

Nichiren Shu News

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New Year Greetings:

'The Disaster Reminded Us of Kizuna'



Archbishop Nisso Uchino

*By Honorable Rev. Nisso Uchino
Archbishop of Nichiren Shu*

"The happiness of the New Year is as joyous as the full moon, the water at high tide, or the new buds that begin to appear after the rain." (A Reply to Lord Shijo Kingo)

In early spring of 2012, the 29th of the sexagenary cycle, I would like to give sincere compliments of the New Year season.

Last year we suffered the unprecedented, disastrous earthquake off the Pacific coast of Tohoku that has seized the whole country of Japan with fear and sorrow. When I visited the stricken areas, tears flowed ceaselessly to find many lives lost, buildings and houses expunged, and people sunk in despair.

However, the disaster did not just leave us with depression. It reminded us of "KIZUNA – bonds or ties", the word on which Japanese traditionally set a high value.

I am deeply impressed that activities, such as quick supply of food and other relief items and many volunteer work, taught "value of life" and warmth and peaceful mind to the stricken areas, the sufferers, and people all over the world.

As an emergency activity, the reconstruction support activity to help recover from the disaster was added to the Nichiren Shu missionary activity Odaimoku Keichien Campaign 2011. To establish a system quickly is considered necessary in our time.

The Chinese zodiac calendar says that this "Dragon" year is a "nurturing" year when trees and plants which sprout in

spring take root and grow further. Then, it is important that each of us Nichiren Shu Buddhists following the Lotus Sutra and striving to realize the land of the Buddha throughout the world by strengthening ties with each other, doing things with the heart of "ITAI DOSHIN" (being of one mind), and chanting Namu Myoho Renge Kyo.

I respectfully wish to pray for the repose of the souls of the departed and to express my sincere sympathy for all those who are suffering.

I also hope that the stricken areas will be able to recover soon, filled with tranquility of a peaceful society, people and mind. May all the ministers and devotees be well and prosperous.

(Tr. S. Komukai)

'Nurturing the Sown Seeds'

*Rev. Shobin Watanabe
Chief Administrator of Nichiren Shu
Buddhism*

Last year natural disasters frequently occurred all over the world.

In Japan on March 11, a major earthquake which registered a magnitude of 9 struck Eastern Japan, followed by the unparalleled great tsunami that brought about radioactive contamination by nuclear power plants in Fukushima. The earthquake off the Pacific coast of Tohoku caused unexpectedly severe damage throughout Japan.

The earthquake claimed many precious lives – there were about 15,000 victims and the number of people left missing rose to 5,000. I wish to pray for the souls of those who lost their lives and offer my sincere condolences to all the bereaved members of the families.

Major earthquakes and floods caused by torrential rains took human lives in various parts of the world. These events are what Nichiren Shonin stated would

occur in the Latter Age of Degeneration.

In such times, Nichiren Shu has started the Odaimoku Kechien Campaign heading toward the 800th anniversary of Nichiren Shonin's birthday. The campaign is expressed in the slogan 'Praying (saying the Odaimoku) to create a peaceful society and people.' The first four-year phase was about "Spreading Seeds" of the Namu Myoho Renge Kyo. The second phase, which started last year, emphasizes on "Nurturing the Sown Seeds"-- sprouting, growing and flowering, with the same viewpoint of being of one mind as all the ministers' and devotees' all over the world.

In the second phase of the campaign, our efforts will be directed toward nurturing a peaceful mind, society and people by appreciating and respecting our lives with the spirit, "bow to the Buddha in You," because it is said that we are in the unrelated society where emotional connections within families or community have decreased, the birthrate is declining as graying age group rises

in full-scale.

As an emergency activity, the reconstruction support activity is added to help support rapid reconstruction of the stricken area and offer psychological care for the victims of the earthquake.

Nichiren Shonin said in the Emperor Sushun Letter, "The essence of Buddhism is the Lotus Sutra, and the gist of practicing the Lotus Sutra is shown in the Never-Despising Bodhisattva chapter. Contemplate why the Never-Despising Bodhisattva stood on the street to bow to passerbys. The true purpose of Sakya-muni Buddha appearing in this world was to teach us how to behave ourselves on a daily basis." Our daily behavior and action are important.

