any problems.

In Sao Paulo, the lecture theme was "Attaining Nirvana through the Odaimoku" and "Ichinensanzen." Since both topics are difficult I made sure that it was carried out by a reliable interpreter. Since it was Mother's Day, only 12 participants attended the workshop, however, they were the members who always came to the Sunday service.

There were a lot of questions asked during the session and everyone was very eager to learn. Although the workshop went far beyond the scheduled time, the lecturers and the attendees came together with a common interest. Though I had chosen the wrong days for the workshop, I was satisfied with the results.

At present, the number of non-Japanese members has over-ridden the number of Japanese members. Also there are no members of Japanese ancestry in Argentina, Uruguay, Paraguay and Peru.

I hear that in the United States also, the number of American ministers is increasing which means that "Namu Myoho Renge Kyo" is slowly being accepted by non-Japanese believers. My goal is to introduce Nichiren Shu ministers from South America and together with them I would like to

propagate Namu Myoho Renge Kyo.

There are many difficulties and there is so much to do but I can see a ray of hope. This spring a Shami from Brazil completed Shingyo Dojo and has become a full-fledged Nichiren Shu minister. When he returns to Brazil, he will be a great support for us here in South America. I hope there are many more to come after him. I will do my best to support these ministers.



Shami Rogers, Ryuoh Faulconer and Myokei Caine-Barrett



Shami Rogers, Ryuoh Faulconer and Myokei Caine-Barrett

Shingyo Dojo Graduates

Rev. Kanjo Bassett

Rev. Eiyo Anderson of Brazil and Rev. Myoufu Ervinna of Indonesia recently graduated from Shingyo Dojo. Both graduates trained at Joenji Temple in Tokyo and felt their time there had prepared them well.

Rev. Anderson said, "Japanese was the biggest hurdle to overcome, the language was so different from what I had studied in Brazil. The first week (of Shingyo Dojo) was very stressful

and sitting seiza was for so long was the hardest part because of my weight"

When Rev. Anderson goes back to Sao Paulo in 2012, he plans on helping Rev. Okuda with the South American mission. "South America is a very large area to cover and I anticipate a lot of travel. One day I hope to bring a group of pilgrims to Minobu and also climb Shichimensan."

Rev. Ervinna said her first week was the hardest. "My voice is not very strong and I stressed it by chanting as loud as I could. Because of it I caught a

cold the first week." She plans to build a small temple when she goes back to Indonesia in 2012 and assist Rev. Noda.

Congratulations to both graduates.



Shami Rogers, Ryuoh Faulconer and Myokei Caine-Barrett

We will be running articles from 2 other graduates, Rev. Myoran Giffords of Toronto and Rev. Chiso Inoue of the Los Angeles temple in the next issue.



Shami Rogers, Ryuoh Faulconer and Myokei Caine-Barrett

Temple Events

Rev. Kawaguchi Retires

By Rev. Chitoku Kawaguchi

I, Chitoku Kawaguchi, have retired from overseas ministry and sub-priest of Southeast Asia as of February 13, 2011. I would like to express my gratitude for all your support for my propagation activities in Southeast Asia and Hawaii. I hope that the strong faith in Southeast Asia and Hawaii will continue forever. I have returned to Kyoto and am collaborating with the Kyoto Hannari Travel Agency, to try and introduce the wonders of Kyoto to foreign tourists. I would like to take foreign visitors around Nichiren Shu temples in Kyoto and teach them Shodaigyo and Shakyo in English. Please contact me when you are in Kyoto. Also, I have set up a Web Page through Zuikohji, the temple where I reside. I am trying to propagate to the foreign residents of Kyoto. Please visit our temple when you come to Kyoto.

With Gassho, Compassion, and Respect,
Rev. Chitoku Kawaguchi

CHARITY CONCERT HELD IN GERMANY

Nichiren Shu Shimbun



Temple friends enjoying themselves in the courtyard

On May 29, 2011, a charity concert was held for the victims of the Tohoku Kanto Earthquake at Daiseionji, (Rev. Shokei Steffens) in Wipperfurth, Germany. This concert was planned by the students of a music academy in Wipperfurth. After seeing continuous news

coverage of the earthquake, the students wanted to do something for the young evacuees around the same age as themselves and contacted Daiseionji. The event was sponsored by the German Music Association, Wipperfurth Music Academy, businesses and banks in the vicinity, and a piano company that lent a grand piano free of charge for the concert. On the day of the performance, the Mayor of Wipperfurth and his wife, members of the Catholic Church and audience ranging in age from the elderly to students (approximately 120 attendees) came to Daiseionji. The students who had planned this event said, "Recently, there have been several natural disasters all over the world which has destroyed areas and killed many people. We must help each other even if we have different beliefs, cultures and backgrounds. We would like to support the victims in some way though it may be small. This concert is a good way to show our feelings of concern for the Japanese people."

