

The Path to the Future

My journey to the “Hopi Prophecy”

Kiyoshi Miyata

Ten years ago, my family and I were living in an old farmhouse converted into a temple, located half way up on the slope of a 1900 m high mountain in Tokyo’s Okutama region. On top of this Oodera Mountain rested a stupa enshrining the bones of Buddha. This stupa was hand-built by the monks of Nipponzan Myohoji, under the guidance of Nichidatsu Fujii Guruji. Requiring years of hard labour, a monk, myself and few other villagers were working to complete the path to the stupa for visitors.

My friends were both surprised and concerned that I left everything in my life and went into the mountains to work. They came to see how I was doing, which I didn’t blame them. My eldest son and daughter were still very young and every day they had to go up and down a treacherous mountain path to commute to elementary school and kindergarten. Needless to say, my work on the Stupa was purely voluntary, without any compensation. One thing that was certain for me, after a journey through India few years prior to that, was that the words of Nichidatsu Fujii were unmistakably the voice of Buddha. In my understanding, Nichidatsu Fujii Guruji was a Buddhist in modern history who went through the most severe training, who realized the teachings of Buddha through his way of life, who himself manifested prophecies and whose works are those of a Bodhisatva. Since then, I devoted myself to the Lotus Sutra, reciting the sutra of Nam Myo Horengekyo, allowing its teachings to lead my life. This naturally lead me to work on the path for the Stupa. In fact, to be more honest, that was the only path left for me.

All I could do was to be thankful to the Buddha for providing the task of path building to a novice Buddhist like myself, and for guiding me on the spiritual pathway leading to the Buddha's world.

After a year, the path from the mountain peak almost reached half way down the mountain. One day, a very tanned disciple of Fujii Guruji arrived. During the past year, he had joined the “Continental Walk” across the United States, a Peace Walk focusing on disarmament and social justice. He had walked from Los Angeles to Washington D. C., chanting the Nam-Myo-Horengekyo sutra. He asked me:

“The peace walkers from the United States are planning to walk to Hiroshima this year. Would you be able to host them?”

Hiroshima. Although I was born in the year the nuclear bomb was dropped on Hiroshima, this was the first time I had seriously contemplated visiting Hiroshima. The path I was working on every day was a path for worshipping through the stupa, but the thought that this road might actually be leading to the origin of my birth moved me beyond words. Lead by an unknown power that can only be described as the great power of Buddha, I began walking on the road to Hiroshima with friendly hippies and pious Quakers from the US.

This walk to Hiroshima was initiated thirty years ago by Atsushi Nishimura, a monk from Nipponzan Myohoji. People who longed for the end to nuclear weapons followed the walk, and since then the walk is held every year by countless people walking in prayers for peace. As I continued walking, praying for the people along the way, I realized that each person has a Buddha within themselves, and the Buddha was making me walk in order to awaken this Buddha both in and outside of myself.

When we reached Hiroshima after three months of journey walking, a Native American had joined us. His name was Lee Brightman, a Dakota Sioux who was one of the leaders of the American Indian Movement. He was invited to Japan by Fujii Guruji with the help of one of his disciples, Minematsu Shonin. Minematsu Shonin had walked the Continental Walk, through many Native American Reservations, praying for peace for the Native American people. He met Lee during this walk, and wanted him to understand the Buddhist prayer for peace. Neither myself nor the other Americans understood the significance of inviting a Native American to Hiroshima. At that point, no one could have imagined the turn of events that would engulf us six months from then.

What Fujii Guruji told Lee Brightman had deeply sunk into my heart, and since then, after I returned to the life of building the stupa path, I could not help but to feel a strange premonition and anxiousness rippling in my heart.

“It is my religious belief that we must stand up here in the pursuit of peace, to create a foothold. This is the reason I invited you. This is not a small step. I invited you to be the first fuse for the future American Non-Violent revolution. Our beginning here is the forerunner of a peace revolution in America, and Native Americans must stand at the center of this peace revolution.”

For Fujii Guruji, non-violence referred to the practice of the Buddhist teaching of ahimsa. In his younger days, in India, Fuji Guruji met and shared ideas with Mahatma Gandhi, who had practiced ahimsa to emancipate the Indians from British rule. Fujii Guruji's prayer drum and Gandhi's charka, the symbol of ahimsa, united as a source of prayer for peace that surpasses religious differences, together became a great force in pursuing the independence of India. Fuji Guruji's spirit of non-violence reached the hearts of the Native Americans.

