

Nichiren Shu News

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WHY AM I IN KAMAKURA, JAPAN?



By Rev. Chishin Hirai

Four months have passed since I left Hawaii. Although I transferred to a new temple in Japan, I have still been thinking of overseas missionary work and all the people my wife and I have met. For 26 years, I was away from Japan to propagate Nichiren Shu Buddhism overseas. If someone asked me about my missionary work, I can't imagine how many hours I would need to tell them about my experience. The last 26 years have been a wonderful, fruitful, and precious time for me, and I am grateful for them.

I want to tell you why I made up my mind to move from Hawaii to Japan. A Nichiren Shu minister in a high position told me that I should be a head minister of a temple in Japan. I didn't know what to do, so I asked Nichiren Shonin. Although it was a wooden statue in the main hall of the Nichiren Mission of Hawaii, Nichiren Shonin showed me different faces every day. You may not believe this, but it is true. Nichiren Shonin showed me his happy

face, angry face, sad face, and joyful face. Each day, it was a little different. I asked him what I should do as I was chanting the sutra. I expected that he would show me his angry face to say it was not time to do so. However, he showed me his smile after I finished chanting. I was surprised. I thought it couldn't be. I continued to chant for days, but the results were the same. He showed me a smile every time. Then, I understood that this offer to leave Hawaii and move to another temple must have been his will. Frankly speaking, I was sad when I saw his smile. He didn't scold me or stop me. It couldn't be helped, so I made up my mind to move on.

My installation ceremony to become the head minister of Ankokuronji Temple was held on March 28. The

temple is located in Kamakura, not far from Tokyo. It is about an hour train trip from Tokyo. It was established at the spot where Nichiren Shonin lived about 750 years ago. It was called the hut of Matsubagayatsu. It is also said that this is where Nichiren Shonin wrote his most famous work, *Rissho Ankoku-ron*, in 1260. The hut was attacked by a mob in the same year. This incident was called the Matsubagayatsu Persecution. Ankokuronji Temple is an important historical and religious place for all Nichiren Buddhists.

I had no relationship with Ankokuronji Temple. As you may know, I am from Saga Prefecture in Kyushu, so I only know a little about Kamakura and my new temple assignment. I first perceived a karmic affinity, or *en* (縁), with this temple, and



I have become the head minister here. I moved back to Japan, but I did not return home. I went to a different and new place. I went to an unfamiliar place, just like my former transfers in the U.S. and U.K. This time, the transfer happened to be in Japan. There was not much difference from me going to California or going to Japan. So, I was not returning to the Japan I knew, but was transferred to an unfamiliar place under the guidance of the Buddha and Nichiren Shonin.

"It will be okay. I will have a new and wonderful life at this new place just as I enjoyed my life in Hawaii and other places." Some of you may have difficulties and hard times ahead. If so, please ask the Buddha and Nichiren Shonin just like I did. I am sure that you will find a new happy life.

Again, I really appreciate all the kindness that you have shown to my wife and me while we were staying in Hawaii, California, and London. No matter where we are, you all are always in my prayers. I will always pray for your happiness.

Thank you very much.



SPRING IS IN THE AIR – HANAMATSURI IN ITALY

By Rev. Shoryo Tarabini

Like all other temples throughout Nichiren Shu, Renkoji Temple held its annual spring festival celebrating the Buddha's birthday around April 8. This year, we celebrated Hanamatsuri ("Festa dei Fiori" in Italian or "Flower Festival" in English) on Sunday, April 7. As we began preparations for the Buddha's birthday, all of the 600 cherry trees we had planted around the temple and throughout the city began to bloom simultaneously. It was a beautiful sight



to see this medieval city filled with the pink and white blossoms of the flowering trees, along with many other spring flowers. The mayor of Cereseto called to congratulate us and also to express his gratitude for the beautiful springtime colors the city has been blessed with this year because of Renkoji Temple's cherry tree donation campaign.

