

Nichiren Shu News

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Creating a Peaceful Society in 2013

By Honorable Rev. Nisso Uchino

Archbishop of Nichiren Shu Chief Abbot of Minobusan Kuonji



Archbishop Nisso Uchino

In this early spring of 2013 I would like to give sincere compliments of the New Year season to all the ministers and devotees of Nichiren Shu. I would also like to express my sincere gratitude for the constant services and contributions

you are rendering to Nichiren Shu and Minobusan, the Founder's mountain.

It is two years since the Great East Japan Earthquake created an unprecedented disaster. Still, reconstruction has not made progress enough. It wrings my heart to find the sufferers distressed in sorrow and the stricken areas left devastated. I respectfully wish to have the sufferings and tribulations removed away, gradually but quickly.

Nowadays the world is fluctuating in economy and diplomacy. People are confused in politics, feeling restless toward what is going on with commodity prices, medical care, public welfare and education. Mass media seem to stir up the worries. Numerous natural disasters never give us peace of mind.

In the treatise called "Hokke daimokusho" or "Treatise on the Daimoku of the Lotus Sutra," which

Nichiren Shonin wrote in Seicho-ji Temple in the Boso area (Chiba Prefecture) at the age of 45 in the 3rd year of the Bun'ei Era (1266), he said that "Myo" means revival.

The character "Myo" of Myoho Renge Kyo (the Lotus Sutra) can help bring all beings back to life. The Lotus Sutra can be a wind blowing off a fateful black cloud, be a lamp on a dark street, be a strong boat to cross a dangerous river and be a powerful energy of life.

According to the Chinese zodiac calendar, the year 2013 is the "Snake" year when we can set a new start by judging the right time. At the coming of the new year as the fresh and wonderful season, let us chant 'Namu Myoho Renge Kyo' with our whole heart, feeling that we start life afresh. This is what will give us a new energy, to open up a bright future for us.

Let us, as adherents of the Lotus Sutra, devote ourselves to aiming for a peaceful society where people all over the world have a joyful life. This is the real purpose of the Odaimoku

Kechien Campaign - to create a peaceful society and people by showing respect to each other. It goes without saying that the campaign is based on the spirit of Rissho Ankoku (Spreading Peace throughout the Country by Establishing the True Dharma), into which Nichiren Shonin put everything he had.

Meanwhile, this year we will have ceremonies commemorating the 750th anniversary of the Komatsubara Persecution, the 700th anniversary of 'Sado-ajari' Niko Shonin, and the 650th anniversary of 'Daikaku-daisojo (daikaku -the one who attained enlightenment; daisojo - the highest rank of priesthood)' Myojitsu Shonin. It is an auspicious time to show honor to what Nichiren Shonin and those great teachers did in spreading the Lotus Sutra, by chanting "Namu Myoho Renge Kyo" wholeheartedly.

From Minobusan, which Nichiren Shonin perceived as a sacred mountain, I wish all of you to have a brilliantly happy year. In closing, I would like to ask all the ministers and devotees to give continuous and immense support to Nichiren Shu and the Founder's temple.

(Tr. S. Komukai)

Being of One Mind for the New Year

By Rev. Shobin Watanabe

Chief Administrator of Nichiren Shu Buddhism

In this early spring of 2013, the 30th of the sexagenary cycle, I would like to pray that all of you and your families will have a prosperous and happy year. I will strive to make Nichiren Shu fresher and more open to everybody with the spirit of "ITAIKOSHIN" (being of one mind).

It is already almost two years since the Great East Japan Earthquake. Here again, I respectfully wish to pray for the repose of the souls of the departed. The radioactive contamination by nuclear power plants in Fukushima, far from finding a key to a solution, has brought about one problem after another, exerting a bad influence on our daily lives. Nichiren Shu sincerely hopes that those suffering will be able to get back to a normal life as soon as possible.

Looking on how the world goes, we find many precious lives lost by war and terrorism, and natural disasters.

In such times the most important thing is to appreciate our lives by thinking again about how valuable and precious our lives are.

Nichiren Shu has started the Odaimoku Kechien Campaign heading toward the 800th anniversary of Nichiren Shonin's birthday. The second phase of the campaign, which is the third year this year, is expressed in the slogan 'Inochi Ni Gassho' (Praying to Life), emphasizing on "Nurturing the Sown Seeds." Temples and Sanghas going hand in hand with all the ministers and devo-

tees worldwide, we will make a great deal of effort to realize a society where everyone will have a peaceful life.

