

# Nichiren Shu News

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(1)

## ‘Why Do We Need to Translate the Writings of Nichiren Shonin?’

by *Kyotsu Hori, Ph.D.*

### Propagation Policy

Recently I was asked by the Nichiren Shu Administrative Headquarters to translate into English a pamphlet entitled “Transmit—The New Step Forward, the Approach to the New Generation.” It describes the official policy of propagation for the year 2003 explaining to all Nichiren Buddhists how the new slogan was decided on and why it is necessary for us all to spread the Founder’s gospel of “Rissho Ankoku” among people in the world especially the young people. I thought it was a good idea to distribute this tract in English all over the world. Then I encountered a passage towards the end of the pamphlet exhorting “all the people in Japan” to take the new step forward. This disappointed me because until then, I thought the Administration was talking to all the Nichiren Buddhists in the world not just to the people in Japan. The actual wording used is “zenkoku no minasan,” which cannot be translated as “all the people in the world” no matter how hard one tries. It made me wonder whether or not the current Nichiren Shu Administration is really serious about converting the entire world to the “Wonderful Dharma”

### Internationalization

I have been fortunate to engage in translating and publishing Our Founder Nichiren Shonin’s writings in English as a member of the English Translation Committee of the Nichiren Shu Overseas Propagation Promotion Association (NOPPA) for the last 20 years. When the first President of the Nichiren Shu Overseas Propagation Promotion Association, the late Reverend Shingaku Oikawa, offered me the job, I promptly accepted it although I knew I had many shortcomings as a translator. Nevertheless, I accepted the offer knowing that I was not alone in believing that the future of Nichiren Shu overseas depended on the transformation of Nichiren Buddhism from an ethnic religion to a world Buddhism, using English as the means of communication. Meanwhile I was touched by the sincerity of the aging President, who, while fighting a terminal illness, spent so

much time and energy for our English translation project. Nobody could do that without an unwavering conviction that he was laying the foundation for the new Nichiren Buddhism abroad.

### NOPPA Publications

By the time Rev. Oikawa finally succumbed to cancer at the age of 84 in 1993, we were able to translate and publish the five major writings of our Founder in English and modern Japanese printed on pages facing each other. Lamenting the passing away of our leader, I felt quite sure that he was such a great leader that his successors will not go against his wish. During the decade following the passing of our leader, NOPPA has been able to publish a few more English-modern Japanese writings of Nichiren Shonin, and we are now translating the recently published *Nichiren Shonin Zenshu* (*Complete Writings of Nichiren Shonin*) published by the Shunju-sha of Tokyo in seven volumes. The authors of the modern Japanese versions of this series are all specialists of Nichiren Buddhism and the documents included were scrutinized with the standard of modern bibliography. We have so far been able to have the University of Hawaii Press publish and distribute world wide the first two volumes, including four of the five major writings of Nichiren Shonin. Those interested please visit [www.uhpress.hawaii.edu](http://www.uhpress.hawaii.edu).

### Obstacles to Surmount

The first difficulty to produce a readable English translation was that I am not a native English speaker. I studied English in high school and colleges in Japan, but unfortunately it was during the turbulent era of World War II and immediately after. My English was simply incommunicable when I came to Hawaii as an assistant minister of the Nichiren Mission of Hawaii. I felt so ashamed that I still remember that I tried to say something like “My tongue is tight” one day. I had to repeat it many times until a Sunday School teacher pointed out that the word “tongue” is pronounced with one syllable [tung] instead of two [ton.gu]. Fortunately my wife, a third generation Japanese American, helped me to smooth out my writing, before taking them to



Rev. Kyotsu Hori

Professor David Griffith of the English Department of Aoyama Gakuin University for further brushing up. Professor Griffith was from New York and was studying at the University of Hawaii as a Korean War veteran in the 1950’s. He was interested in Japanese culture and was willing to help us Japanese students with problems in English. Almost a generation later he became my English tutor again in Tokyo. He not only corrected my English translations studiously but also met me occasionally to explain his corrections. His tutorial guidance lasted more than 10 years until I retired to the suburbs of Honolulu, Hawaii. I really appreciate his guidance which is one of the reasons why I am still able to work on the project.