Due to this year's abundance of cherry blossoms, the altar was decorated predominantly with colorful flowers from the temple garden along with other flowers that were donated by the temple members and arranged on an Italian style Hanamido (Flower Shrine). Believers came from all over Italy throughout the weekend to pour sweet tea, offer incense, and recite the Odaimoku to the statue of the infant Shakyamuni Buddha. We broadcasted our Hanamatsuri ceremony live via the Internet for those who live so far away that they could not physically be present. All in all, we had more than 1,100 people follow our ceremony, a first

for our temple. Everyone who came and many others who followed on the Internet asked me, "why does the baby Buddha have one hand pointing in the air and the other pointing towards the ground?" I explained that the *Sutra of Multitudinous Graceful Actions (Lalitavistara Sutra)* states that as soon as he was born, the infant Shakyamuni Buddha stood up, pointed to the sky and to the ground and walked seven steps, saying, "I have been born at this time to save all living beings throughout the heavens and earth, because I hold them in profound esteem and will stop the sufferings [that they have been forced to endure throughout] life and death."

During the ceremony, just as the believers approached the altar to pour sweet tea over the baby Buddha, it began to rain outside. As we looked at the temple garden filled with flowers and doused with the gentle falling rain, we could not help but feel that we were truly re-enacting the birth of

the Buddha and that our temple garden had been temporarily transformed into the Lumbini Garden where the "World Honored One" was born.



GREAT FIGURES WHO HAD FAITH IN NICHIREN SHU (6)

JIUNDO HOSPITAL BUILT BY REV. NISSO TANABE

By Rev. Sensho Komukai

Rev. Nisso Tanabe was born in Chiba Prefecture in 1862. Ever since childhood, he was weak and sickly. Even so, he was assigned as the chief priest of Chokyujji Temple in Tokyo. At the age of 35, he was diagnosed with stomach cancer. The doctor recommended a gastric resection, but he was reluctant to have the operation. He said to himself, "As a Nichiren Shu priest, I have vowed to devote myself to the Dharma. Chapter 16 of the Lotus Sutra says, 'This sutra is good medicine for the diseases of the people.' Chapter 23 also says, 'The patient who hears this sutra will be cured of his disease at once.' When the end of my days come, I will accept it as the span of my life. Let me put my heart and soul into the Wonderful Dharma."

From that time on, he concentrated on reading and chanting the Lotus Sutra all day while also doing daily *suigyō* (water-purification) practice. He also decided to undertake the 100-day *aragyō* ascetic practice at Nakayama Hokekyōji Temple. Those who are confined in *aragyō* training have to undergo *suigyō* practice seven times a day, chant the Lotus Sutra continually, copy a book

of secrets by hand, and train for *shuhou* (a special blessing ritual). He would not even have regretted dying during the 100-day practice. Finally, he completed *aragyō*. Miraculously, the progress of his cancer had stopped.

Rev. Tanabe vowed to save as many suffering people as he could through special *kito* prayers. He mainly helped cure psychological problems, and many who had mental illnesses completely recovered through his *kito* prayers. Word of his great performance spread so widely by word of mouth that his temple was always full, with 30-40 sick people staying overnight to receive his *kito* prayers.

In 1927, Japanese laws were changed, requiring mentally disturbed people to be treated in hospitals. The families of the sick were at a total loss as to what to do, because those with mental illness had remained calm as long as they stayed at his temple. They implored Rev. Tanabe to help them. Rev. Tanabe thought that, if he gave up on them, it would go against the ideal of the Lotus Sutra that all living beings should be saved. He decided to build a medical institution. In 1929, a hospital called Jiundo Hospital was established in Tokyo's Nerima Ward.

The hospital was able to accommodate 40 patients and had a worship hall that was 82 square meters (50 tatami mats) in size, where a mandala of the ten realms and a statue of the guardian deity Kishimojin (Hariti) were installed as the altar for invocation. At 6:00 each morning, Rev. Tanabe, the doctors, nurses, employees, and patients would gather in the worship hall and would hold an hour-long chanting service, which was followed by a special *kito* prayer conducted by Rev. Tanabe. In

the hospital, the patients always carried their *juzu* beads and chanting books. The doctors and nurses tended to the patients as if they were providing care to the Buddha and deities.

