

Nichiren Shu News

Published by the Head Office of Nichiren Shu Buddhism & NOPPA

No. 197

August 1, 2013

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Wesak Day Celebrations 2013



Clockwise from upper left : 1. Ichinenji Wesak float 2. Members of Singapore Daimoku-ji Temple 3. Members of Jakarta Renge-ji Temple 4. Marching in the parade 5. Offering Incense 6. Revs. Noda and Ervinna prepare for the ceremony

By Rev. Kanjo Bassett
Missionary Dept., Shumuin

On May 24 over 200 members of the Penang Nichiren Shu Buddhist Association, Hokkezan Ichinenji, celebrated Wesak. This day commemorates the birth, the enlightenment and the death of Shakyamuni Buddha. The sangha, lead by Reverends Kangyo Noda and Myofu Ervinna, recited the Lotus Sutra, chanted Odaimoku and poured sweet tea onto the baby Buddha's statue for the ceremony. This was only the start of a busy day preparing for the annual Wesak parade to take place that evening. For this year's event, Reverend Kobun Sasaki, Manager of the International Section, and Rev. Kanjo Bassett of the Missionary Dept., Nichiren Shu Head Office, were on hand for the celebration. The Ichinenji members worked for

many days preparing for the event. Some even drove five hours to a remote mountain region to gather fresh cut flowers for the float decorations. After the Wesak ceremony, everybody lined up for a bountiful lunch buffet prepared by temple members. In the afternoon final preparations reached a peak as some continued work on the float while others practiced chanting and drumming for the procession.

Despite the threat of rain the weather held clear into the late afternoon. Various Malaysian Buddhist groups lined up near the Malaysian Buddhist Association building for the parade, each group with its own colorfully decorated float honoring the Buddha. At 6 p.m., the lead group started down the route through George Town, the historic central district of Penang where the major Buddhist temples are located.

The procession took more than three hours to complete in the narrow old streets.

With some 40 Buddhist groups participating with floats and an estimated 10,000 spectators, the parade route was packed. Local Buddhist faithful bowed in Gassho as the Ichinenji float passed by. Temple members marched behind the float beating drums and chanting Odaimoku in Mandarin and Japanese, and plucked flowers from the float for children watching the parade. The procession was over by 10 pm, and the elated, exhausted temple members stayed far into the night cleaning everything up.

The next day Reverends Noda, Sasaki and Bassett traveled to Singapore for a short visit to Daimoku-ji Temple and the members there before traveling on to Jakarta to get ready for the May 26 Wesak Ceremony at Lotus Sutra Temple.

This was the first Wesak ceremony conducted by Rev. Myofu Ervinna after her April 1 Kaikyoshi appointment. She carried out the celebration successfully in front of more than 60 members with Rev. Noda assisting. After the service, everyone gathered around the dining room table on the second floor and enjoyed a delicious lunch buffet prepared by temple members.

At every temple in Southeast Asia, members went out of their way to make sure that every participant felt welcome. Thanks to the many efforts of temple members, family and friends, this celebration of the life of Shakyamuni Buddha was a success and provided an excellent example of the Bodhisattva way in the spirit of the Lotus Sutra and Odaimoku.

Temples and Sanghas in Southeast Asia

By Rev. Kangyo Noda

Penang Ichinenji Temple

Penang is one of the states in North Malaysia near the Malacca Straits. Hokkezan Ichinenji is the first Nichiren Shu Temple in Southeast Asia. It opened on February 5, 2002. The temple holds regular services on Thursdays and Sundays. Besides their regular services, they also do charity visitation and recycling work. They also take part every year in the Wesak Parade organized by

the Malaysian Buddhist Association.

Nichiren Shu Klang Sangha

Klang is one of the towns in Selangor State of Malaysia, close to the capital city, Kuala Lumpur. Klang Sangha opened its dojo in February 2008. They have been teaching the Lotus Sutra for five years. The temple has regular services on Tuesday, Friday, and Sunday.