### Dream That Did Not Come True

There is another obstacle that I am still struggling to overcome, namely the lack of specialized knowledge of Nichiren Buddhism. I am not from a priestly background, and my Buddhist teacher was quite advanced in age when I was in college. Therefore, I somehow believed I would not have a chance to become a resident minister of a Buddhist temple. In fact many Buddhist priests were school teachers in Japan, so I majored in history instead of Nichiren Buddhism. When I decided to translate the writings of Nichiren Shonin, there were so many words and phrases that did not make sense to me, a non-specialist. After asking many people for help and struggling myself, I came to know that there are

useful encyclopedic dictionaries such as the *Nichiren Shonin Ibum Jiten - Rekishi-hen* (*Dictionary for Writings of Nichiren Shonin - History*) by Rissho Daigaku Nichiren Kyogaku Kenkyu-jo (Minobu-machi, Sohonzan Minobusan Kuonji, 1985) and *Nichiren Shu Jiten* (*Encyclopedia of Nichiren Shu*) by Nichiren Shu Jiten Kanko-kai (Tokyo, Nichiren Shu Shumuin, 1981). The former however, is limited to the historical terms whereas the latter includes a lengthy theoretical section, which I sometimes find it difficult to follow.

I once asked the late President Oikawa to suggest to the Rissho University to establish a translator’s desk within the Nichiren Kyogaku Kenkyu-jo (Center for the Study of Nichiren Buddhism) so that translators can receive guidance from specialists. It was at the time when the University was rebuilding the main campus at the Osaki section of Tokyo. The President told me that he was told that there simply was no room to put even a desk in the new building. This was about 15 years ago, but even now I sometime recall this episode whenever I encounter a stumbling block.

### Current Translation Projects

Both my wife and I retired from our teaching jobs almost at the same time and decided to move back to Hawaii. We decided to live in a town called Mililani in the suburbs of Honolulu. Honolulu is my wife’s native place and where I lived more than ten years as a Buddhist missionary.

Thanks to the revolutionary improvements in communication in recent years, we are able to continue most of the work we were engaged in Japan as translator and proofreaders. We do not have a 9:00 to 5:00 work schedule as such but are busy every day working as a translator, typist, editor, compiler, proofreader, etc. Nobody imposes a deadline on us, but we are hoping to finish publishing the remaining five volumes of the *Nichiren Shonin Zenshu* (*Complete Writings of Nichiren Shonin*) in five years.

Besides translating and checking the writings assigned to myself, my wife and I check the translations done by other translators to make sure that they are presentable and understandable to the editor, a faculty member of the University of Hawaii’s Religion Department (at this moment, Dr. Jay Sakashita). When the editor’s corrections and comments arrive, we input them in the computer. These and other odd jobs keep us both busy and happy every day.

Happy because we know that the book will be published soon carrying the message of Nichiren Shonin and spreading the seed of Buddhahood throughout the world. What more joy can any Nichiren Buddhist hope to gain?

(continued on page 2)

### Personal History of Rev. Kyotsu Hori, Ph.D.

Place of Birth Ishikawa-ken, Japan

Education March 1949: Preparatory Course (Yoka), Rissho University, Tokyo, Japan.

March 1951: Waseda University, Tokyo, Japan; B.A. in European History.

May 1960: Columbia University, New York, N.Y.; M.A. in U.S. History.

May 1967: Columbia University, New York, N.Y.; Ph.D. in Far Eastern History.

#### Work Experience

1954-1958: Assistant Pastor, Nichiren Mission of Hawaii, Honolulu, Hawaii.

1967-1968: Assistant Professor of History, University of Utah, Salt Lake City, Utah.

1968-1971: Assistant Professor of Asian Languages and Cultures, University Center in Virginia, Richmond, Virginia.

1971-1980: Chief Priest, Nichiren Mission of Hawaii, Honolulu, Hawaii; Bishop, Nichiren Shu Order in Hawaii.

1980-1983: Associate Professor, Tokyo Rissho Junior College for Women, Tokyo, Japan.

1983-1997: Professor, Tokyo Rissho Junior College for Women, Tokyo, Japan.

## The Legend of Nichiren Shonin (5)

The accurate biography of Nichiren can be perceived through his essays and letters and the ancient documents. But there are many dramatic legends, too. So, let us think about various legends in this paper.