Each of us needs to pray (say the Odaimoku). Let us step forward to realizing the land of the Buddha by spreading Namu Myoho Renge Kyo. This is Nichiren Shonin's great vow. (Tr. S. Komukai)



Chief Administrator Shobin Watanabe



The Year of the Dragon

This year is the year of the dragon. According to the ancient Chinese calendar, the tatsu (dragon) is the fifth of the 12 horary signs indicating the east south-east direction. Out of the 12 horary signs, the dragon is the only imaginary sign.

It seems to have originated in India where mythological snakes were deified and became dragons. In Buddhism, the dragon is a deity who lives in the sky, on the earth or in the water, controlling the clouds and rain at will. It is one of the eight dragons who protect the Buddha.

In many Southeast Asian countries, seven or nine-headed dragons are often

depicted protecting the Buddha. They are also used to decorate the altars, ceiling and hand-railing of the main entrance to temples, since they have the power to drive away evil spirits.

Unlike the dragons depicted in the West, the Asian dragon symbolizes benevolent power that has the energy to dispel evil, overcome challenges, and bring good luck and happiness through its deep wisdom.

May this Dragon protect us all from natural calamities and bestow happiness to all throughout the year.

(Compiled by S. Seki)



Buddhism and International Society

By Rev. Kanshu Naito

Buddhism and International Society (7)

It seems to be the earliest example of Japanese emigration was when 153 Japanese went and worked for sugarcane plantations in Hawaii in 1868 (the first year of the Meiji Era). King David Kalākaua, the last King of the Kingdom of Hawaii, came to see the Emperor Meiji and agreed to Japan's sending emigrants to Hawaii in 1881. The Government of Meiji formally authorized Japanese to go abroad and opened the Japanese Consulate in Hawaii in 1884. The Jodo Shinshu School opened the Jodo Shinshu Mission of Hawaii in the same year. Some other Buddhist schools opened temples one after another and Nichiren Shu opened the Nichiren Mission of Hawaii in 1902 and the Los Angeles Nichiren Buddhist Temple in 1914. These cases were rather early compared to the other Buddhist schools.

Thus, some Buddhist temples of Japan were opened in order to instruct and support the emigrants of Japanese descent who were beginning to increase by the end of the 19th century. It is said the emigrants who suffered from hardships of life, strongly wanted their own religious foundation to be opened in America and the representatives of the emigrants very often requested the Japanese Buddhist schools to send priests to the U.S. In reply to these requests, a temple was first built on the Hawaiian Islands, and then on the west coast where many emigrants of Japanese descent lived making the missionary activities more serious. The Buddhist priests going to America increased as the number of the emigrants increased and more temples and places for preaching were opened in the larger cities of California. The propagation reached Washington State and some main cities on the West Coast.

However, many priests going to America as missionaries often stayed temporarily. Therefore as their ability of English was not sufficient for propagation abroad and because they returned to Japan as soon as their term of several years expired, the propagation was only for the emigrants of Japanese descent and their family. Its contents were only holding funerals and memorial services for their temple members except for the Sunday services and annual events. It took some time to propagate outside the temples to Americans of non-Japanese descent and immigrants from other countries.

On one hand, the temples took an important role to form a cultural society for the emigrants of Japanese descent. Since racial discrimination towards them by the society of American Caucasian people was still rooted deeply in the 20th century, the meetings regularly held at the temples were great mental support for the emigrants living a strained life on the plantation. Their children received primary education in the temples and an aspect of the temple as a core of local society had begun to fade in the process of the modernization of Japan. It was natural and obligatory for the Japanese Buddhist schools to mentally support them and the temples must have



Rev. Kanshu Naito

taken an important role to give them the support they needed to live on.

On the other hand, the temples tried to blend into the local community in America in various ways. They held Sunday service modeled after

Christian churches and very often sang gathas based on hymns with Western musical instruments. The exterior styles of the temple buildings were also made on the model of churches, and pews were introduced instead of tatami mats and platform desks were used for preaching. These unique styles not seen in Japan at that time came about.