Promoting social activities, rearing the next generation, and reconstruction support activity are focused in the 'nurturing' period. These activities should be based on the spirit of 'Tangyo Raihai' (I Bow to the Buddha in You) shown by Never-Despising Bodhisattva. It is important to put palms together (Gassho) with respectful mind. I am convinced that when each of us shows Gassho to each other, a permanent peace will be brought to the whole world as well as Japan.

Our Founder Nichiren Shonin, who devoted all his energy to spread the Lotus Sutra, had many persecutions in his lifetime. It is said that he had four great calamities and innumerable small ones. As he faced these countless difficulties, he was very much aware that he himself was the practitioner of the Lotus Sutra. This year we will have the 750th anniversary

of the Komatsubara Persecution, one of the four Great Persecutions.

In the first year of the Bun'ei era (1264), Nichiren Shonin went to ask about his sick mother as shown in his writing, "Kaen Jogo Goshu", "When I prayed for my sick mother, she not only recovered from her illness, but also was able to prolong her life by four more years." After this, he was attacked by Lord Tojo Kagenobu, and suffered a wound of three to four inches in the middle of his forehead.

Led by Honorable Rev. Nisso Uchino, Archbishop of Nichiren Shu and Chief Abbot of Minobusan Kuonji, this year we will hold the Ceremony Commemorating the 750th Anniversary of the Komatsubara Persecution at the Kyo-ninji Temple on November 11, on the very day when the incident occurred.

Now it is very important to recollect what hardships Nichiren Shonin faced, and to show a feeling of gratitude to both 'Kyoninbo' Nichigyō Shonin, a disciple of Nichiren Shonin and a great



Chief Administrator Shobin Watanabe

devotee, and Lord Kudo Yoshitaka, both of whom were killed in the Komatsubara Persecution. Reaffirming Nichiren Shonin's great vow and well aware that we are all the bodhisattvas sprung from underground, we need to plant the seed of the Lotus Sutra on those who have not yet met the sutra.

I truly wish that we each as a Nichiren Shu devotee will put our palms together in Gassho, be in contact with more Nichiren Buddhists through Odaimoku, and step forward together to realize a peaceful society.

(Tr. S. Komukai)

The Year of the Snake

2013 is the year of the Snake according to the Chinese Zodiac. It is the sixth sign on the original 12-year Chinese Zodiac cycle. Those born in the years: 1905, 1917, 1929, 1941, 1953, 1965, 1977, 1989, 2001 are all born under the sign of the Snake.

Some of the characteristics of the Snake are: keen and cunning, quite intelligent and wise which means they can make good philosophers and theologians. They are good mediators who can become good businessmen. They

also like to live the good life; good food, good music, good books, and nice clothes. They are contemplative and private, and not outwardly emotional and can become quite possessive when they set their minds on achieving the interest of a partner. Those born in the above years will be the toshiotoko and toshionna (man and woman of the year) who will be eligible to throw soybeans at Setsubun.

(Compiled by S.Seki)



Chinese character for "Snake"

Shobo: Nichiren Shonin's Thoughts on The Lotus Sutra

Chapter 11: "Beholding the Stupa of Treasures" and "Spiritual Contemplation and Most Venerable"

By Rev. Shincho Noguchi
Horenji Temple, Hachioji, Tokyo

Thereupon Many-Treasures Buddha in the stupa of treasures offered a half of his seat to Sakyamuni Buddha, saying, "Sakyamuni Buddha, sit here!"

Sakyamuni Buddha entered the stupa and sat on the half-seat with his legs crossed. (Lotus Sutra Chapter 11, "Beholding the Stupa of Treasures" p187)

At the beginning of Chapter 11 of the Lotus Sutra, "Beholding the Stupa of Treasures," before Sakyamuni Buddha brought together those who would expound the Lotus Sutra, a stupa of treasures sprang up from underground. Then a loud voice was heard from within the stupa of treasures, saying with admiration, "What you, Sakyamuni, have expounded is all true." The speaker of the voice was, 'a guardian,' Many-Treasures Buddha, who spoke out to prove the authenticity of the Lotus Sutra. Ready to have the honor of seeing Many-Treasures Buddha, Sakyamuni Buddha, as 'a witness,' assembled all the Buddhas of his own replicas. Then He opened the door of the stupa of treasures. Here Sakyamuni Buddha, Many-Treasures

Buddha and the duplicate Buddhas all lined up together.