By Rev. Gyokai Sekido

### Study in Kyoto

Rencho, who was studying in Kamakura, decided to return home for a while. He came back to the Seicho-ji Temple in 1242 and reported the result of his study. Then he decided to go to Kyoto for further study. We know that he studied on Mt. Hiei, Mt. Koya and so on in the Kyoto area. But, because of a lack of historical materials, Rencho's activity in Kyoto is not known precisely.

Rencho who had spent five years in Kamakura was preparing to go home. Then three rays of red and white light rose in the western sky at about 8 p.m. on February 4. Two of the rays disappeared soon leaving only one. The remaining ray of light was thrust like a pillar of flames in the sky, frightening all the people in the town. The imperial palace asked a fortune teller about this mysterious happening. He answered that something similar took place in the Koho Era (964-968). The people were afraid it was foretelling something terrible was going to happen. Rencho, nevertheless, started his journey home. In the morning on the



Rev. Gyokai Sekido

7th, while clouds suddenly covered the sky showing the sign of wind and rain, a severe earthquake hit Kamakura at about 10 a.m. Buildings such as Buddhist temples collapsed and dust darkened the day as though it was night. Fire broke out everywhere, and it is said that the voices of men and women crying out could be heard. Hearing about such disasters in Kamakura in the middle of his trip, Rencho finally reached home.

The result of his research in Kamakura was reported to his teacher, Dozen-bo, and senior disciples at the Seicho-ji Temple. Then, Rencho wrote his first treatise "Kaitai sokushin jobutsu-gi," based on the research in Kamakura. All the priests of the Seicho-ji Temple praised the result of Rencho, but he himself wasn't satisfied. The center of Buddhism and culture was Kyoto in those days though Kamakura was one of the largest cities in Japan. So Rencho went to Kyoto for the purpose of studying further.

The head temples of Buddhist sects in Japan were in Kyoto and Nara. He visited those temples, and deepened research on the doctrine of each sect, but Rencho made the Enryaku-ji the base of his research

activities. He gradually became the center of attention among many priests in the Enryaku-ji Temple. But, his question regarding the most superior of various doctrines of many sects grew only deeper. At such time, many priests were gathered in the auditorium, and a lecture was held.



his talent, the audience remained silent, and his fame grew day by day.

About this time, a regent Kujo Michiie built the Tofuku-ji Temple. This temple later became one of the Five Zen Temples in Kyoto. Because of his friendship with the temple, Rencho donated a big lumber, which soon came to be called Nichiren pillar. They say that many people shaved this pillar as it was believed to grant divine favor.

The caption says: Nichiren Shonin refutes the teachings of Ennin, the third zasu of the Enryakuji Temple on Mt. Hiei in front of the learned priests of the three quarters of the temple in the lecture hall. It is reproduced from the "Nichirendaishi Shinjitsu-den"

(continued from page 1)