Rev. Tanabe passed away at the age of 76. Today, Jiundo Hospital specializes in psychiatric care and internal medicine. The hospital still operates in the same place where it was established on the basis of Rev. Nisso Tanabe's firm belief that all living beings should be saved with deep compassion.



Jiundo Hospital was created from the ideal in the Lotus Sutra that all living things should be saved.

SOUTH AMERICAN PROPAGATION WORKSHOP HELD IN SAO PAULO, BRAZIL

By Rev. Yodo Okuda

On January 19-20, Nichiren Shu South America (Nichiren Shu América do Sul) hosted a two-day workshop in Sao Paulo, Brazil. Even though our organization does not yet have a temple or a building to propagate in, we were pleased to host this event.

I was appointed to Brazil as a *Kokusai Fukuyoshi* (international missionary) by the Nichiren Shu Head Office in 2006. However, due to many problems, I was not able to fulfill my dream of spreading Nichiren Shu in South America. I returned to Japan disheartened in 2014, but I was not going to give up.

In 2015, a Brazilian shami, Yotatsu Guilherme Chiamlulera, began helping me restart propagation in South America. I started a site on the Internet for Dharma talks and services. Shami Yotatsu gathered people who were interested in Nichiren Shu and started teaching them the basics. At the first workshop, 12 participants gathered in a park in Sao Paulo. We had no funds to rent a room, so the workshop was held under the blue sky!

The workshop held this January was our fourth one, and this time we were

able to rent a conference room in a hotel in the center of Sao Paulo. Thanks to the donations from the members and money from the items we had sold, we were able to sit down in a room and carry out the workshop. All together, 46 people attended the workshop. The number of attendees has increased steadily from our first attempt.

The main objective of this workshop is to teach the Lotus Sutra, the basics of Nichiren Shu Buddhism, and how to become good followers. Over the Internet, we give a series of lectures for six months, after which we ask people if they are interested in becoming Nichiren Shu followers. Then we bestow upon them the Omandala-gohonzon. This time, seven new followers received the Omandala. Among them was one person who had traveled 3,000 kilometers to attend the workshop!

When I see the earnestness in the followers, I am truly moved and determined to continue my propagation here. I have begun to move forward once again. I am not alone anymore, and I have followers who are willing to help me pave the road for Nichiren Shu in South America.

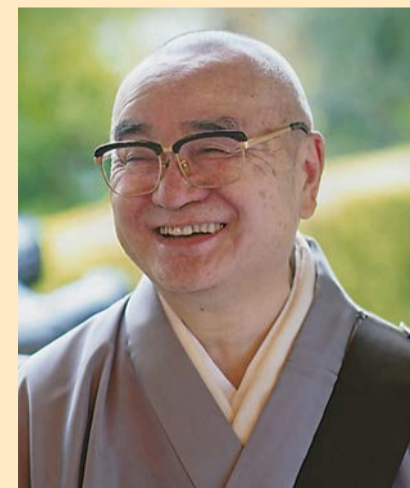
—Translated by Sandra Seki



REVEREND KANNO PREACHES (57)

**"Don't find fault in others,
Don't blame others
for not doing anything,
Ask yourself how
you have behaved."**

—Dhammapada
(Chapter IV, Verse 50)



Faults in Others

Setting aside our own behavior, we are sensitive to the misconduct and faults of others. When we witness such conduct, we feel like blaming others immediately and express our reproach towards them. This happens often.

Moreover, we often mistakenly believe that we have done something good for others or given them good advice by "blaming" them. However, we also have done blamable things, though we may not have realized it, if only because no one pointed it out to us.

As such, advice in the form of "blaming" does not lead to "good results." On the contrary, it often leads to adverse results. So teaches the Buddha in the *Dhammapada*.