The sutra passage shown above describes how Sakyamuni Buddha, invited to come inside by Many-Treasures Buddha, entered it and sat on the half-seat next to Many-Treasures Buddha. Now, two Buddhas sit side by side sharing the same seat inside the stupa of treasures. Later, the transmission of the Lotus Sutra after the extinction of Sakyamuni Buddha was commissioned while they were up in the sky.

Bodhisattvas who sprang from underground, such as the Four Great Bodhisattvas with Jogyo (Superior Practice) bodhisattva listed first, did not yet receive transmission until Chapter 15 of the Lotus Sutra, "The Appearance of Bodhisattvas from Underground."

The most venerable scene of this transmission of "Namu-myō-ho-ren-ge-kyō" from the Eternal Buddha to His original disciples is:

Suspended in the sky above the Eternal Buddha Sakyamuni's Saha World is a stupa of treasures, in which Sakyamuni Buddha and the Buddha of Many Treasures sit to the left and to right of "Myō-ho-ren-ge-kyō." They are waited

on by four bodhisattvas such as Jogyo (Superior Practice) representing the original disciples of the Eternal Buddha called out from underground. Four more bodhisattvas including Manjusri and Maitreya, take lower seats as followers, other great and minor bodhisattvas – those converted by the Buddha in the theoretical section and those who came from other lands, resemble numerous people sitting on the ground and looking up at court nobles. Also lined up on the ground are Buddhas in manifestation (funjin Buddhas) who gathered together from all the worlds in the universe in praise of the Buddha's preaching, representing provisional Buddhas in their respective lands. ("Spiritual Contemplation and Most Venerable," p149, Vol.2)

As the quote above showed, Nichiren Shonin depicted the Great Mandala Gohonzon (Most Venerable One), based on the assembly in the sky in Chapter 11 of the Lotus Sutra. The key principle is described below:

The Sacred Title, "Namu-myō-ho-ren-ge-kyō" written in Chinese characters is put in the center. Sakyamuni Buddha is on the left side and Many-Treasures Buddha on the right. Furthermore, the Four Great Bodhisattvas are lined up surrounding them as attendants of the Buddhas. The Buddha statues configured from the mandala are called "Itto-Ryoson-Shishi



Itto-Ryoson-Shishi (picture 1)

(One-Stupa, Two-Buddhas and Four Bodhisattvas) (see picture 1)." There are more than 120 mandala honzon in Nichiren's own handwriting existing today. Of what he wrote by the Kenji year (1278) – by the age of 56 – there are some mandala in which the duplicate Buddhas (funjin Buddha) on the left and on behalf of the Buddhas of ten direction, the Good-Virtue Buddha in the east on the right were invoked (see picture 2). Later on, however, the mandala honzon style is so arranged as shown in picture 1.

Judging from the preaching scene in Chapter 11 of the Lotus Sutra, the assembly seemed overwhelmed by many Buddhas surrounding them. When we put our palms together in Gassho, looking up toward the mandala honzon as if it were in the sky, we participate in the assembly in which the Lotus Sutra is being expounded in the sky.

(Tr. S. Komukai)

The End

International Conference on the Lotus Sutra

By Rev. Kanji Tamura, Litt.D.
Rissho University

On October 15 and 16, 2012, the Seventh International Conference on the Lotus Sutra was hosted by Rissho University in Tokyo. Researchers from outside Japan included Prof. Paul Grover, University of Virginia, Prof. Michael Pye, Marburg University, Prof. Jacqueline Stone, Princeton University, Prof. Lucie Dolce, SOAS University of London and Prof. Stephen Covell, Western Michigan University.

Prof. Paul Swanson from Nanzan University and Prof. Robert Rose from Otani University participated as foreign researchers doing research within Japan. From the Japanese side professors from Minobusan University, Taisho University, and Rissho University participated.