### Books Published

- 1987 *St. Nichiren's Kaimoku-sho: Open Your Eyes to the Lotus Teaching*, tr. and edited by Kyotsu Hori (Tokyo, NOPPA, 1987).
- 1988 *St. Nichiren's Hoon-jo: Essay on Gratitude*, tr. and edited by Taikyo Yajima (Tokyo, NOPPA, 1988).
- (also included) "Hoon-jo Okuri-bumi (Covering Letter to the Hoon-jo)"
- 1989 *St. Nichiren's Senji-sho: Selecting the Right Time...*, tr. and edited by Kyotsu Hori (Tokyo, NOPPA, 1989).
- 1991 *St. Nichiren's Kanjin Honzon-sho...*, tr. and edited by Kyotsu Hori (Tokyo, NOPPA, 1991).
- (also included) "Nyosetsu Shugyo-sho (The True Way of Practicing the Teaching of the Buddha)" and "Kembutsu Mirai-ki (Testimony to Prediction of the Buddha)."
- 1992 *St. Nichiren's Rissho Ankoku-ron: Treatise on Spreading Peace Throughout the Country by Establishing the True Dharma and Letters and Tracts Concerning It*, tr. and edited by Kyotsu Hori (Tokyo, NOPPA, 1992).
- (also included) "Ankoku-ron Okugaki (Postscript to the Rissho Ankoku-ron)," "Ankoku-ron Gokan Yurai (The Reason for Submitting the Rissho Ankoku-ron)," "Yadoya Nyudo-gari Gojo (Letter to the Lay Priest Yadoya)," "Yadoya Nyudo Sai-gojo (Second Letter to Lay Priest Yadoya)," "Juittsu Goshu (Eleven Letters of St. Nichiren)," "Deshi Danna-chu Goshu (A Circular to Disciples and Lay Followers)," "Issakujitsu Goshu (The Day Before Yesterday Letter)," "Ken Rissho-i Sho (A Tract Revealing the Gist of the Rissho Ankoku-ron)."
- 1995 *St. Nichiren's Nyoin Goshu: Letters Addressed to Female Followers* tr. by Nichiren Shu Overseas Ministers in North America, compiled and edited by Kyotsu Hori (Tokyo, NOPPA, 1995).
- (included) "Gassui Goshu (A Letter on Menstruation)," "Ueno-dono Goke-ama Gohenji (A Response to the Nun, Widow of Lord Ueno)," "Shijo Kingo Nyobo Goshu (A Letter to the Wife of Shijo Kingo)," "Nichimyo Shonin Goshu (A Letter to Nichimyo Shonin)," "Ueno-dono Gohenji (A Response to Lord Ueno)," "Shijo Kingo-dono Nyobo Gohenji (A Reply to the Wife of Lord Shijo Kingo)," "Sajiki Nyobo Gohenji (A Response to Lady Sajiki)," "Ko-ama Gozen Goshu (A Letter to My Lady, the Nun of Ko)," "Oto Gozen Goshosoku (A Letter to Lady Oto)," "Nichinyo Gozen Gohenji (A Response to My Lady Nichinyo)," "Ota-dono Nyobo Gohenji (A Response to the Wife of Lord Ota)," "Nichinyo Gozen Gohenji (A Response to My Lady Nichinyo)," "Myoho Bikuni Gohenji (A Reply to Nun Myoho)," "Matsuno-dono Nyobo Gohenji (A Reply to the Wife of Lord Matsuno)," "Hyoe Sakan-dono Nyobo Gohenji (A Response to the Wife of Lord Ikegami Munenaga)," "Myoichi-ama Gozen Gohenji (A Response to My Lady, the Nun Myoichi)," "Matsuno-dono Nyobo Gohenji (A Response to the Wife of Lord Matsuno)," "Ueno-dono Goke-ama Gozen Goshu (A Letter to My Lady the Nun, Widow of Lord Ueno)," "Ueno-dono Haha-ama Gozen Gohenji (A Response to My Lady the Nun, Mother of Lord Ueno)," "Ueno Amagozen Gohenji (A Response to My Lady, the Nun of Ueno)," "Ueno Amagozen Gohenji (A Response to My Lady, the Nun of Ueno)," "Ueno-dono Hahaama Gozen Gohenji (A Response to My Lady, the Nun, Mother of Lord Ueno)."
- 1996 *St. Nichiren's Shimoyama Letter*, tr. and edited by Taikyo Yajima (Tokyo, NOPPA, 1996).
- (also included) "Yorimoto Chinjo (Yorimoto's Letter of Explanation)" and "Ha-Ryokan-to Goshu (A Letter Refuting Ryokan-bo and Others)."
- 1998 *St. Nichiren's Shugo Kokka-ron: Treatise on Protecting the Nation*, tr. and edited