Kuala Lumpur Kanonji Temple

This Temple opened on September

16, 2012. The temple is in Kapong, the north district of the capital of Malaysia. The temple has a regular service every Sunday. The temple helps spread the Lotus Sutra in the Kuala Lumpur area.

Singapore Daimokuji Temple

Singapore is an island off the south end of the Malay Peninsula. It is one of the central cities in Southeast Asia. Daimokuji Temple opened in November 2004. Daimokuji has its regular services every Tuesday, Friday, and Sunday.

Jakarta Rengeji Temple

Jakarta is the capital city of Indonesia. It is one of the biggest cities in Southeast Asia. The Jakarta temple opened on April 28, 2003. The temple is in West Jakarta, and holds regular services every Wednesday and Sunday. The temple also helps to propagate the teaching of the Lotus Sutra in other towns of Indonesia.



Kyoganoko Musume Dojoji and the Lotus Sutra (2)

By Rev. Kanji Tamura
Visiting Scholar
Reishauer Institute of Japanese
Studies Harvard University

This work represents a kabuki dance performed by the first-generation Nakamura Tomijuro at the Edo Nakamura-za Theater in 1753.

A summary of the plot is as follows: A service in hope of replacing the bell at the Tendai temple, Dojoji, was planned during the full blossoming of cherry trees in Kishu (present-day Wakayama Prefecture). Once upon a time, there lived a princess by the name Kiyohime who fell in love with the priest Anchin who was on his way to Kumano in Kishu. Anchin turned her down, leaving her in such anger that she transformed herself into a large snake, attaching herself to the temple bell in which Anchin was hiding. She burned Anchin along with this bell. It is said that she too, took her own life. Ever since, Dojoji was pronounced off limits to women. There was no bell as well. Years later, though, a new bell was donated and a blessing was performed in its installation. It was then that a beautiful shira-byoshi (a prostitute who dressed as a man and sang and danced to popular tunes and Chinese poetic verses) named Hanako, appeared and requested that she be allowed to pray to the bell. The shoke (young priests in training) were so mesmerized by her beauty that they allowed her to enter the temple under the condition that she would dance the dances. Hanako slowly approached the bell as she danced the various dances. The young priests realized that she was indeed a fearful manifestation of her ghost; but it was too late. She leaped onto the bell; and from the top of the bell appeared a large snake. This is the plot of the story.

I would like to highlight a famous line from its Nagauta (song):

“There is much bitterness about the bell. When you strike the bell on the first night, it represents shogyo mujo. On the next night, it rings zesho meppo. When you strike it at daybreak, it means shometsu mecchi, at dusk, it is jyakumetsu iraku. No one is surprised at hearing this. I myself have had the clouds of the five faults lifted, so that I can observe the moon as it is.” (Meisaku Kabuiki Zenshu, Vol. 19, p. 26, 1970: Tokyo Sogensha).

It is without saying that “Shogyo mujo, zesho meppo, shometsu mecchi, jyakumetsu iraku.” is extracted from the Nirvana Sutra, of the verse that Sessen-doji was able to learn from Raksasa (frightening demon). The phrase is read, “All existence is in flux, there is nothing that is permanent / We understand this as the law of life and death / But, it is when we eradicate this principle of life and death and rise above and reach a higher level called jyakumetsu or nirvana, we are able to truly appreciate eternal peace”. In addition, it is also possible to infer that it alludes to the introductory phrase from The Heike Monogatari: “The voice of the bell of Gion Shoja, how it vibrates of shogyo mujo” (Shosho Kajiwara and Komyo Yamashita, Shin-nihon Koten Bungaku Taikei, Vol. 44, “Heike Monogatari”, No. 1).