The presentations were divided into four sessions, and a total of 17 presentations were given. The first session was on "Thought of the Lotus Sutra" followed by the second session in the afternoon, "The Lotus Sutra and Faith." The following day the third session started off with "The Lotus Sutra and Culture" and ended with the fourth session, "Contemporary Social Problems and the Lotus Sutra."

There were so many attendees that



Rev. Ryuei McComick at the conference

conference rooms were not able to seat everyone. Students at Rissho University were able to observe the conference on screens set up in the classrooms. It was a rare occasion where so many researchers gathered together from both overseas and within Japan to discuss the Lotus Sutra.

Every five years, the International Conference on the Lotus Sutra gathers researchers from around the world to make presentations and discuss the "Universal and International Nature of the Lotus Sutra." The first of these was in December, 1984 at the University of Hawaii. Since then, conferences have been held at Reiden University, Netherlands, Marburg University, Germany, and Toronto University, Canada.

At the closing of the conference, the committee headed by Prof. Shinjo Hara, Dean of Faculty of Buddhist Studies, Rissho University, said that it was their objective to broaden the network for both Lotus Sutra researchers overseas and within Japan, and it was very important to continue holding this kind of conference at different places. Finally, Prof. Hara said that Rissho University would like to host the conference again in ten years when Rissho University celebrates its 150th anniversary.



Professor Michael Pye of Marburg University



Funjin Buddha on the left, Good-Virtue Buddha on the right (picture 2)

Rev. Kanno Preaches (22)



"When someone dies, we offer the o-toba to the dead, and conduct an eye-opening ceremony for the o-toba. This is a ceremony meant for the attainment of Buddhahood of plants." (Somoku-jobutsu-kuketsu)

Offering of O-toba

The o-toba, which is made of a wooden plate, is a simple form of stupa. "Stupa," meaning mausoleum, dates back 2,500 years to the days of Sakyamuni Buddha. After the Buddha passed away, his ashes were distributed and enshrined in a stupa, pagoda, or as it is called in South-east Asia, and put in a gold pot.

Since Buddhism was introduced in Japan in the seventh century many five-storied pagodas have been built. In these pagodas, Buddha's ashes are enshrined.

The o-toba, the long and narrow wooden plate, on which the Odaimoku is inscribed symbolizes the five-story pagoda in the Nichiren Shu way. Nichiren Shonin tells us that when we offer the o-toba and chant sutras to the deceased for their attainment of Buddhahood, we are also praying for the attainment of Buddhahood for the trees and plants.

In the Lotus Sutra, it is expounded by Sakyamuni Buddha, that trees, plants and land, that is, all things in nature, have Buddha-nature, and we need to realize the potential Buddhahood endowed in all things in nature. Let us recognize the voice of the Buddha Sakyamuni in nature.

(Rev. Nisso Kanno, head priest of Kaichoji Temple, Shizuoka Prefecture)

Nichiren Shonin's Admonitions

Are Zen Buddhists Heavenly Devils?

By Rev. Ryuei McCormick

Nichiren Shonin admonished: "Zen Buddhism is the act of heavenly devils, who hinder the Buddhist way." Zen has become very popular outside of Japan, so it is a tradition that Nichiren Buddhists outside of Japan are likely to encounter. Therefore, it is important to understand this school and Nichiren's admonition.

The name "Zen" is the Japanese pronunciation of the Chinese transliteration of the Sanskrit word for "meditative absorption," which is dhyana. The main practice of Zen is meditation, but all Buddhists share this practice. How then is Zen different? The following verse expresses what distinguishes Zen:

A special transmission outside the scriptures,
Not founded upon words and letters;
By pointing directly to mind
It lets one see into one's true nature
and attain Buddhahood.

This verse is attributed to Bodhidharma (c. 5th – 6th century C.E.) the legendary 1st patriarch of Zen who brought the tradition from India to China. They were actually composed centu-



Rev. Ryuei McCormick

ries later. According to Zen, there can be no second hand transmission of the Dharma through writings, commentaries, or hearsay. Rather, the Dharma must be realized through a direct perception of the true nature of mind while in a state of meditative absorption united with perfect wisdom. Additionally, a previously awakened master must then authenticate that realization in a face-to-face encounter so as to help the disciple root out complacency and self-deception.