These days, abuse and slandering are common, coming from those with no self-awareness. This is seen and heard everywhere and seems to be rampant. I reflect, "Haven't we, ourselves, joined them without knowing it?" This is the reason why I have referred to verse 50 of the *Dhammapada*.

(This time, I have chosen the theme from the *Dhammapada*, a collection of verses comprising the basic teaching of Buddhist morality in accordance with my specific prayer.)

Honorable Rev. Nissho Kanno, Archbishop of Nichiren Shu,
Chief Abbot of Ikegami Honmonji Temple, Tokyo

Temples Associated with Nichiren Shonin in Kamakura: Kosokuji Temple



By Rev. Kanshu Naito

Kosokuji Temple is located at the site where Nichiro and other disciples of Nichiren Shonin were imprisoned during the Tatsunokuchi Persecution. Entering through the temple gate, we find a big stone monument with a passage from “The Reason for Submitting the Rishso Ankoku-ron” engraved on it. There is a statue of Nichiro Shonin in the main hall. The dungeon where Nichiro Shonin was imprisoned is in the mountain at the back of the main hall of the temple. Kosokuji Temple is also famous for various kinds of flowers beautifully blooming in spring. The apricot trees bloom in early spring followed by an approximately 200-year-old crabapple tree in mid-spring. At that time, the azaleas, sweet flag, and peonies bloom in riotous profusion.

How did the site of the imprisonment of Nichiro Shonin become Kosokuji



Nichiro Shonin and other followers were imprisoned in the dungeon at this site.

Temple? The answer to that can be found in the events following the submission of the *Rishso Ankoku-ron*.

Nichiren Shonin submitted the *Rishso Ankoku-ron* to Hojo Tokiyori through Yadoya Nyudo (a lay priest) on July 16, in the first year of Bun'ō (1260). Yadoya Nyudo was a close aide to the Tokuso (the head of the mainline Hojo clan) and very influential. Nichiren Shonin seems to have had some personal connections with samurai in the upper class of the Shogunate. Yadoya Nyudo, also known as Yukitoki Saishin, served under both Tokiyori and Tokimune. His real name was not written in any historical record in those days, and Nichiren Shonin only wrote Yadoya Nyudo or Yadoya Zemmon in his writings. The name of Yadoya Nyudo is seen on the list of the seven people who were permitted to attend to Tokiyori at the moment of his death and was one of his most reliable aides. Nichiren Shonin had the opportunity to meet Tokiyori through Yadoya Nyudo, because Yadoya Nyudo had such a close relationship with Tokiyori. Moreover, Yadoya Nyudo must have had a strong connection with Nichiren Shonin since Nichiren Shonin entrusted him with the transmission of the *Rishso Ankoku-ron*.

The Shogunate did not accept the *Rishso Ankoku-ron*. They would later condemn Nichiren Shonin to exile to Sado Island, and they tried to behead him at Tatsunokuchi before the exile. When Nichiren Shonin was taken to the Tatsunokuchi Execution Grounds, five of his close disciples, including Nichiro Shonin who had so much filial piety toward Nichiren Shonin, were arrested at the present site of Ankokuronji Temple as part of the unlawful oppression by the Kamakura Shogunate. The disciples and believers of Nichiren Shonin were left to Yukitoki Saishin and put in the dungeon on his premises overseen by his son, Mitsunori, who had become a magistrate in the Kamakura government at 35.

Nichiren Shonin was not beheaded because of a miraculous natural phenomenon, but he was still exiled to Sado Island as per the original sentence. It was soon decided to lodge Nichiren Shonin in the home of Shigetsura Homma, a magistrate of Sado Island who lived in the nearby town of Echi in Sagami Province. Nichiren Shonin was forced to stay there until October 10. Although he was banished to Sado Island, he was deeply concerned about the welfare of his disciples in Kamakura who had been jailed for crimes they had not committed. Just before he went into exile, he wrote a letter called “A Letter for the Five Disciples in the Dungeon” saying that he was concerned about the health of his disciples enduring the cold, and he praised their strong and righteous faith in the Lotus Sutra. The prison letter was especially intended for Nichiro Shonin, praising Nichiro's faith in the Lotus Sutra and encouraging him cordially:

Tomorrow, I leave for the Province of Sado. With compassion, I think of you in the dungeon on this cold night. Honorable Nichiro, if you are a man who realizes even part of the Lotus Sutra with both body and mind, you will bring salvation to your family, relatives, and all sentient beings. When some people read the Lotus Sutra, they mouth the words but don't read with the mind. And if they read with the mind, they don't with the body. To read with both body and mind is the most exalted. It is written, “Celestial pages will serve him. He will not be struck with swords or sticks. He will not be poisoned,” and so nothing terrible will happen to us. When you get out of prison, please come to me at once. I want to see you, just as you want to see me.

Humbly Yours,
Nichiren
Eighth Year of Bun'ei (1271)
October 9th

Readers of this letter can understand Nichiren Shonin's strong faith in the Lotus Sutra, and his trust and heartfelt consideration for Nichiro Shonin acting for the sake of the Lotus Sutra. Nichiren Shonin had a firm and affectionate regard for the lives of others. Because of that regard, he often risked his own life to save those who were suffering for the sake of the True Dharma.

The jailer, Mitsunori, was so deeply moved to see how Nichiro Shonin and the other disciples adored Nichiren Shonin that he later abandoned his faith in Zen Buddhism, came to have faith in the Lotus Sutra, and became a lay priest in 1325. He was given the Buddhist name, Nichizoku, by Nichiro Shonin, and he transformed his manor into a temple. He invited Nichiro Shonin as its founder, named its mountain Gyojisan after his father, and called it Kosokuji Temple after himself.



Large stone monument with a passage from “The Reason for Submitting the Rishso Ankoku-ron.”

SOUTHEAST ASIA MISSIONARY RETREAT HELD IN PENANG, MALAYSIA

By Rev. Keiji Oshima
Daimokuji Temple, Singapore

From January 22-27, a retreat for Nichiren Shu missionaries was held at Ichinenji Temple, Penang, Malaysia. This retreat focused on three themes; (1) *Shomyo* and Nichiren Shu Rituals, (2) Dharma Talks, and (3) Translations (from Japanese to English). As main instructor, Rev. Chiryō Moriwaki, the Chief Priest of Hokkeji Temple in Akkeshi, Hokkaido, was invited. He is not only a Nichiren Shu ritual master (*shomyo-shi*), but he also has experience as an instructor of Nichiren Shu's official retreat for traditional Dharma talks. Another *shomyo-shi*, Rev. Riju Kumazawa, the Chief Priest of Myorinji Temple in Oiso, Kanagawa, participated in the retreat as an assistant instructor, especially to advise on translation as he is fluent both in English and Japanese.

The *Nichiren Shu Dictionary* (*Nichiren Shu Jiten*), describes *shomyo* as a way of melodiously chanting verses to extol the virtue of the Buddha and Bodhisattvas.



In this retreat, the morning session focused on mastering how to precisely recite the seven Nichiren Shu official *shomyo* verses. However, when one studies *shomyo*, it is also necessary to learn the flow of the ceremony, such as how to use the musical instruments and other accoutrements, how to organize a ceremony, and how to conduct services.

The afternoon session was dedicated to learning the traditional style of giving

a Dharma talk. It should contain five elements of speech, including citations from the Lotus Sutra and Nichiren Shonin's writings. After Rev. Moriwaki gave a lecture on how to prepare a talk in this style, showing examples he had used on the first day, he gave an assignment to each participant to prepare a thirty-minute Dharma talk for the second day. Although all the participants had plenty of experience giving Dharma talks in

their own temples, it was hard work for them to follow this style. It became a more demanding task for them, because they also had to translate their partner's talk into another language (Japanese or English). It was a good opportunity for them to exchange their thoughts on translation.