Circumstances surrounding the temples and Japanese-Americans completely changed in 1941 when they were gradually establishing their social status. The Pacific War broke out with the attack on Pearl Harbor. President Franklin D. Roosevelt authorized the internment with United States Executive Order 9066, issued in February 1942. Approximately 110,000 Japanese-Americans and Japanese who lived on the West Coast were relocated to camps called "War Relocation Camps" and their society was destroyed completely. What was worse, the FBI took precautions against their unity and controlled their activities strictly and all the temples were forced to be closed. Priests and the lay followers were separately put in the internment camps and all their religious activities were prohibited.

There came so-called a Zen boom in the 1960's and Americans got highly interested in Oriental thoughts. Some of the temples in America tried to change themselves to satisfy the requirements of the time. What was done is reported as follows: the temples of the Jodo Shinshu School tried to take in Zen meditation which did not exist originally in their doctrine. Doctrinally Amitabha Buddha's Primal Vow of Jodo Shinshu School was taught as if it were the monotheism of Christianity. These priests seem to have endeavored very hard to find the best ways to propagate by trial and error. It is said, however, that these trials were criticized as heterodoxy by the headquarters of Hongwanji and the differences of thinking about preaching abroad became gradually clear between the headquarters in Japan and the temples in America. Ethnic identity and assimilation can often become issues when some religion is accepted by people in the regions of which cultural climates are different. A religion born and developing in a region must involve many kinds of originality and distinctive quality.

There may always be possibilities for the religion to change and to transform itself in the process of being deeply rooted in the other regions. The mental and sacred system called religion with complicated and multi-faceted nature is accepted in many different ways because of such nature. Buddhism born in Asia always can bear such difficult issues as it is understood maintaining its original

form or as it transforms itself so as to be fit for the regions in order to be accepted in the worlds with different cultures and civilizations like America and Europe. It might be natural that there are a lot of difficulties to propagate Japanese Buddhist schools in order to be accepted as they really are by other people. The problems the Jodo Shinshu School met with can be common to those of all Japanese Buddhist propagation abroad.

The number of Buddhists in America is presumed to be about one-percent of its population (387.8 million, April 2010: the Bureau of the Census), that is, three~four million. Although this number could change a little according to its statistical basis, it can be said to be an enormous number, thinking of the dawn of Buddhist propagation in America. What attracts Americans to Buddhism? Meditation is thought to be one of the reasons according to some materials (K. K. Tanaka: "American Buddhism").

Christians having faith in God are attracted by Buddhism because they hope to get freed from daily stress and to feel relaxed. To master the teachings of Buddha with the whole body, not abstractly but through experience by the practice. To confirm and be convinced of what we could master by ourselves. These are the ways to confirm whether the teachings are right and appropriate and to learn them from our own experience, and to change ourselves. It is quite different from religious forms that we only believe in what we are given without comprehending.

I recollect the impression I got when I was a student, staying with an English family in London for over a year. My landlord was a teacher of English at a junior high school. There was a five-year-old daughter and a seven-year-old son. Though the boy was dependent on his parents, the girl was quite independent.

The parents said, "She is independent. She is a very good girl," and often praised her for her independence. But the son was always quiet and obedient and he looked as if he were depressed. They said to me, "The important thing is to be independent." I felt as though it was evil to depend on others. I thought, then, that Christians think in this way. I could not suppress the feeling of what a distressful life the son led, always trying to keep independent and to exclude a psychological dependence on his parents. I sometimes asked them some questions and talked about it, but their opinion was that as it were ordinary in their society, it did not come into question. Although I did not know whether it was true or not, I, as a Japanese, could not help thinking that their way of thinking was so different from mine.

M. Epstein indicates in "Thoughts Without A Thinker" that there are many people having a sense of estrangement among those who seek Buddhism in America. This estrangement characteristic of Westerners is a feeling that they are left all alone, alienated, isolated, empty-hearted, strongly longing for love. They were brought up as "children who could take responsibility," being separated and without being dependent enough on their parents in their childhood. If the home environment I experienced is not a rare case, I can easily understand what Epstein indicates. If meditation as therapy for mental disorders which are not uncommon among Americans and Westerners has high effectiveness, Buddhism could be getting more important and more easily accepted in American Society. We can expect the teachings of Buddha to be accepted by international society and play more of an important role as a worldwide religion henceforth. (The End)

Rev. Kanno Preaches (16)



"Seeing that they had already had a rest and relieved their fatigue, the leader caused the city to disappear, and said to them, 'Now the place of treasures is near. I made that city by magic in order to give you a rest'..."
(Lotus Sutra, Chapter VII The Parable of a Magic City)

Magic City

This is a paragraph from "The Parable of a Magic City," one of the seven parables shown in the Lotus Sutra. In the sutra, it says, "Once upon a time there was a dangerous, rough road of five hundred yojanas long... Now many people wished to pass through this road in order to reach a place of treasures... but halfway the people got tired of walking. They were also afraid of the danger of this long road, and wished to go back."