Six months later, the words of Fujii Guruji came true. The first step toward a non-violent revolution by Native Americans was made. Our friend Kazuro Kawamoto, who had walked the Continental Walk, sent us the news of "The Longest Walk," a walk by Native Americans in response to the ongoing oppression by the United States government. According to his letter, the walk began from Sacramento, heading 135 miles east to the California and Nevada border non-stop for twenty-four hours. Walkers from over fifty tribes across the nation headed the walk with peace pipes in their hands, walking an average of fifty kilometers per day. Crossing the chilly Sierra Nevadas and snowcapped Rockies, the walkers headed to Washington DC. Lee Brightman was among one of the organizers. With prayers to the Great Spirit at the focal center, Native Americans were attempting to make an end to their oppression by the US government. For me, this was on the same path as the road I walked to Hiroshima, in hopes of the abolishment of nuclear arms, chanting the Nammyo Horengkyo sutra.

At that time, Fujii Guruji was focusing his energy on the realization of a Stupa in Sri Lanka. Upon hearing this news of the Longest Walk, he directed his disciples to join the Walk. At the age of ninety-four, Fujii Guruji himself traveled to the United States to pray for the success of this walk, and expressed his desire to join the walk.

Minematsu Shonin stopped over in Japan on his way to the United States. From him, I learned that Dennis Banks, one of the leaders of the American Indian Movement involved in the armed occupation of Wounded Knee was arrested in Lee's home, and was in exile in California, the only state that would protect him. Under this turn of events, the American Indian Movement itself was forced to undergo a major change, and Lee and Dennis were inspired by the teachings of Fujii Guruji in redirecting the movement. I recalled what Fujii Guruji had told Lee in Hiroshima, and I was deeply moved again. A few days later, I heard the following words from Fujii Guruji, who had returned from Sri Lanka:

"The mission of the Native Americans is not about "searching for a path to survive as a people" or about "regaining the land that was taken away" from them. They are going to take a central role in building peace in the world. This is why they have survived as a people, and continued their life of prayer. The mission of Native Americans is to save the world. When they realize this mission and stand up together, the powers of all invisible gods will be on our side. This is why we must help the Native Americans no matter what."

A while later, I was staying at the same temple as Fujii Guruji. It was the custom at the Nipponzan to greet the Guruji after the daily morning prayer service. One morning, Guruji suddenly called out to me. Not knowing what to expect, I went in front of him and put my hands together in prayer. He then handed me an envelope on which was written "Photography Fee". Surprised, I lost my calm and could

not understand what that meant. It took me some time to understand that the words “Photography Fee” were a message from Guruji to spread through my documentary film work the mission of Native Americans, and that this was a task given to me by the Buddha.

A few months later, I departed for Los Angeles. To my surprise, there was a peace walk waiting for me. It was a peace walk headed to an anti-nuclear convention planned to be held at a stadium outside of Los Angeles. The convention was in response to the UN General Assembly’s first Special Session on Disarmament to be held in New York.

I walked through the streets of Los Angeles with the monks of Nipponzan Myohoji, hitting the prayer drum and reciting the sutra. We entered the stadium surrounded by the cheers of a large crowd of anti-nuclear supporters. That day, I met a Native American who had hitch hiked to Los Angeles from Arizona, to join the convention as a speaker with Daniel Ellsberg and others. It was Thomas Banyacya, a Hopi messenger. I told him I had come from Japan to support the Native American people under the guidance of Fujii Guruji and the Buddha. Thomas studied my face, and after a while, he took out a canvas painting from his old suitcase.

“We knew you were coming. You are the people with a special role and mission, you are the people of the Sun (tawa) symbol. We knew about you from long ago. Although your people separated from us and went to another land a long time ago, the prophecy says that one day you are going to come back and help us, and together we will purify this world that is on the brink of extinction by nuclear threat.”

On the corner of the canvas was a symbol of the sun. The picture was copied from a rock painting in a sacred valley of the Hopi people. Thomas explained to me that this was the ancient prophecy passed down among the Hopi. He said they knew from long ago that we were returning. I felt like I had seen this picture somewhere. Of course, it was the first time I saw it, but I felt like I had met the source of life which was embedded deeply beyond my conscious memory. I felt my soul being inspired, drawn in by the picture, and I kept staring at it.