On the last day of the retreat, a memorial ceremony was held at Ichinenji Temple for Nichiren Shu missionaries who have passed away. More than 80 members of the temple participated in this ceremony and prayed not only to repay their debt of gratitude but also for the further development in the propagation of the Lotus Sutra all over the world.

This was the second time to hold this retreat in Southeast Asia. It was only open to a limited number of missionaries because of language requirements. Hopefully, the organization of this kind of retreat will improve each time, and they will eventually be open to all missionaries, no matter what language they speak.

TEMPLE EVENTS



Nichiren Mission of Hawaii Rev. Shokai Kanai New Trainee Arrives

On April 1, the Nichiren Mission of Hawaii welcomed Rev. Jinshi Sasabe from Ryusenji Temple in Shimane Prefecture to go through training as a *Kokusai Fukuyoshi* (international missionary). Rev. Sasabe trained for a year at Ikegami Honmonji Temple while he was a senior studying at Rissho University. After graduating from university, he took a six-month course to become a priest. He will assist me and go through training here at the Nichiren Mission of Hawaii to become certified as a *Kokusai Fukuyoshi*.

Honolulu Myohoji Mission Rev. Josho Yamamura Lehua Tree Planting

Nuuanu is a sacred place for the Hawaiian tradition and people. Myohoji Temple is located along the side of Nuuanu River. The water of the river is pure and clean. This comes from the natural blessings

of Hawaii. Last August, we welcomed a Hawaiian *Kahu* (honored servant in Hawaiian) to our interfaith service. At the time, he told us that he believed King Kamehameha I and his party marched along the riverside on Myohoji's temple grounds to go to the Pali lookout.

Recently, Myohoji welcomed several Kumu Hula (master hula instructors) and psychic healers. They all said that there is a lot of *mana* (life energy) in and around the Myohoji Mission.

One of the Kumu Hula, Maharani Kalikolauolenaokalani, told us that she felt spiritual power around the Myohoji Mission and decided to donate some Ohia Lehua trees, which are Hawaii's most sacred trees.

The Ohia tree symbolizes the Hawaiian Goddess, Pele, who protects the Hawaiian Islands. The tree itself is a sturdy one with strong life energy. It is often the first to appear after a volcanic lava flow. The Lehua flowers have fine hair-like petals and come out in many colors — red, orange, yellow and white.

On March 3, the tree planting ceremony took place after the chanting of the Lotus Sutra in the worship hall. A special Hula Kahiko offering was made, followed by Kumu Hula Maharani's solemn chant.



Eight advanced students danced an austere hula for the pacification of the spirits. Later, four Ohia Lehua seedlings donated by Kumu Hula Maharani were planted.

One of our missions in Nichiren Shu is to recognize the existence of the original, ancient, local deities that have been forgotten for many years in Hawaii and revive them through the power of the Lotus Sutra.

Las Vegas Kannonji Temple Rev. Shoda Kanai

My Experience in Penang

I recently had the opportunity to visit Penang, Malaysia for a study class where I learned the finer points of ritual and the duties of being a Nichiren Shu priest. It was tough, as old habits are hard to break, but it was necessary to make sure that I was following proper protocol.

The members of the Penang Ichinenji Temple were outright exuberant for my visit. They all hold my father in high regard, as he was a catalyst for creating the now revitalized mission of Nichiren Shu in Southeast Asia. The members have all heard about me and my missionary work, and they were happy that they could finally meet me in person. In *Hokkien* (the local Chinese dialect), I am referred to as "Rev. Kanai Junior!"

It was interesting to see how other cultures chant and practice Nichiren Shu Buddhism. The members were all gung-ho. Some visit the temple after work to chant the Odaimoku for an hour. On Thursdays, they get together for a service with a Dharma talk afterwards. During this service, many of the members take



turns on the *kinza* (hitting the large bell), *mokusho* (hitting the round wooden mallet), and *taiko* (large drum). It was inspiring to see the members actively participating in the service.