By the middle of the T'ang dynasty there were five prestigious lineages that came to be known as the Five Houses of Zen, all descended from the 6th patriarch Hui-neng (638-713): Keui-yang, Lin-chi, Ts'ao-tung, Yun-men, and Fa-yen. The Lin-chi survives to the present day, and most abbots of temples in China, Korea, and Vietnam belong to this school. Lin-chi's lineage is called Rinzaï in Japan. The house of Ts'ao-tung continues to be an important lineage of Zen in Japan, where

it is known as Soto. During the Sung Dynasty a new method of Zen practice began to be used, especially within the Lin-chi schools. This was the koan method. A koan is a "public case" and in the Zen usage it refers to the old stories and anecdotes of the Zen patriarchs that are used as subjects for contemplation.

One of the first to attempt to establish Zen in Japan was Dainichi Nonin (12th century), founder of the Bodhidharma School. His efforts did not survive him. Eisai (1141-1215) also made efforts to propagate Zen, though in the end he did not establish a school separate from Tendai. He did prepare the ground for later teachers from China who succeeded in establishing Rinzaï Zen. Though he remained fairly obscure during his own lifetime, Dogen's (1200-1253) efforts were more successful in the long term and he is regarded as the founder of Soto Zen.

Nichiren Shonin was very critical of Zen, the teaching "outside the scriptures." He specifically criticizes Dainichi Nonin and the Chinese Rinzaï Zen master Lan-ch'i Tao-lung (1213-1278) who had come to Japan. Nichiren does not seem to have known of or been concerned with either Dogen

or Eisai. What Nichiren found most upsetting about Zen was that its proponents claimed that "truth cannot be expressed in writing and, therefore, the Lotus Sutra is not the truth." A survey of Zen literature does show that rhetorical disdain for the sutras could become quite extreme, even though modern Zen as a whole does in fact utilize the sutras in its services and to inform its practice.

Another concern of Nichiren Shonin was dependence on the Zen patriarchal lineage. Citing the Nirvana Sutra that says, "One should rely on the Dharma, and not upon persons," Nichiren taught that we should regard the word of the Buddha in the Lotus Sutra as our teacher and not fallible latter day teachers. Nichiren's conviction was that the highest form of meditation is not monopolized by the special transmission of an elite group. Rather, it is to be found in the Lotus Sutra and available to all. However, the sutra's teaching must come alive for us in and through actual contemplation of the Wonderful Dharma by chanting the Odaimoku as a practice to calm the mind and open the great insight of the Buddha.

(to be continued)

NIBFA Celebrates 13th Anniversary of the Dragon Palace Temple



Procession led by Ms. Sulekha Kumbhare

By Rev. Shingyo Imai

Twenty members of the Nichiren Shu International Buddhist Fellowship Association led by Chairman Bishop Kansan Mochida, Sogenji Temple, Chiba, celebrated the 13th anniversary of the Dragon Palace Temple in Kamptee, Nagpur District, Maharashtra, India on November 28, 2012 with thousands of local Buddhists gathered there led by the religious and political leader, Ms. Sulekha Kumbhare, former Maharashtra state minister of sanitation. Ms. Kumbhare is also the president of the Ogawa Society in Kamptee, which manages a free school for children, an orphanage and mobile hospitals for people in need, who live in remote areas.

A total number of three thousand people visited and attended the ceremony officiated by Bishop Mochida and ten other Japanese priests of the

association. All people gathered there shared the chanting of Namu Myoho Renge Kyo in unison together with drums beaten by local students of the school operated by the Ogawa Society. After the ceremony, both Ms. Kumbhare and Bishop Mochida made speeches and emphasized to large audience that the time had come as Buddhists to stand up and spread the sense of value based on the Buddha Dharma to make other people all over the world aware of real peace and happiness in this confused and unstable world. There are, it is said, twenty million Buddhists in Maharashtra and they are mostly led by Dr. Babasaheb Ambedkar, who composed the constitution of India when it became an independent country and had a conversion ceremony to Buddhism from Hindu with three hundred fifty thousand people in 1957 in this area.

Ms. Kumbhare has been putting her effort to maintain the temple for thirteen years as the president of the Ogawa Society since the temple was established. According to her, now she is looking for business partners in foreign countries on exporting of rice, vegetables and bottled water from India to other countries. That business may have a potential not only to

maintain the Dragon Palace Temple but also to build an affluent society in the Kamptee and Nagpur areas.