Also, Hanako’s line, “I myself have had the clouds of the five faults lifted, so that I can observe the moon as it is” alludes to the daughter of the Dragon-King from the Devadatta Chapter of the Lotus Sutra: “Women are intrinsically burdened with five faults, that they cannot become a Bon-denno (Brahman), Taishaku (Indra), Ma-o (Mara), Tenrin Joo-o (king who unites the worlds), and a Buddha.” It is clear that Hanako’s line originates from the Lotus Sutra, rising above the normal interpretation, and arriving at the realization that women too can attain Buddhahood.

This production was based upon the

Noh performance (specifically, Noh song) of the “Dojoji”, and as such, it was considered the culmination of presenting women’s dance movements. Dojoji as a stage performance (“Dojoji-mono”) was adopted into kabuki during the Genroku Period (1688-1704), changing its form through many stages, while inspiring many an audience. The epitome of this would be the “Kyoganoko Musume Dojoji”.

The origin of the Dojoji-mono can be traced back to the Dai-nihon-goku Hokke-genki, hereafter “Hokke-genki”. This Hokke-genki was written by Chingen of Mt. Hiei’s Shuryogon-in Temple during the Chokyu Era (1040-1044) of the Heian Period. Chingen was inspired by the “Fahuao-yanji” (no longer in existence) of Yiji (919-987) of Song China, to pen the Japanese version of a collection of Buddhist tales in three volumes. The article to the “Ki-i-no-kuni Muro-gun Ashiki Onna”, found in the last of the three volumes (Mitsusada Inoue and Shosuke Ozone, Nihon Shiso Taikei, No. 7, O-jo-den, Hokke Genki, p. 217-219, 1974: Iwanami Shoten), contains the source of the Dojoji-mono; however, there is no mention yet of the characters, Anchin or Kiyohime. The characters that make an appearance are a widow, and a man who is a young and respectable priest, who is traveling with an old priest. According to this source, the priest who was propositioned in the middle of the night by the widow assured her saying that, “he would first pay a visit to the Kumano Shrine, and then return to visit her,” just to avoid her. But, instead, the priest ran away. Learning of this, the woman was angered. She transformed herself into a go-hiro (7-8 meter long) venomous snake, and burned the priest who had been hiding in the bell to death, and then went home, crying tears of blood. After that, a large snake appeared within a dream of an old priest of this temple. He was told, “I am the man hiding in the bell. But, I have become a husband due to the terrible woman who turned herself into a snake. I have been forced to take on the form of a snake.” He is said to have asked for assistance. Immediately, this priest scribed a copy of the “Nyorai Juryo-hon” chapter of the Lotus Sutra, gathered the priests of the temple and offered prayers. Then, in another dream, the old priest this time saw both the priest and the

woman together, who said that, “they were content that they have been able to attain Buddhahood,” and then proceeded to ascend to heaven.

Almost identical stories can also be found in both the “Konjyaku Monogatari-shu”, Book 14, (Junichi Ikegami, Shin-nihon Koten Bungaku Taikei, Konjyaku Monogatari-shu, Book 3, pp. 286-290, 1993: Iwanami Shoten), completed circa 1100; and the “Genko Shaku-sho”, Book 19, (Shintei Zoho Koku-shi Taikei, Nihon Koso-den Yomon-sho, Genko Shaku-sho, pp. 284-285, 1965: Yoshikawa Kobunkan), written in 1322. Although there are theories that this tale originates in either China or India (see, for example, Maijiro Kiyoe, Nihon Geino no Genryu, 1971: Iwasaki Bijyutsu-sha), I do not find them to be plausible.

This Dojoji-mono is also incorporated in Ningyo Joruri, the Yamabushi Kagura of the Tohoku area, and even in Okinawa’s kumi-odori.

Today, the bell of Dojoji is kept at Kyoto’s Myomanji Temple of the Kenpon Hokke Shu. As far as Dojoji is concerned, strange incidents continued to occur at Dojoji, therefore the bell was buried in the rear of the temple in a bamboo thicket. But during the Tensho Era (1573-1592), an underling of Toyotomi Hideyoshi, Sengoku Gonbei Hidehisa (1552-1614) dug up the bell and used it for a while as a military bell. It was later donated to Kyoto Myomanji.