All of what the other priests and I learned was applied to the Late Overseas Ministers Memorial Service to show the congregation what a formal Nichiren Shu service looks like. Since I am a *Shuho-shi*, I incorporated *kito* blessings into the memorial service. Later, I even blessed a couple of cars for followers who requested special *kito* blessings.

Over lunch, the members asked a wide variety of questions about Buddhism and Nichiren Shu. The question-and-answer session went on for five to six hours, and I think the members appreciated a native English speaker bringing a different perspective to explaining Nichiren Shu. This impromptu discussion became a full Dharma talk session.

I really appreciated the hospitality and eagerness to learn from all of the members. Someday, I will visit Penang again. Next time, I will have a full lecture series prepared.

EDITOR'S NOTE: There was a mistake in the *omamori* term used in the Temple Events piece from Las Vegas Kannonji Temple in the April 2019 issue (#231). Please accept our apologies.

How I Became Interested in the Lotus Sutra

By Rev. Kenin Ito

Hello, my name is Kenin Ito. I applied for training as a *Kokusai Fukuyoshi* (international missionary) in 2017, and I started my training at Penang Ichinenji Temple last year under the guidance of Rev. Yuon Ito. I was formally appointed as a *Kokusai Fukuyoshi* in January this year, and I became the chief minister of Ichinenji Temple in February.

My first encounter with the Odaimoku occurred 30 years ago when I was studying in India as an Indian Governmental Scholarship research student in the Department of Ancient Indian History and Culture at Kolkata University. My major was the history of Indian art and architecture.

I visited the Nipponzan Myohoji Temple in South Kolkata to meet Japanese students on the day after I arrived in India. While there, I saw and heard the Odaimoku for the first time, and I felt a mysterious

attraction. At the time, my everyday life was quite complicated and uncertain because of frequent blackouts and poor communication tools in an overly crowded city. Moreover, India has many languages, and I had to learn several of them at a time. I always kept the Odaimoku within me and somehow found the right way.

One day, I met Revs. Hojo and Myojo Sasaki in Kolkata. They were constructing Nichigatsuzan Horinji Temple in Sarnath, in northern India in the state of Uttar Pradesh (UP). They didn't speak any Hindi or English. I was very impressed with their enthusiasm and dedication to Nichiren Shonin's words: "Buddhism was born in India and came to Japan through China. It should eventually return and spread to where it originated."

When I moved to Allahabad, northern India in the state of UP, to learn Hindi three years later, I began to visit the construction site of Horinji Temple. I used to go to Rajasthan, another state in

northern India, with Rev. Hojo Sasaki to purchase stone for the floor of the temple. I was surprised to see that he spoke Japanese to the Indian shop owners and to laborers at the construction site. At first, no one understood what he was saying, but gradually they learned his pattern of speech and began to repeat his chanting of the Odaimoku at important times.

He didn't allow me to interpret at the time, but later he would ask what the shop owner had wanted. He said this



was expedient. He had a strong sense of responsibility and had 35 years of experience living in India, where he passed away in 2003.

One day, I found a book on the Lotus Sutra in Sanskrit that was edited by Rev. Bunyu Nanjo and H. Kern with a translation in Hindi by Jaya Govinda. It gave me new sense of motivation to better understand the Lotus Sutra. Later, I studied Sanskrit under the late Prof. Anil Vidyalankar in Delhi. Reciting the Jigage in Sanskrit always soothes my mind and body with highly concentrated accomplishment.

Followers of Nichiren Shu in Southeast Asia are quite sincere and enthusiastic. I often have the opportunity to give a short Dharma talk to them. I would like to talk with them about the life of Nichiren Shonin and the details of Nichiren Shu Buddhism. I also want to share my experiences in India and the memories of my masters and teachers.

Calendar for June 2019–July 2019

JUNE 1	Changing of Our Founder's Robes, Founder's Hall, Minobusan	JUNE 25	Nitcho Shonin Memorial Day
JUNE 15-17	Minobusan Kaibyaku-e, Commemoration Day of Nichiren Shonin Entering Minobusan (May 15, 1274)	JULY 13-16	Obon (Western Calendar)

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