"The leader of those treasure hunting people expediently made a city by magic as a resting place. Seeing that they had already had a rest, the leader collected them, and said, 'Go ahead, the place of treasures is near.'"

The leader is Sakyamuni Buddha, those led by the leader are us, the unenlightened people, and the treasure is enlightenment or peaceful mind.

Sixty years ago, Japan had gotten to a fresh start with the national determination to achieve "social and individual peace." Having worked hard, we have attained material prosperity. But it is far from real peace since it is greed-stained prosperity. The present prosperity of our society is likened to the magic city as illustrated in the Lotus Sutra.

Let us practice the Odaimoku chanting and start searching for true prosperity and peace.

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

Small Talk on Various Topics of Buddhism (10)

By Rev. Gyokai Sekido, Ph.D

The Prosperity of New Buddhism in the Kamakura Period

In the Kamakura period, the samurai came to power replacing the aristocracy who governed the society in the Heian period. The current of times caused a revolution in Japanese Buddhism. Buddhism, observed as courtesies among nobles before, was accepted by the samurai and the general public. It came to have the original function of saving people.

Frequent civil wars, the continuance of natural calamity and the idea of Mappo (the Age of the Decline of Buddhism) existed as the background of the revolution. The year 1052, which falls in the 2000th year after the passing of Sakyamuni Buddha, was believed to be the first year of Mappo. The prospect for the decline of Buddhism and the awareness of social crisis spread in the minds of people.

It was in such times when the founders of the sects of Kamakura New Buddhism appeared. The common subject was to save people in the Mappo. Their assertion was divided into two: Jiriki (practitioner's own power) and Tariki (power of the Buddha or power of bodhisattva).

Honen (1133~1212) is the founder of the Jodo Sect. He was born in Misaka Province (present day Okayama Prefecture). At the age of nine, his father, a provincial official, was killed by the opposing faction.

Complying with his father's dying



Rev. Gyokai Sekido

wish, he entered priesthood under his priest uncle. At the age of 15, he entered Mt. Hiei to study Buddhism. At 24, he left the mountain and visited distinguished scholars in Nara and Kyoto. Later he went up to

Mt. Hiei to seek the way to salvation.

At the age of 43, he came across the Commentary of the Kanmuryoju-kyo (The Meditation on the Buddha of Infinite Life Sutra) written by Zendo (Shantao, 613~681) who established Pure Land Buddhism in China. Through the book, he became convinced of Amida's saving power.

Shinran (1173~1262) is the founder of the Jodo Shinshu Sect. He was born of the ruling Fujiwara clan in Kyoto. In his younger days, he studied Tendai doctrine at Mt. Hiei until the age of 29. Having found that 20 years of study and practice in the mountain were useless for attaining enlightenment, he left the mountain. He confined himself in the Rokkaku-do Temple in Kyoto for the 100-day prayer. Then he met Honen, and was enlightened to the teaching of Honen's Pure Land Buddhism.

Ippen (1239~1289) is the founder of the Ji Sect. He was born in Iyo Province (present day Ehime Prefecture) as the second son of the Lord of Iyo. He was popularly known as "Yugyo Shonin (Wandering Saint)." He studied Tendai

doctrine on Mt. Hiei for many years. Later he studied the Pure Land Buddhism from a follower of Honen. After that he was given a verse of inspiration at Kumano Gongen Shinto Shrine and he had his name changed to "Ippen" and began wandering through the country to spread the practice of Nembutsu.