The strong ties between Indian Buddhists of the Dragon Palace Temple and the Nichiren Shu International Buddhist Fellowship Association have been maintained under the strong faith in the Buddha and the Dharma. They have already planned the celebration of the 14th anniversary of the temple on November 17, 2013.



Attendees gathered in the hall



Kito blessing



Priests and followers from Japan in front of Dragon Palace Temple

Calendar from February to March 2013

Feb. 3 : Setsubun (first day of spring by traditional Chinese calendar)
Feb. 10 : Service observing the completion of the 100 day Arago (ascetic) practice
Feb. 15 : Nirvana Day Service
Feb. 16 : Commemoration Service celebrating the birth of Nichiren Shonin.

Mar. 4-8 : General meeting of the Nichiren Shu Congress
Mar. 17-23 : Ohigan (Spring Equinox)

By Rev. Keiryō Inoue

Temple Events

Seattle Enkyoji Temple

By Errol G. Scott
Winter Retreat for 2013



Rev. Cederman and members

Our Winter Retreat, led by Kanjin Cederman Shonin, was held in December at the Rainbow Girl's Camp on the Hood Canal. We were greatly pleased to have Sensei's own Master, Kanto Tsukamoto Shonin, participate in making our plans for 2013. Tsukamoto Shonin's Temple is in London and you can find his Temple's link on our website. The retreat was well-attended and more casual than is customary.

The goal of the retreat was to discuss our major objectives for 2013, which everyone agreed should be increasing membership, improving our financial situation and moving out of the International District.

These three items were closely linked and it was felt that in order to significantly increase membership we needed to move to a more congenial and prosperous area in or near Seattle which was close to major highways, easily accessible by public transportation and had adequate parking. Kanjin Shonin said he had done some research and suggested we should initially consider two areas: Wallingford and the Georgetown areas. After some discussion it appeared that the Georgetown area was preferred over Wallingford.

Absent an unexpected source of financial support, it was anticipated we could rent a facility for about the price of our current rent, which should include some living space so that it could also be used as both a priest training facility and a space to generate additional income, such as for yoga and similar classes and projects. There were several great ideas for new fund raising projects and increasing membership for 2013 which seemed very promising and the Board has already formed several committees to undertake those projects.

Spanish Sangha

By Shami Shobo De Luca
Garoffe



Spanish Sanga place of worship

The Spanish Sangha located in Torrefarrera, Spain, held its second anniversary on September 2, 2012. The ceremony was conducted by Rev. Shoryo Tarabini from Renkoji Temple in Italy. The Sangha consists of about 20 members and though there are no regular meetings scheduled, the members communicate with each other on the internet every Thursday night. Shami Shobo has opened his apartment as a prayer hall for the Sangha.

San Jose Nichiren Buddhist Temple

By Rev. Shinko Matsuda
New Year Events

The annual New Year's Eve service was held on Monday, December 31 at 11:30 p.m. After the service, the traditional toshikoshi soba was served. The New Year Day's service was held on January 1, at 8:00 a.m. After the service, otoso (New Year's spiced sake) was served.

A New Year's Party was held on Sunday, January 13 at 12:30 followed by a New Year prayer service at 10:00 a.m. There was a charge of \$10.00 per adult and \$7.00 for children under 12 for the party.

Our ministers had a special prayer from January 1-7. If you would like to receive a special prayer for your health and happiness throughout the year, please notify the temple. Donations are \$15.00 or more. Also omamori amulets are available for \$10.00 each.

Toronto Nichiren Buddhist Temple

By Mrs. Yumi Yamamoto
Year-end Events

A year-end mochitsuski (rice cake making) event was held at the temple on Friday, December 28 from 9:00 a.m. Everyone was welcome to participate. Orders for the mochi were taken one week prior to the event. One package (12 pieces) of mochi was \$5.00 and the osonae mochi (New Year's decoration for the altar) was also \$5.00 per set. A special end of the year service was held on Sunday, December 30, at 2:00 p.m. The service was offered by Rev. Myoran Gifford.

Nichiren Mission of Hawaii

By Keith Nagai
(President of the Board)

In bringing our 100th anniversary to a close, the Gohonzon placed in the altar of our columbarium, has been lent to the Japanese Chamber of Commerce of Hawaii (JCCH) for a special exhibit which began on December 1, 2012 and will continue till February 22, 2013 at the Community Gallery of the Japanese Cultural Center of Hawaii.

