

## Open letter to Nikken Abe with 70 questions

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Using the example of the transfer ceremony between former high priests Nichijyun and Nittatsu, I asked Nikken Abe to “present some external evidence of the ‘transmission box’ (*sojobako*) to Nichiren Shoshu priests.” I also requested that he “take a picture of the transmission box and display it in public.” Then I asked him why he cannot do these things? Nikken refused to answer my requests, saying “I clearly refuse it,” in his letter dated December 13<sup>th</sup>, 2005. With this inadequate reply, it has become almost definite now that Nikken doesn't have possession of the transmission box. Right after Ushitora gongyo, in the early hours of December 12<sup>th</sup>, 2005, Nikken Abe “transferred the Law” to Nichinyo Hayase. Present were general administrator Nissho Yagi, Shido Ogawa, director of Taiseki-ji, and Doko Kobayashi, chief secretary of the high priest. This means that this secretly conducted transmission ceremony was most likely not a genuine one, because it was held without the transmission box. Now, I ask Nikken Abe the following:

1. Is it acceptable to conduct Taiseki-ji's “transfer of the heritage of the Law from one high priest to another” without using the transmission box?
2. If, by chance, you did use the transmission box, then, where it had been kept and where it is securely protected in the Taiseki-ji temple at present?
3. In the transfer ceremony conducted during the early hours of the December 12<sup>th</sup>, 2005, who protected and transported the transmission box to reception hall (*Kyakuden*) where the ceremony took place?

In a statement issued through some associates, a group ostensibly for rebuking erroneous doctrine, Nikken made them clearly stated that “there was a solemn agreement of mentor and disciple between Nittatsu Shonin and Nikken Shonin.” (From a letter dated December 13, 2005, page 60.) From the historical viewpoint, however, “agreement of mentor and disciple” is a ceremony that had been conducted prior to the transfer of the heritage of the Law (sojyo). If that is the case, “agreement of mentor and disciple” between high priest Nittatsu and Shinno Abe (then) must have been conducted prior to the “informal announcement” (naifu) of April 15th, 1978. In that case, I ask:

4. On which day, month, and year prior to April 15, 1978, did the “agreement of mentor and disciple” occur between Shinno Abe and High Priest Nittatsu? This is an issue that needs to be clarified for future revision of the *Chronology of the Fuji School*, so you should answer in a clear manner.

Again, if you say that Nikken had entered into an “agreement of mentor and disciple” with High Priest Nittatsu prior to April 15, 1978, it will be controversial due to the fact that Nikken criticized High Priest Nittatsu when he met with Jitoku Kawabe (then priest of Keidai-ji in Tokushima prefecture) at Imperial Hotel in Chiyoda-ward, Tokyo, on February 7, 1978.

According to the so-called “Kawabe memo,” at the meeting, Nikken told Kawabe following: “we cannot have a reasonable talk with G [Nittatsu].” “On every matter of the priesthood issue in the future, such as the promotion of able men and recovering order within the sect, etc., it is impossible for G [Nittatsu] to deal with it.” Thus, Nikken strongly criticized Nittatsu for his administrative policy concerning Nichiren Shoshu.

5. Why on earth did Shinno Abe who was supposed to have conducted an “agreement of mentor and disciple” with High Priest Nittatsu by this time, say such an abusive comment toward the same person whom he supposedly regarded as mentor?