(to be continued)



Kyoganoko Musume Dojoji
(The Tsubouchi Memorial Theatre Museum,
Waseda University)

Rev. Kanno Preaches (25)



“When a person accumulates wrong deeds,
he is destined to hell.
“When a person accumulates good deeds,
he is destined to Buddhahood.”
(Letter to the wife of Lord Nanjo)

A Three-year-old

Tradition says, when Bai Juyi (772~846), a Chinese poet in the Tang Dynasty, asked a monk about the spirit of Buddhism, the monk answered to him as above. The poet replied to the monk, “Even a child of three years knows that.” Then the monk was said to then answer, “Even a three-year-old knows that. However, even an eighty-year-old is not able to follow the spirit.”

Nichiren Shonin writes the above phrases in his letter to the wife of warrior Nanjo, based on the Chinese tradition shown above. When we reflect upon our daily life by referring to the above dialogue, we remember Nichiren Shonin teaches as follows: “The greatest of good deeds is to keep the Lotus Sutra. The greatest of the wrong deeds is to slander the Lotus Sutra.” (Urabon-gosho)

As I understand, Nichiren Shonin shows us, “The best is to lead our life by reflecting it in the mirror of the Lotus Sutra. The worst is to lead our life against the teachings of the Lotus Sutra.” Nichiren Shonin is asking us how we could reflect our way of life in the mirror of the teachings of the Lotus Sutra.

I sincerely wish all of us will live straightening up ourselves, and giving light to others.
(Rev. Nisso Kanno, head priest of Kaichoji Temple, Shizuoka Prefecture)

World Missionary Conference



The World Missionary Conference

By Rev. Kanjo Bassett
Missionary Dept., Shumuin

The 10th World Missionary Conference was held at the Head Office of Nichiren Shu, Ikegami, Tokyo, June

12 to 14. Twenty ministers attended from abroad representing the mission districts for Hawaii, North America, South America, Europe, Korea, and Southeast Asia.

Discussions included reports and updates from the various mission districts, as well as the challenges facing Nichiren Shu Overseas Propagation. 2014 will mark the 100th Anniversary of Nichiren Shu in North America. Participants discussed various proposals to meet the challenges of the next 100 years of Nichiren Shu Overseas Propagation.

Is the Precept School Treacherous?

By Rev. Ryuei McCormick

The last of Nichiren Shonin's admonitions on which this series will focus is, "Discipline (Ritsu) Buddhism is a false teaching by traitors." What did Nichiren Shonin mean by this? How could a school of Buddhism that focuses on monastic discipline and morality make people traitors to their country? More importantly, how should modern Nichiren Buddhists regard traditional Buddhist precepts, ethics, and moral teachings?

The monk Upali is credited with reciting the vinaya at the first Buddhist council after the Buddha's passing. The term vinaya means "discipline" and refers generally to the rules, policies, and procedures of the monastic Sangha. The monk Tao-hsuan (596-667) is regarded as the founder of the Precept School in China. In addition to promulgating the monastic precepts, the Precept School conferred Mahayana precepts to monastics and lay followers.

Another term associated with precepts is shila, which means "morality." The five major "precepts" given to Buddhist lay followers against killing, stealing, sexual misconduct, lying, and using intoxicants are actually five



Rev. Ryuei McCormick

forms of shila or moral guidelines. Shila is a matter for the conscience of the individual and the sanctions of civil society. More comprehensive are the ten courses of wholesome conduct: to refrain from killing, stealing, engaging in sexual misconduct, lying, malicious speech, harsh speech, idle chatter (or gossip), covetousness, ill will, and holding wrong views. East Asian Buddhism teaches that following the five shila is the cause for rebirth in the human realm, while following the ten courses of wholesome conduct is the cause for rebirth in the lower heavens. (The higher heavens require cultivation of meditative absorption.)