Thomas was one of the three messengers of the prophecy selected by a special council of elders that was held for four days in the village of Shongopavi in 1948. This four-day meeting was a place where for the first time the prophecies passed down among the eight traditional Hopi villages were shared and discussed.

“It was prophesized that two ‘gourds full of ashes’ would be dropped on the land with the symbol of the sun, and that this would terrify the world. This is what happened in Hiroshima and Nagasaki. If

modern civilization continues to progress on this path, the third gourd full of ashes will be dropped on the American continent. This is why we are making this warning.”

He was saying that this gourd full of ashes referred to the atomic bomb, and the prophecy foretold that these bombs would be dropped on Hiroshima and Nagasaki. This was the first time I learned of this prophecy passed down among the Native Americans.

I was in awe of my destiny as I encountered such a revelation during my path to Hiroshima, the origin of my life.

“How long has this prophecy been known to your people?”

As I asked in excitement and awe, Thomas was staring at my face, not at all surprised by my reaction.

“From our ancestors, which are your ancestors as well. This is a message, a life plan that was passed to the ancestors of all people from the Great Spirit. We as a people have always lived according to this plan. “

According to Thomas, throughout history, people and nations which did not follow the teachings of the Great Spirit have been destroyed by wars. The dropping of the atomic bombs in Japan was also the work of the Great Spirit.

“The country with the symbol of the sun will be destroyed once by 'gourds full of ashes', but a new generation will appear afterwards. These people will follow the teachings of the Great Spirit, help us, and save this world from devastation. This is why I believe you are the prophesized people who came to this continent.”

Thomas said he was the last of the three messengers, and he was traveling throughout the US to share this prophecy at anti-nuclear conventions. Appearing to have caught my thoughts, and he said to me in parting,

“We will meet again soon.”

A few days later, we met again in New York. With the First UN Special Session on Disarmament of the General Assembly, there were many gatherings throughout New York calling for the abolishment of nuclear weapons.

“Our presence here is based on a prophecy. We have already been here twice in the past, in our efforts to follow and fulfill our ancient sacred teachings and our sacred mission. The prophecy of the Hopi tells that that on the eastern edge of Turtle Island, of North America, ‘a house made of mica’ (the United Nations building) will stand and leaders from many countries will gather to save the people from problems.”

“We the Hopi were destined to come to this place, when Native Americans’ Mother Earth was being taken away from us, or when our way of life faced the danger of being completely destroyed by evil white people and our Native brothers polluted by the white man. However, no one at the White House nor the UN had the ears to listen. Because they refuse to admit and to correct the wrongs they have done to Native Americans, their sins continue to accumulate. However, our prophecy says that the peoples of two or three countries that gather here will listen to and understand our message. The prophecy also says that such people, upon hearing the Hopi prophecy, will correct all the wrongs done onto the Native Americans, who were given the special mission to protect the earth and all life.”

I wanted Thomas to meet Fujii Guruji and share the prophecy. Though Guruji was in New York with a group bringing a message of prohibition of nuclear arms to the UN, his schedule was all booked. There were moments where he met Thomas at various gatherings and exchanged greetings, yet it was difficult to set up a solid chunk of time for an appointment. We were finally able to set up a time where they could meet in the lobby of a hotel. Guruji first opened with a great smile, with his palms together, he studied the prophecy painting, and listened to Thomas’ explanation. I had no notion that few days later I would be heading to the land of the Hopi under Guruji’s direction.

I wanted to join the Longest Walk as soon as I could, but for some reason I could not leave Fujii Guruji. The Longest Walk had almost reached Illinois. Every day I said to myself, I must leave today, and every day, when I told that to Guruji he would smile. Every time, I could not leave him, or rather, I can only say that I was made to remain by the mysterious energy of Guruji. While Guruji was recovering from his travels at Harbin Hot Springs in Northern California, he wrote two letters. One was to Dennis Banks, the leader of the Longest Walk, and the other to Thomas. I realize now that the letter was an expression of Guruji’s compassion to invite the two peace leaders to this Hot Springs, where they would pray for the success of the Longest Walk. Fujii Guruji gave me the letter addressed to Thomas and entrusted me with the mission to take that letter to the land of Hopi. I asked Yukio Aki who was visiting San Francisco, to drive me to the land which the Hopi call “The Center of the Planet. “