Eisai (1141~1215) is the founder of the Japanese Rinzai Zen Sect. He was born in Bitchu Province (present day Okayama Prefecture). In the beginning, he studied and practiced Tendai Doctrine. In 1168, he went to China and brought back Tendai scriptures in the same year. In 1187, he travelled to China again, where he received the Rinzai Zen tradition. Despite the hostility of Mt. Hiei priests to his new Zen Buddhism, he approached the Kamakura Shogunate and in 1202, the government built the Kennin-ji Temple in Kyoto, and appointed him as the first chief abbot of the temple.

Dogen (1200~1243) is the founder of the Japanese Soto Zen Sect. He was a son of a government minister. He lost his mother at an early age and entered Mt. Hiei at the age of 13 to become a priest. Later he went to meet Eisai at the Kennin-ji Temple and became his disciple. After Eisai's death, he went to China to learn Zen Buddhism and attained enlightenment. After a few years, he returned to Japan, and preached Zen Buddhism. But, in order to avoid the influence of authority which would hinder the practice of Zen, he retired deep into the mountains in Echizen Province and built a temple (later, the Eihei-ji Temple).

Nichiren Shonin (1222~1282) is the founder of the Nichiren Sect. It is widely known that he overcame the Four Major Persecutions. He attained the consciousness of being "a practitioner of the Lotus Sutra" by going through the ordeal. Then he became convinced the people of the Mappo can be saved only by the Lotus Sutra. All of the merits of the Lotus Sutra are put into the Odaimoku. He emphasizes that Sakyamuni Buddha is fully endowed with the virtues of leader, teacher and parent. The Buddha is the only supreme leader to save people of Mappo. Nichiren Shonin declared that all the virtues Sakyamuni Buddha had attained through preaching and through the practice of saving the people of Mappo are contained in the five words of "Myo-ho-ren-ge-kyo." Consequently, when we uphold the five words of the Odaimoku, the merits Sakyamuni Buddha accumulated before and after his attainment of Buddhahood are naturally transferred to us, according to him. (*Kanjin-honzon-sho*) (The End)



Statue of Nichiren Shonin preserved at Myohonji Temple, Kamakura

Consecration Ceremony at Hodoji Temple

By Rev. Tsuoh Yokoi

Missionary Department Shumuin



Hodoji Temple, Korea

A consecration (eye-opening) ceremony for a Buddhist stupa, Buddhist statue and some religious items for the altar were held on December 18, 2011 at Hodoji (Rev. Woo Beop-Hyoen) in Toechon Gwangju-si, Korea. The temple is located about an hour from Seoul by car.

Though the ceremony was to begin at noon, an hour before, someone began chanting the Odaimoku and gradually the number of people chanting increased and their voices resounded throughout the premise. The temperature that day was minus two degrees Celsius and the surrounding mountains were thinly covered with snow but this did not hinder the followers who ardently continued to chant the Odaimoku.

At the ceremony, a Buddhist stupa,

a statue of the God of Water, a pair of candle stands, a pair of vases and an incense burner were dedicated and blessed at the altar. All these items had been donated by the followers and 60 of them from Seoul gathered in the hondo. The attendees read the Lotus Sutra in unison and announced the dedication to the Buddha and the Triple Gems and vowed to continue supporting Hodoji.

The Buddhist items enshrined at Hodoji including the statue of the God of Water, were all made by Mr. Park Chan-soo, a famous Korean sculptor of Buddhist images. Mr. Park who has held several exhibits in Europe and Japan is known as an important intangible cultural asset in Korea. Before he gained fame, he had been making a living by making Buddhist statues for a Nichiren Shu priest. His refined, unconventional works have made him very popular in Europe.

Rev. Woo asked Mr. Park to make a sculpture depicting the "Buddha giving a sermon," for Hodoji at the time of its establishment five years ago. After Mr. Park constructed the stupa, he gave Rev. Woo some ashes of the Buddha to be placed within the new stupa.