The Precept School taught that all the various formulations of precepts and practices, both Hinayana and Mahayana, are embraced by the threefold pure precepts of the Bodhisattva. These three are: the precept to put an end to all evil; the precept to cultivate all good; and the precept to liberate all sentient beings from suffering.

Morality is an indispensable element of the Buddhist path, but moral discipline is not an end unto itself. Morality can easily wither away or degenerate into puritanical self-righteousness. It is only truly fulfilled when it acts as the basis for spiritual cultivation leading to spiritual awakening. For the Bodhisattva, morality functions as one of the perfections when it is guided by wisdom towards the benefit of all beings.

In Nichiren Shonin's day, Eizon (1201-1290) revived the Precept School in conjunction with Esoteric Buddhism, thereby establishing the True Word Precept School (Shingon Ritsu Shu). Ninsho (aka Ryokan, 1217-1303), his most successful disciple, went to Kamakura in 1261 and received the patronage of the Hojo regents. Nichiren Shonin referred to Eizon and Ninsho as "national traitors" because they were propagating the Hinayana precepts. Nichiren Shonin explained that in the Latter Age it was no longer appropriate to propagate these precepts, as they would burden people who were not able to uphold them and whose delusions were too deep to be cured by them. He described the precept masters as dishonest hypocrites who were leading the nation of Japan to

destruction.

Nichiren Shonin believed the true spirit of all the various sets of precepts is expressed in the Lotus Sutra and that one should revere the true spirit of the Lotus Sutra by chanting Odaimoku and thus fulfill the precepts by attaining Buddhahood. By chanting Odaimoku, practitioners would be upholding the Diamond Chalice Precept that is the true source of all precepts. In Nichiren Shonin's view, morality and ethics should not become unthinking rigid adherence to a code of conduct. Rather, they should be based on an inner realization of the wisdom and compassion of Buddhahood.

Here concludes this series on Nichiren's four admonitions. These articles have merely scratched the surface of the context and meaning of the admonitions. It is my hope that we can understand these admonitions not merely as sectarian polemics but as guides to help us avoid both pitfalls in our practice and one-sided views of Buddhism. Nichiren's admonitions should inspire us to seek the true heart of the Buddha Dharma that Nichiren Shonin realized was most fully expressed in the teaching and practice of the Lotus Sutra.

(The End)

Ninth World Peace March in Aranyaprathet, Thailand



Peace March in the streets of Aranyaprathet, Thailand



Lecture series with Rev. Noda

By Rev. Zenjo Nibe
Missionary Dept., Shumuin

On June 1 the 9th Annual World Peace March was held in Aranyaprathet, Thailand, a border town next to Cambodia. The march was sponsored by Catuddisa Sangha (CS), (Representative Director Reverend Chikō Kojima, Anshō-ji Temple, Tokyo), a network of grass roots organisations that supports rural villages in being independent and economically sustainable communities.

Even though it was the monsoon season with little hope for good weather, clear skies blessed the day of the peace march. This year's event totaled about 150 people, including local Buddhist priests and Jr. High School students recruited by CS members. The Peace March through Aranyaprathet was approximately two km and took over an hour to complete. Participants marched while chanting Odaimoku, and handed out 1,500 flyers promoting 'Peace.'

The event is dedicated to, and a lament for, all victims of war, torture, natural disasters or unfortunate accidents throughout the world, and a memorial so their souls may rest in peace. Another aim is to sincerely pray for peace for a world without war, strife, and terrorism so that all the people may become followers of the Buddha. One participant said, "It is good that CS members pray for peace with a faith of Buddhism. Everybody can pray for peace without borders, regardless of any race, religion or nationality. I hope progress can be made by these prayers and lead to more peace activities."