- by Kyotsu Hori (Tokyo, NOPPA, 1998).
- (also included) "Sainan Koki Yurai (The Cause of Misfortune)" and "Sainan Taiji-sho (Treatise on Elimination of Calamities)."
- 2002 *Writings of Nichiren Shonin, Doctrine 2*, compiled by Kyotsu Hori, edited by George Tanabe, Jr. (Honolulu, Hawaii, University of Hawaii Press, 2002).
- (included) "Jissho-sho (A Treatise on the Ten Chapters of the Great Concentration and Insight)," "Teradomari Goshu (A Letter from Teradomari)," "Hasshu Imoku-sho (A Treatise on the Differences of the Lotus Sect from Eight Other Sects)," "Kaimoku-sho (Open Your Eyes to the Lotus Teaching)," "Toki-dono Go-henji (A Response to Lord Toki)," "Shingon Shoshu Imoku (The Differences between the Lotus Sect and Other Sects such as the True Word Sect)," "Kanjin Honzon-sho (A Treatise Revealing the Spiritual Contemplation and the Most Venerable One)," "Kanjin Honzon-sho Soejo (The Covering Letter of the Kanjin Honzon-sho)," "Kembutsu Mirai-ki (A Testimony to the Prediction of the Buddha)," "Toki-dono Go-henji (A Response to Lord Toki)," "Hakii Saburo-dono Go-henji (A Response to Lord Hakii Saburo)," "Shojo Daijo Fumbetsu-sho (The Differences between Hinayana and Mahayana Teachings)," "Gochu Shujyo Goshu (People in the World Letter)," "Hokke Shuyou-sho (A Treatise on the Essence of the Lotus Sutra)," "Rissho Kanjo (A Treatise on Establishing the Right Way of Meditation)," "Rissho Kanjo Sojo (The Covering Letter to A Treatise on Establishing the Right Way of Meditation)," "Misawa-sho (A Letter to Lord Misawa of Suruga)," "Shimon Butsujo-gi (Listening to the One Buddha Vehicle Teaching for the First Time)," "Toki Nyudo-dono Go-henji: Chibyosho (A Response to Lay Priest Lord Toki: Treatise on Healing Sickness)," "Honzon Mondo Sho (Questions and Answers on the Honzon)," "Toki Nyudo-dono Go-henji: Hongon Shukkai-sho (A Response to Lay Priest Lord Toki: Treatise on Overcoming Illusions of the Triple World by Provisional Teachings)," "Shokyo to Hokekyo to Nan'i no Koto (The Difficulty and Easiness in Understanding the Lotus Sutra and Other Sutras)," "Sandai Hiho Honjo-ji (The Transmission of the Three Great Secret Dharmas)."
- 2003 *Writings of Nichiren Shonin, Doctrine 1*, tr. by Kyotsu Hori, edited by Jay Sakashita (Honolulu, Hawaii, University of Hawaii Press, 2003).
- (included) "Shugo Kokka-ron (Treatise on Protecting the Nation)," "Sainan Koki Yurai (The Cause of Misfortunes)," "Sainan Taiji-sho (Treatise on the Elimination of Calamities)," "Rissho Ankoku-ron (Treatise on Spreading Peace Throughout the Country by Establishing the True Dharma)," "Ankoku-ron Soejo (Covering Letter to the Rissho Ankoku-ron)," "Ankoku-ron Gokanyurai (The Reason for Submitting the Rissho Ankoku-ron)," "Yadoya Nyudo Sai-gojo (Second Letter to Lay Priest Yadoya)," "Ankoku-ron Okugaki (Postscript to the Rissho Ankoku-ron)," "Ko Saimyoji Nyudo Kenzan Goshu (Meeting the Late Lay Priest Saimyoji Letter)," "Kingo-dono Go-henji (A Reply to Lord Ota Jomyo)," "Ankoku-ron Sojo (A Letter Requesting the Rissho Ankoku-ron)," "Musu Goshu (Record of a Dream)," "Kassen Zai-Genzen Goshu (A War Right Under Your Nose)," "Ken Rissho-i Sho (A Tract Revealing the Gist of the Rissho Ankoku-ron)," "Shinkoku-o Goshu (Sovereigns of Our Divine Land)," "Senji-sho (Selecting the Right Time)," "Gonin-jo Go-henji (Response to Gonin's Letter)," "Kangyo Hachiman-sho (Remonstrance with Bodhisattva Hachiman)."

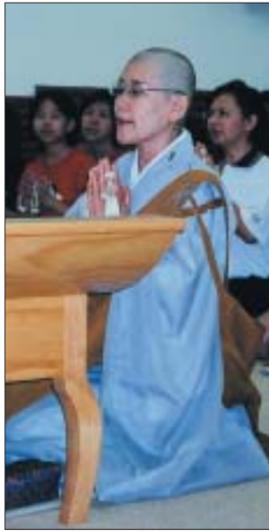
## Rev. Myosho Obata Enters Penang Nichiren-shu Buddhist Temple

Rev. Nun Myosho Obata was installed as the first resident minister of the Penang Nichiren-shu Buddhist Temple of Malaysia in a ceremony held at the temple on August 7, 2003.