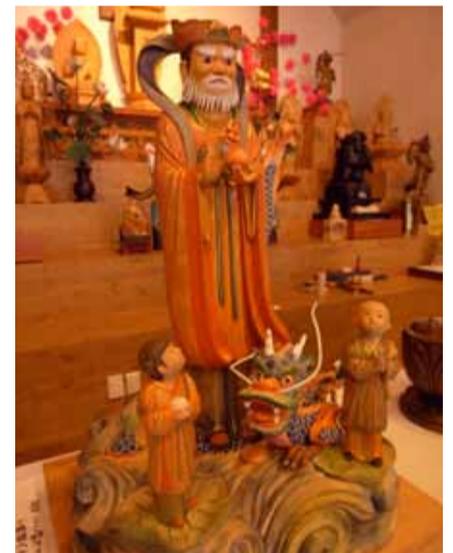
At the end of the service Rev. Woo said, "The newly dedicated statue of the God of Water symbolizes an important point. Everything in the world, whether it is good or bad can flow like water. May all

the members' homes and Hodoji not flow in a bad way but flow in a good direction. Let us continue to chant the Odaimoku earnestly." Actually, one of the followers who had made a contribution for the statue was blessed with a child after years of wanting a baby.

Hodoji, which was started by Rev. Woo from scratch, will be celebrating its fifth anniversary this year. Rev. Woo hopes that Nichiren Shu in Korea will continue to grow with assistance from within and overseas. Like the dragon motif on the Statue of the God of Water, may the Odaimoku reach towards the heavens. (Tr. S. S.)



Newly consecrated Buddhist stupa



Statue of the God of Water



Followers chanting in unison

Temple Events

Europe

By Rev. Shoryo Tarabini

France

I went to Grenoble France last month to submit the papers in order to establish a pre-association so that Nichiren Shu France can be established. The French Government surprised all of us and quickly approved our lay association petition on December 8, 2011, the day of the Buddha's Enlightenment. After a year, this association will be dissolved and then we will be able to form a religious corporation.

Spain

One of our followers, Gabriel De Luca Garrofe the coordinator of Nichiren Shu Spain would like to become a shami in the future. I have told the people wishing to become a shami that they must all study Japanese and English as one of the pre-requisites. He will be staying and working at Rev. Shodo Ando's temple, Mayaji, in Tokyo as well as attending an intensive language course for two and a half months till the end of February. He will return to Spain and I hope to be able to hold his Tokudoshiki at Renkoji, Italy during Hanamatsuri in April.

San Jose

By Rev. Shinko Matsuda

Special Prayer Service

A special prayer service was held during the first week of January to pray for the individual's health and happiness during the new year. Donations for the prayer was \$15 and an omamori was available for \$8.

Shodaigyo Meditation

The essential practice of Nichiren Buddhism is to express one's faith and joy in the Wonderful Dharma by chanting the Odaimoku. This is also the

way in which we plant the seed of Buddhahood in ourselves and others.

This form of practice is unique to Nichiren Shu. The essence of Shodaigyo meditation is to sit together quietly, concentrating and clearing one's mind. With tranquil minds, practitioners then begin chanting the Odaimoku to the rhythm set by the taiko drum.

The tempo begins very slowly as the recitation of the Odaimoku emerges from the silence, and then gradually becomes more rapid before slowing down again and returning to silence. There is then a second period of silent sitting during which faith is deepened through quiet contemplation of the Odaimoku. (Lotus Seeds P.97)

Our temple has this meditation every third Sunday starting at 10:00 a.m. Anyone is welcome. (Tachibana)

Florida Sangha

By Rev. Shinkyō Warner



Rev. Shinkyō Warner

(Editor's Note: From April 2012, we will have Rev. Shinkyō Warner and Rev. Ryuei McCormick start a new series on Buddhism and the Lotus Sutra.)

Expedient Teachings

As part of our campaign of Rissho Ankoku Odaimoku Kechien Undo (Promoting World Peace by Demonstrating the True Buddha Dharma through our practice of Namu Myoho Renge Kyo), I wish to contribute a series of articles about the Expedient Teachings

in the Lotus Sutra. I do not present myself as an expert on this topic and do not expect for the writings to be the last word on what expedient teachings are, how they work, or what their true purpose is. Rather, my hope is that these articles will inspire us to read the Lotus Sutra ourselves and to discuss it not just with fellow Nichiren Shu members, but with all of our friends, relatives and acquaintances as a way of spreading the Wonderful Dharma of the Lotus Sutra.