Dharma Talk

Catuddisa Sangha and Shumuin also co-sponsored a Dharma talk and debate series that was held at the CS Cambodia Center, Hokke Kyo-in Temple in Phnom Penh on June 4 and 5. Rev. Kangyo Noda gave lectures on

the Six Perfections and how applying these leads to a fuller life. After the lectures Rev. Noda and Cambodian Buddhist priests formally discussed the differences between Cambodian and Japanese Buddhism. 120 people participated over the course of two days. This event continues the cultural exchange activities achieved by the Lotus Sutra lectures series that concluded last year. (Tr. K.B.)



Lecture audience



Debate with Cambodian priests

Temple Events

Installation of the 14th Bishop of Hawaii

By Rev. Hosho Sugawara



Members and priests surround Bishop Hirai in front of the Nichiren Mission of Hawaii altar

Rev. Chishin Hirai was installed as the 14th Bishop of the Hawaii district of Nichiren Shu in a ceremony held at the Nichiren Mission of Hawaii on May 19th, 2013. About 100 congregation members, including ministers from other temples in Hawaii, Japan, and North America, attended the celebration. In the ceremony, a letter of appointment was transferred by the Bishop of North America district of Nichiren Shu, Rev. Shokai Kanai, and then the Hossu was devolved by the former Bishop of Nichiren Mission of Hawaii, Rev. Joyo Ogawa to the newly appointed Bishop Hirai.

Thirty students of Minobusan High School were visiting Hawaii on their school tour and joined the ceremony. Six of those students in the Buddhist course assisted in the ceremony

with the local ministers.

Rev. Hirai said "I want to protect the enduring faith, history and tradition of these temples in Hawaii, and I will learn from former priests and swear to make every effort for this wonderful district with faith, pride and resolution."

Rev. Chishin Hirai completed his overseas minister's training in 1993. He was first assigned to the Nichiren Mission of Hawaii, transferred to Puunene Nichiren Mission in Maui, then established the Nichiren Buddhist Temple in London. He then returned to the Hawaii Betsuin as its Vice-Head Minister, and most recently served as the general manager of the Nichiren Buddhist International Center (NBIC) in Hayward, California since 2007.

Nichiren Buddhist Temple, San Jose

By Rev. Ryusho Matsuda

Tachibana Gakuen Celebrates 30th Anniversary

The Tachibana Japanese Language School, sponsored by Myokakuji Betsuin, celebrated its 30th Anniversary on March 30. Along with present students and their families, many former teachers and students also participated in the program. In the

main ceremony, the students led a procession bringing paper flowers and created the Hiragana characters: Ta Chi Ba Na.

The annual Nichiren Bazaar and Tachibana Manju Sale was held on Sunday, May 5 from 11:00 a.m.- 4:00 p.m. Terikay-

aki chicken bento, barazushi, udon, curry rice, inarizushi and others were sold for fundraising. Ikebana exhibitions and demonstrations were also held. Concerts by the Marimokai and Kakehashi Chorus were held. At the art corner, arts by the Tachibana students, Asian Knots, calligraphy art and maccha tasting were held. This was another successful annual event, thanks to the cooperation of the members and friends!

Honolulu Myohoji

By Rev. Jyosho Yamamura

Annual Obon Service

The annual Honolulu Myohoji Obon service will be held on Sunday, August 11, at 10:00 a.m. Obon is a Japanese Buddhist tradition that is usually observed between the 13th and 16th day of either July or August every year to express our appreciation to the spirits of our ancestors.

The Japanese believe that our deceased ancestors come home to be with the family during this time. This is why many of them request that prayers be offered in their homes or temples in memory of the deceased. The Butsudans (altars) in the home are cleaned and decorated with offerings of flowers, foods and Chochins (paper lanterns) for their ancestors.

As we do every year, we will be taking orders for Tobas as offerings to your ancestors. Toba means tower. Originally in India, the tower was offered to the Buddha, in the same way we offer the Toba to our ancestors.