Rev. Obata was born in the Chotoku-ji temple, Okazaki City, Aichi Prefecture, Japan. She studied Japanese history at the Risho University. She completed 35 days practice of the 'Shingyo Dojo' on Mt. Minobu, to become a Nichiren Shu minister two years ago. She was given training for an overseas minister in London, England, from last November till May of this year.

The installation service officiated by Rev. Obata herself started at 8:00 in the evening. Over 60 members who gathered at the temple to attend the ceremony were very gratified with the installation of a new resident minister.

During the ceremony, Rev. Dairy Tomikawa, a staff of the Nichiren-shu



Rev. Nun Myosho Obata

Headquarters, read the congratulatory address of Rev. Giko Tabata, the Director of Missionary Department of Nichiren-shu Headquarters. Mr. Ang Tiang Soon, President of the Penang Nichiren-shu Buddhist Temple, expressed thanks to the

Nichiren-shu Headquarters and gave a welcome speech.

Mr. An Tiang Soon said, "August 2003 marked another milestone for Nichiren Shu Malaysia. As from today onward we will have a resident priest stationed Penang."

"On behalf of all the members from Nichiren Shu Malaysia we would like to extend a warm welcome to Rev. Obata."

"We are very fortunate to have Rev. Obata to guide us in our faith and daily practice. We wish you have a pleasant stay in Malaysia."

At the end of the ceremony, Rev. Obata expressed her determination, "I would like to share our faith with you all and I will do my best so that the Penang Nichiren-shu Buddhist Temple will always be filled with devotees."

After the service, a reception was held by the members. They brought plenty of food for the party and enjoyed themselves with the new resident minister. The party went on until midnight.

## Rev. Arai Becomes Head Priest of the Hokekyo-ji



The main hall of the Hokekyo-ji Temple and Rev. Arai in the circle

Rev. Chisei Arai was installed as the 145th head priest of the Nakayama Hokekyo-ji Temple, Chiba Prefecture at a ceremony held on September 9. He succeeded Rev. Kanjun Hirono who recently retired due to ill health.

The Hokekyo-ji Temple was founded by Toki Nichijo (1216-1299), one of the leading lay followers of Nichiren Shonin.

Following the passing-

away of Nichiren Shonin, he entered the priesthood, and turned the o-daimoku chanting hall in the compound of his mansion into a temple and named it as "Hokkeji," the predecessor of the present Hokekyo-ji Temple.

Toki Nichijo is credited for preserving many writings of Nichiren Shonin. "Kanjin Honzon Sho" and other important writings are now preserved in the "Shogyoden" hall of the temple.

## 'Nichiren Buddhist Sangha Growing in Houston'

Rev. Ryuken Akahoshi  
Nichiren Buddhist International Center

Since my disciple, Rev. Ryuoh Faulconer started taking care of the Houston group in September 2001, I've been willing to go there and meet Dharma friends in Houston. Finally my wish came true. On August 23 and 24, I visited the Nichiren Buddhist Sangha of Texas along with Rev. Shingyo Imai and Rev. Kanshin Mochida from the Nichiren Shu Shumuin Headquarters in Japan.

Although our flight was delayed two hours due to a thunder storm in Denver, Colorado, and arrived at Houston at 11.30 p.m., Rev. Faulconer, Rev. Shinky Warner of Lexington, KY, Shami Myokei Caine-Barrett and some of the Texas Sangha members picked us up at the airport. After checking in to our hotel late

that night, we went to Shami Caine-Barrett's home to have a light meal. One of her rooms is decorated as a practice room and is the main meeting place for the Texas sangha. The altar is enshrined nicely with the Great Mandala and Nichiren Shonin's statue. We chanted the Odaimoku to pay our respect to the Buddha and Nichiren Shonin. Even though it was late at night, we kept talking about the sangha, the growth of Nichiren Shu in America and many other topics.

On the following Sunday morning around 9 a.m., the sangha's members and friends started gathering at Shami Caine-Barrette's home. We had breakfast and started talking and making new friendships. This was their first time to meet Nichiren Shu ministers other than their minister Rev. Faulconer. They seemed eager to learn more about Nichiren Shu,



Attendants at the Sunday service on August 24 at Houston Sangha are: Shami Lynda Caine-Barret (extreme left), Rev. Ryuoh Faulconer (officiating the service), Rev. Sinkyo Warner (sitting backward), and Rev. Shingyo Imai and Rev. Ryuken Akahoshi (far right)

our doctrine and to hear what these ministers had to say.

