

FROM OUR READERS

APPRECIATION

I JUST received my November issue of *Living Buddhism*. It was an awesome experience. There are no words to express my appreciation for your efforts, your skills and your personal gifts and talents that have gone into creating this magic every month. As a “behind-the-scenes” person, I really appreciate the many efforts it takes to bring “a work of art” together each month as you do.

Please extend this gesture of appreciation with everyone involved, especially those who are usually forgotten all the way to the clean-up crews of any sort. Thank you all!

ALICIA MOORE
Charlotte, N.C.

I REALLY like getting to add to my fine art reproduction collection with every *Living Buddhism* I get! The covers make it very attractive to people who may not know much about Nichiren Buddhism. Also, hearing the artists describe their life and work from a faith perspective is always encouraging and usually full of insights that are expressed in an uncommon way.

I thoroughly enjoyed David Baldschun, Faye Hovey and artist Ed Lee’s pieces on Sennichi-ama and Abutsu-bo. I’ve loved “The Drum at the Gate of Thunder” for a long time, and Ms. Hovey really brought to life its recipient, Sennichi-ama. I felt as though Sennichi-ama must be speaking through Ms. Hovey’s pen.

The factual account of the elderly couple used language that was refreshing, emotive and full of vivid imagery. No sense of stuffy, just-the-facts-Ma’am textbook-itis here.

Ed Lee’s drawings tell a story without words. They take me right into the world of the two strong-faith followers.

Thanks very much for all your hard work—it shows.

LAVORA PERRY
East Cleveland, Ohio

HONORIFIC TITLE DAISHONIN

I’VE just been reading my November issue. In two places, I found mention of “Nichiren Buddhism”—on pages two and four. This “Nichiren Buddhism” is something new to me. I’ve always referred to our practice as Nichiren Daishonin’s Buddhism, and have been taught over the years that the title *Daishonin* was an honorary name befitting the true Buddha to whom we owe so much.

In short, I’m not comfortable with your use of “Nichiren Buddhism” and would like to request that you explain your use of it. It seems radical to stop using the honorary “Daishonin” and must mean some philosophical change in thinking about Nichiren that I am unaware of. Please explain!

BRIGID WITKOWSKI
New York

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Subject: Living Buddhism 01/98 v.2 n.1 p.2 LB9801p02
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Title

Living Buddhism's general rule is to use the honorific title Daishonin in articles directed to SGI-USA members.

The use of the name Nichiren by itself or Nichiren Buddhism is what is commonly used in the field of religious studies. President Ikeda uses this treatment when he speaks at universities or other formal venues outside the Soka Gakkai. Not using the formality of the title is in no way a sign of disrespect. We may not use it if we publish an article by President Ikeda or others that did not use it (e.g., "A Buddhist Response to the Global Ethic," by Virginia Straus of the Boston Research Center, January 1997 Living Buddhism, p. 22).

The term Daishonin means "great sage" and was applied to Nichiren's name by the priesthood some time after he died to indicate that he was the true Buddha. In his writings he refers to himself as Nichiren.

The Soka Gakkai adopted the usage of Daishonin when it came into being in the 1930s. In Japan, the Soka Gakkai has used the expression Nichiren Buddhism for many years—way before the temple issue—when referring to our practice and Nichiren sects when referring to others. Actually, Nichiren Buddhism has appeared in the Seikyo Times as far back as the 1970s.

When he speaks to SGI members, President Ikeda generally uses the honorific title Daishonin. Thank you for giving us the opportunity to explain this.

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