Toronto Nichiren Buddhist Temple

By Hiroshi Yamamoto
Board Member

Spring Garage Sale

On Sunday, June 9, we held the Spring Garage Sale for the first time in two years.

We were blessed with beautiful weather, 21 volunteers and great donations. With the money we raised, we were able to purchase a new garage door. I would like to thank everyone for their generous contribution!

Former Resident Minister Fukushima Shonin

The former resident minister, Rev. Kenno Fukushima has been chosen as resident minister of Renjyoji Temple (founded in 1559) in Hikone City, Shiga Prefecture.

Nichiren Buddhist Sangha of Greater New England

By Neil Yocom Falconer
Sangha Member

The Nichiren Buddhist Sangha of Greater New England continues to thrive and grow. We are sponsoring the upcoming annual NONA retreat at the Aryaloka Retreat Center in Newmarket, New Hampshire from August 2 until August 9, 2013. Registration is still open and we encourage people to register to attend. Our regular activities include numerous events. We hold a Beginner's Class every month. Last month in June, three interested persons attended. We have regular services every week: Daily service open to all on Tuesday and Thursday mornings, Shodaigyo on Wednesday evenings and a full day of services and other activities on Sundays. In addition, throughout the month we hold various other activities. Once a month, we have a movie night where members and interested persons can view a Buddhist themed movie and discuss it with one another. We also practice Shakyo once a month and have frequent study classes. In June, we had a booth at two festivals in Boston which were held on the plaza at Town Hall, including the Japan Festival which is in its second year. Many interested people visited our booth.

We are working to spread the Dharma and welcome people in New England to find the joy of living the truth of the Lotus Sutra.

Puunene Nichiren Mission

By Rev. Tetsudo Takasaki

The annual Hatsu-Bon Service and Bon Dance Festival was held on Saturday, June 22, 2013. Rev. Tetsudo Takasaki, the head priest of Puunene Nichiren Mission officiated the Bon Service with assistance from guest priest Rev. Hosho Sugawara of Hilo Nichiren Mission.

"Hatsu-Bon" is the first Bon season for newly deceased spirits. We offered prayers for two newly deceased spirits during this year's service. After the service, a Bon Dance was held from 8:00 p.m. to 10:00 p.m. Many people participated, dancing continuously for two hours straight! Members and followers of the Puunene Nichiren Mission spent two weeks to prepare many of the food items for sale at the food booths. The items for sale included lima bean manju, sushi rolls, chow-fun noodles, nishime (nimono), shoyu chicken plates, roast pork plates, curry rice, pickled onion, fresh vegetables, shaved ice, and cold drinks. Almost all the food that we had prepared was sold out. The game booths for children were also very popular and lively. Members of the Puunene Nichiren Mission and its resident minister, Rev. Tetsudo Takasaki would like to take this opportunity to thank all our helpers and visitors. Mahalo.



Members and friends dancing around the 'yagura'

Calendar for August - September 2013

Aug. 5 to Sept. 8 : Annual Dai-san (3rd) Shingyo Dojo at Minobusan
Aug. 2 to Aug. 8 : NONA lay member retreat in Seattle, Washington
Aug. 13 to 15 : Obon
Aug. 15 : Memorial service at the Chidorigafuchi National Cemetery for the Unknown War Dead sponsored by Nichiren Shu
Aug. 17 to Aug. 18 : Lay member retreat at U.K. Temple
Aug. 27 : Service to commemorate the Matsubagayatsu Incident

Sept. 3 : Memorial service for Niko Shonin
Sept. 7 to 8 : Lay member retreat in Hawaii
Sept. 12 : Service to commemorate the Tatsunokuchi Persecution
Sept. 17 : Memorial service for Nisshin Shonin
Sept. 18 to 19 : Grand service at Shichimensan
Sept. 20 to 26 : Autumn Higan (equinox) Week

By Rev. Kaikei Ochiai

Nichiren Shu News

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