The practice room was filled with the sangha members by 10 a.m. Sunday service was begun with Rev. Faulconer officiating, assisted by Rev. Shinky Warner of Lexington and Shami Caine-Barrett. Everyone's voice harmoniously echoed in the room while we chanted the Lotus Sutra and the Odaimoku. The service was followed by Rev. Faulconer's sermon about gatha (shomyo) and a talk by Rev. Imai. A discussion followed the talks and members exchanged their thoughts and asked questions to the ministers. For the sangha's members, it was a very rare opportunity to meet five Nichiren Shu ministers at the same time.

After the exchange of questions and ideas we went out for lunch together. During the lunch, everyone enjoyed conversation with friends, and it continued even after we got back to Shami Caine-Barrett's home.

The Texas Sangha expressed their

deep thanks and appreciation for this visit. Seeing the Nichiren Shu ministers helped in deepening their faith and realize that they are not alone in Texas. A larger Sangha exists that will help them in their path of following the Eternal Buddha and Nichiren Shonin.

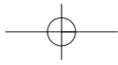
The Texas Sangha is working hard to spread the Lotus Sutra in Texas. It was nice to be able to see others and have the support of others who practice the teachings of the Eternal Buddha. Many new friendships were made on this weekend.

"To see is to believe." I realized that this phrase is true. I have heard many things about the Texas Sangha from Rev. Falconer, but this time I was able to see them with my own eyes. I found that the Sangha is firmly growing and the members practice the Odaimoku with very deep faith. I wish to be able to come back to Houston and support them by doing anything I can for them in their growth as a Nichiren Shu Sangha.



### The Daiseion-ji Temple Reconstructed

The ceremony to celebrate the reconstruction of the Daiseion-ji Temple in Wipperfuerth City, Germany was held on July 17. Some 200 people, including Guido Forsting, the mayor of the city and 130 visitors from Japan attended the ceremony. The temple was burnt down June 6 of last year by arson. Rev. Nun Shoken Steffens, deputy president of the temple delivered the address of thanks.



**LOS ANGELES**

**Oeshiki Service**

The annual oeshiki service will be held on Sunday, October 12, beginning at 11 a.m. The service will start with the mando parade and the harmonious chanting of the Nichiren Shu wasan with the taiko beat. A potluck luncheon will follow after the service so members are requested to bring their favorite dishes for five people. The main hall will be decorated with the oeshiki flowers after the blessing service on October 5th. Please give us a hand in decorating our temple for the oeshiki.

**Planting Work Completed**

The work to plant trees around the odaimoku monument was completed in July. The cost for the landscaping and planting was paid by the pocket change donation. The temple would like to thank all those who donated small change, and aluminum cans. The temple would also like to express its sincerest gratitude to Rev. Kanshu Ikuta who wrote the characters on the front and back of the monument. He is the master of calligraphy of the Beikoku Shodo Kenkyu Kai.

**March in Place and Keep Healthy**

This is a story Mrs. Kumiko Kanai heard from one of the temple members. "There is a very famous Japanese author who is 84 years old. Every morning she wakes up and marches in place with 300 steps. She does this to keep in shape so that she can travel throughout Japan and give lectures." After hearing this, Mrs.



Nichiren Shu Minobusan Beikoku Betsuin (L.A.)

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**Church Events**

By Sandra Seki

**Rev. Sasaki Assigned Head of Horinji**



Rev. Nun Myojo Sasaki (right), wife of the late Rev. Hojo Sasaki, who passed away this January in Sarnath, was formally installed as the chief priestess of the Nichigatsuzan Horinji Temple, Sarnath, India.

The ceremony took place on August 25 with Rev. Ichimyo Fujisaki, Executive Director of the Nichiren Shu Propagation Missionary Bureau, presenting the formal certificate. Twenty followers assembled in the hondo to witness the ceremony. Upon receiving the certificate, Rev. Sasaki placed it on the altar of her late husband and vowed that she would continue propagating Nichiren Buddhism in India.