It should not be surprising that so few people have read the Lotus Sutra. Even some of my fellow priests go weeks and sometimes months before they look at the parts of the Sutra that are not contained in our daily services. The Lotus Sutra is a demanding book. Those approaching it expecting explicit guidance for how to live their lives, or clear answers to questions about existence, are going to be disappointed. But once we get a toehold on this wonderful and difficult book, we are sure to begin to see it working in our lives and the world around us. Then it becomes irresistible.

The series is meant to generate discussion and ultimately benefit all beings. I welcome the opportunity to share with you these questions and observations about the Lotus Sutra.

Honolulu Myohoji

By Rev. Josho Yamamura

Radio Propagation

The temple has been doing propagation on the local radio station, KZOO Radio AM 1210 twice a month for a 10-minute program from 4:15 p.m.~ 4:25 p.m.

Mrs. Setsuko Hodges, the daughter of the late Rev. Jyunkyo Ikeda of the Los Angeles Nichiren Buddhist Church visited Honolulu Myohoji after listening to the propagation program and became our new member. In this age of hi-tech communication it is amazing how the "good old radio" can help get people together! (Newsletter)

Wahiawa Nichiren Mission

By Rev. Junsei Nagayoshi

Wahiawa Temple's Talismans

A few months ago we started making our own unique monthly talisman. If you and your family or friends would like to have a talisman, but cannot come to the temple, please feel free to contact Rev. Nagayoshi. He will mail or deliver it to you. The talismans will be blessed on the first day of each month during the Kito Blessing.

Transportation

When we go to other Nichiren temples to attend their services, many of our members need a ride. Members who can drive often offer rides to others. However, sometimes there is not enough transportation. Rev. Nagayoshi will be happy to drive members to other temples if they have a van available for him to borrow. If a van is available for this purpose, please contact him. Your cooperation is greatly appreciated! (Newsletter)

Nichiren Sect Mission of Hawaii

By Eric Kawatani
(President of the Board)

New Year Message

For our temple, 2012 is very auspicious. This year marks the 100th anniversary of the founding of the Honolulu Betsuin. Our temple will be planning events throughout this year and we really wish to ask those who have old pictures, memories of the past temple years or the time to volunteer, to help us with celebrating the temple's 100 years in the Oahu community. If you have skills which you would like to share with the temple, please let us know so we can have workshops like our successful osechi workshop last year. Also in February we will be blessed with a new slate of officers headed by our president-elect, Keith Nagai.

I respectfully ask that all members and friends come together to celebrate these two events. Keith represents the next generation of Nichiren Shu believers and I find it especially auspicious that he will assume the presidency on the 100th anniversary of our Honolulu temple and in the year of the dragon. (Newsletter)

Las Vegas Kannon Temple of Nevada

By Bishop Shokai Kanai

My Dream

This year I would like to find a temple building for the Kannon Temple of Nevada in the commercial zone and remodel its interior like a temple, so tourists from around the world may stop by and find spiritual refuge at this temple. So many tourists who come to Las Vegas look so happy but this may be worldly satisfaction. I hope they can gain spiritual energy at the Kannon Temple.

Hoshimatsuri and Setsubun

Setsubun means "to divide seasons" in Japanese. It is the eve of spring according to the traditional Japanese zodiac calendar. The actual day of Setsubun is February 3. The Kannon Temple will hold its annual Setsubun Service on Sunday, February 12. During the service those born in the year of the Dragon will toss roasted soy beans to the congregation to chase away the evil spirits. Those born in the years 2000, 1988, 1976, 1964, 1952, 1940, and 1928 are born under the Dragon sign.

NONA Ministers' Workshop

Nichiren Shu ministers in North America meet once or twice a year for their workshops and meetings hosted at different temples, churches, or at the Nichiren Shu International Center. This time the Kannon Temple will host a lecture and minister's meeting on February 24 and 25. (Radiance)

Calendar February – March 2012

Feb.3:	Service in commemoration of the birth of our Founder.
Setsubun (first day of spring by traditional Chinese calendar)	Mar.6-9:
Feb.5:	General meeting of the Nichiren Shu Congress
10th Anniversary of Penang, Ichinen-ji temple	Mar.17-23:
Feb.10:	Spring Ohigan
Service observing the completion of the 100-day Aragyo (ascetic) practice	
Feb.15:	
Nirvana Day Service	
Feb.16:	

By Rev. Tsuoh Yokoi

Nichiren Shu News

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