Rev. Steffens said in return, "I am sure your warm thoughts will be delivered to all the people in Japan. Thank you so much for giving your love and generosity." After the concert a Catholic

nun commented, "This charity concert is a very meaningful event. To help others through charity is something we must do as followers of God and Buddha." Many attendees said that their heart goes out to all the victims and a total of 900 Euros (about 100,000 yen) was received.

Renkoji Temple, Italy

Rev. Shoryo Tarabini

I have some wonderful news to share with all of you. As you all know in September we will have the Grand Opening of our temple in Cereseto. Nichiren Shu has made this an official activity and event of Nichiren Shu. They even made a poster with a photograph of our temple and sent it to all Nichiren Shu temples in Japan and throughout the world.

Since I spent so much time working on trying to finish the construction work for the Main Hall of our Temple, I could not visit many people, even though many people have come here to worship at the temple and also show us their support. So, now I am trying to visit all the principle areas this summer throughout



Temple friends enjoying themselves in the courtyard



Temple friends enjoying themselves in the courtyard

Europe (and will again in autumn before the snowy wintry weather comes upon us once again).

However, before leaving for Japan a couple of weeks ago, I began teaching people once again about the meaning of the Odaimoku as I began discussing the meaning of the world of the Mandala Gohonzon. I wanted to someday be able to show the people the meaning of what I talked about and began chanting to the Mandala Gohonzon, the Buddha and Nichiren Shonin

to someday help me to be able to buy a set of Itto Ryoson Shishi statues to show be able to demonstrate the world of the Mandala Gohonzon to people here in Europe. Then a few weeks ago, Rev. Gyomyo Nakamura came here from India and without me even discussing what I had been praying for, he told me he would like to make a donation to our temple of Itto Ryoson Shishi.

Itto Ryoson Shishi One Treasure Tower (Odaimoku), 2 Venerables (Shakyamuni and Taho Buddhas), 4 Masters (4 Bodhisattvas of the Earth: Jogyo, Muhengyo, Jogyo and Anryugyo) from Ceremony in the Air of Lotus Sutra. This is the 3 dimensional representation of the world of the Mandala Gohonzon. Yesterday, Rev. Nakamura came

again from India and brought the statues, donating them to Renkoji for our Grand Opening. I am still in shock and awe of this marvelous donation and also how it came about.... coming all the way from India after chanting the Odaimoku specifically for this. It goes without saying, I am very very grateful to Rev. Nakamura for his donation. I hope you will all come in September and again many times to see this wonderful gift to all of us from Rev. Nakamura in Ladakh,

India (in the Himalayas). These statues are very similar to Myokenji temple in Kyoto and Minobusan, our Head Temple of Nichiren Shu. I have enclosed photos. Now these statues are in the Hondo of Renkoji.

Honolulu, Myohoji

By Helen Uruu, Treasurer

Relief Funds

The March 11, 2011 devastating earthquake, tidal wave and nuclear blast in the Tohoku Kanto area of Japan, have caused a great disaster with over 200,000 victims either displaced, damaged homes, missing and loss of lives. When the call was made on March 15, 2011, Myohoji donated \$1000 to the "American Red Cross-Japan Earthquake Fund" via Central Pacific Bank. Nichiren Shu Headquarters also started the "Nichiren Shu Gien Fund". This fund is to help the temple members and also repairing of damaged temples (3) and rebuilding of destroyed temples (5). Myohoji also donated 100,000 yen to this fund which was hand carried by Rev. Hosho Yamamura to Minobusan's Overseas' Ministers' Meeting on June 12. Myohoji wishes to thank all of you for your generous donations made at this time of need. The "Gien Fund" will be collected until September 22, 2011.

Honolulu, Myohoji

By Rev. Josho Yamamura

Rev. Yamamura invited to perform with Hawaiian Musicians at the Aloha Music For Japan Charity Concert at the Aloha tower market place Auditorium on Saturday April 30th. The contributions will be sent to the Japanese Red Cross. And also Rev. Yamamura and Japanese fame Jazz pianist Yoshiko Kishino and Japanese musicians performed at the ISHIBASHI TANZAN hall in Rissho university on Tuesday 14th June for the support and scholarship for the Soma-city's children who lost their loved ones at the earthquake. The contributions sent directly to Soma-city, Fukushima-prefecture.

Nichiren Shu News

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