The Sasaki's first went to India in 1967 in order to open a seminary for Nichiren

Buddhist priests at the holy site of Sarnath. Through long years of toil and dedication, they were able to build the Nichigatsuzan Horinji, formally inaugurated in November 1992. Five years later Horinji became the first officially recognized Nichiren temple overseas in Asia.

The temple grounds are open to the local people and the children participate in the morning and evening prayer services. Some children can even recite the Jigage (Chap.16 of the Lotus Sutra).

Although Rev. Sasaki is 81 years old, she goes to India at least ten times a year. Her goal is for Horinji to be deep-rooted in Sarnath and also to be able to manage itself.

Kanai started doing this exercise, too. The first 100 steps were dynamic and she could lift her legs up to her

chest. The second 100 steps were more strenuous and she couldn't lift her legs up so high. The last 100 were exhausting and she was completely out of breath when she had finished.

But now, after continuing this program for 6 months, Mrs. Kanai can easily do the 300 steps plus she even swings her arms all over to receive the energy from the earth. Not only has she become slimmer but she has also become more agile. The moral of the story is to continue doing something; no matter how hard it is at first, by continuing, things get easier for you.

**Three-day Training at the L.A. Temple**

Rev. Shokai Kanai is planning to hold a two night/ three day training on Nichiren Shu practices at the temple, beginning on Friday, November 7 from 7:30 p.m. and ending on Sunday, November 9 at 12:00 p.m. The purpose of this program is practicing the shodaigyo (chanting and meditation), tracing the sutra and the image of the Buddha, listening to lectures, making a

wrist juzu, officiating and assisting services, fasting and learning how to beat a drum while chanting. Saturday will be a day of fasting, no food will be taken all day. The fee is \$25 per person including materials and equipment, beverages and Sunday breakfast. Please bring your own sleeping bags, towels and toiletry. For those who are interested please call Rev. Kanai at 323-262-7886. Space is limited to 14 (7 men and 7 women).

**HAWAII**

**News from Maui**

Rev. Bungen Kaneko moved to Maui on June 7 as the resident minister of the Puunene Nichiren Mission. He had always wanted to live alone from his college days and finally his wish came true.

"The town of Kahului, where the Puunene Mission is located, is quiet and we can often hear the roosters crowing throughout the day and at times the dogs bark in unison with the roosters to wake us up in the morning," says Rev. Kaneko.

He is still in the process of learning to become a good minister. With the previous three years of training in Honolulu, he feels he can do his job well. "It is difficult to constantly keep the faith, but Nichiren Shonin taught us to have faith like the smooth flow of water instead of the flaming temper of fire," says Rev. Kaneko.

So he has been encouraging the members of the Puunene Mission to chant the odaimoku everyday, appreciate the great compassion of the Buddha and believe in His teaching.

**HONOLULU**

**Joint Oeshiki Service**

The 4th Joint Oeshiki Service for all Nichiren Missions in Honolulu will be held on Sunday, October 12 from 10 a.m. at the Honolulu Myohoji. Please wear your "gyo-e," the white happi worn when making a pilgrimage to Nichiren temples. This will be the 722nd memorial service for our Founder.

Oeshiki is one of the most important services for our temple. During the service please reflect upon Nichiren Shonin's contribution to the world and its significance in our daily lives.

**Craft Fair**

On November 15, the Fujinkai is holding a craft fair in conjunction with the Mayor's Cultural Festival. This Fair will be held at the Blaisdell Center from 9 a.m. to 1 p.m.

Donations of crafts and food stuff will be greatly appreciated. No bento or sushi will be allowed since a certificate from the Board of Health is required. Also only handmade crafts will be allowed, no ready-made clothing or personal items.

**Visitation Information**

The ministers are planning to continue their visit to the Liliha Health Care Center and the Island Nursing Home on the third Tuesday of each month. The Mission is looking for members who wish to accompany them on these visits. The residents of the nursing homes are always so happy to see many visitors.

**SANGHA**

**Honoring Thy Parents**

Art Nerio, Margaret Nerio, Sumi Onodera, Hisako Imamura unveiled the "Koichi and Toyo Nerio Dining Room" at the Keiro Retirement Home in Boyle Heights. On behalf of their late parents, Koichi and Toyo, the Nerio siblings made an undisclosed donation towards Keiro's Living Endowment Fund.