In the interim, a mandala, along with a smaller version of the three figures; Sakyamuni Buddha, Taho Buddha, and Nichiren Shonin, will adorn the altar of our columbarium. This is our way of closing the festivities of the 100th Anniversary Celebration of the establishment of our temple, by sharing our temple's treasures in hope that more people would become familiar with the Nichiren Buddhist tradition.

This JCCH sponsored exhibition displays Buddhist artifacts from all of the participating Hawaii Buddhist Council (HBC) denominations. We encourage you to make time to attend this exhibit and to tell your family and friends to visit the exhibition in which our Gohonzon is displayed with other Buddhist artifacts from our Islands.

Announcement

Rev. Chishin Hirai and his wife Ritsuko, arrived on December 30 to be the new head minister of the Mission. Rev. Hirai was head of NBIC in Hayward, CA for close to a decade.

We express our sincere appreciation to Rev. Joyo Ogawa's tireless efforts in securing the future of our temple.

Honolulu Myohoji Temple

By Rev. Josho Yamaura

Rev. Yamamura participated in a special event on Sunday, November 18 at the Hawaii Theatre. The name of the event was; Being II, "Our Thoughts Are With You" for Japan Disaster Relief. This event was sponsored by the Consulate General of Japan, the Japan-American Society of Hawaii and the Hawaii Theatre.

There was a dance performance by the Keiko Fujii Dance Company, a taiko performance by Mr. Kenny Endo, a hula performance by Ms. Kanoe Cazimero, a Hawaiian chant by Rev. Kahu Ron Ching, songs by Rev. Josho Yamamura, and a choreo-poem by Ms. Lisa Simon.

Advance tickets were \$30.00 per seat and all proceeds were donated to "Rainbow for Japan Kids."

Hokke.TV Broadcast

By Rev. Chitoku Kawaguchi



The staff of Hokke.TV

The Kyoto Nichiren Shu section has started Hokke.TV, a broadband TV station with USTREAM system. Hokke.TV is an internet television system that can be seen at any time from anywhere in the world. It is not intended to be a program focused only on the Lotus Sutra and Nichiren Shu but much more since Buddhism is a confluence of so many topics and questions.

Let us study together on Hokke.TV. The broadcast has a series in Japanese as well as an English program which started in October 2012 by former overseas minister, Rev. Chitoku Kawaguchi, called Dharma Talk.

In this English program, Rev. Kawaguchi explains Buddhism in general and Nichiren Buddhism as a particular tradition. Also he explains the meaning of certain events like "Oeshiki" and "Nichiren Foundation Day." Furthermore, he will work to deepen the familiarity of the audience to understand the tra-

dition of "Buddha's Memorial Day," "Nirvana Day," and "Hanamatsuri, Buddha's birthday."

Hokke.TV wants to promote the study of Buddhism through TV broadcast. It will continue to make many other programs for the growing audience. If you are interested in our Hokke.TV, please help as a satellite broadcast staff and send in reports about your temple's activities and experiences from all over the world.

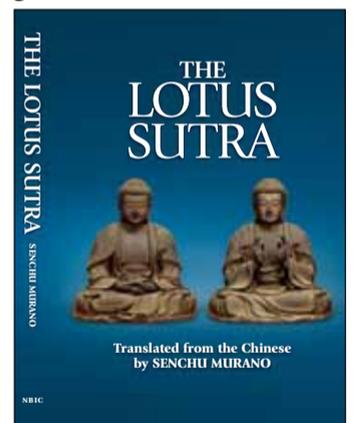


Third Edition Printing of The Lotus Sutra

By Rev. Kanjo Bassett
Missionary Dept.,
Shumuin

The third edition of Bishop Murano's translation of the Lotus Sutra has been published and will go on sale from the University of Hawaii Press in March 2013 for a retail price of \$35.00. This will be followed by a digital ebook version later in the year.

This concludes a three year Missionary Dept. project to recreate Bishop Murano's text as the original print materials were all lost or destroyed. Reverend Shinkyo Warner was the editor for this edition which contains over 1,000 corrections and completely revised glossaries for easier reference.



Cover of
The Lotus Sutra Third Edition

Nichiren Shu News

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