As we passed through Phoenix and beyond Flagstaff, driving a few hours north on a long road through an endless desert, I spotted the Hopi village resting on Black Mesa, which looked like it was sitting atop the center of three fingers spread apart. When I stood on that land, I felt a strange feeling that this was

not the first time to be here; that I had been here before. It was the same feeling I had when Thomas showed me the Prophecy painting in Los Angeles. Later I found out that according to Hopi teachings, this was the sacred place where all human ancestors emerged into the Third World from the previous world. From this place, our human ancestors spread out to the four directions of the world.

Thomas was in a meeting with spiritual elders of the Dine (Navaho) and Hopi people. He immediately opened the letter from Fujii Guruji, and read it to all the elders. Later Thomas spoke of this meeting:

“At that time, important spiritual leaders were having a three-day conference. When the letter from Fujii Guruji arrived, it made us feel we must work even harder to lead a spiritual way of life. With his letter, it was reinforced in us that the spiritual path which our ancestors left us was correct, and it has given us strength. It was stated in the prophecy that, if no one listens to our message of returning to a peaceful way of life, someone from across the ocean will surely come and encourage us on our spiritual path. The letter from Fujii Guruji was the greatest event during the three-day meeting. With a message from an elder such as Guruji, its message made me strongly feel that indeed the seed of truth such as this has been planted and nurtured carefully and passed on to us today.”

The following day, I was to bring Thomas to Fujii Guruji. While listening to the talk between the two messengers of Peace at the hot springs outside of San Francisco, I learned that what Guruji told me before my departure from Japan, to spread the mission of the Native Americans, entrusting me with the “photography fee,” I was intended to assist Thomas in spreading the Hopi prophecy. The following is a glimpse of the conversation that took place between Guruji and Thomas.

Nichidatsu Fujii:

The historical culture of violence was concentrated and finally perfected in the United States. The Soviet Union is following suit and competing, but it is clear that they both are at a standstill. It has become much clearer that if they continue down this path, the only path left is the path toward extinction. People will begin to think how mankind can live peacefully on Earth. I feel that it is at such a turning point that the ancient spiritual beliefs of Native Americans, and of the Hopi practices of peace in particular, that religious traditions need to rise to the forefront of consciousness in modern civilization. We must stop the violent policies and forced actions by the United States towards Native Americans. We must revive the peaceful ecology traditions of the Native Americans which is to not kill people and to make offerings and prayers to the Spirit which guides this world.

Simply changing policies and redirecting the economy is not enough. This is where we must recognize the cultural presence and spiritual power of Native Americans such as the Hopi whose daily lives are not separate from prayer and belief in peace. I read the “Hopi Declaration of Peace”. This is a radiant, superb teaching for the modern age. We are at a point where the long history of the Hopi, their

tradition of complete non-violence against violence is to be verified and become a model for building world peace in the future.

Thomas:

Listening to you, I remember the great leader of Hopi, Yukiuma, who lived to be a hundred years old. His life was similar to that of Gandhi. For his acts of complete non-violence, he was incarcerated at Alcatraz, iron balls chained to his legs, oppressed to the point of dying of starvation. However, he never denounced his beliefs. He led a frugal life throughout his life, living according to the spiritual guidance of the Great Spirit. We adhered to Yukiuma's way of life as our tradition. As a result, some of us who refused to go to war were incarcerated. Although we experienced countless acts of oppression and conspiracies plotted by the white man, which then caused hate and misunderstandings, we were able to protect and carry on the teachings of non-violence. This was possible because we kept the prophecies and revelations of the Great Spirit and continued our traditional religious ceremonies. As Guruji has mentioned, this prophecy tells us that this civilization of violence is going to hit a wall. The prophecy also speaks of the future. By spreading the words of this prophecy and our teachings and religion of peace to peoples around the world, I believe we can understand and practice the peaceful way of life in balance and harmony with all life, all nature, the land, rain, animals and plants. By understanding one another, we will be able to face the "day of cleansing" that is mentioned in the prophecy. In preparation for that date, we were given our religion and peaceful way of life from the Great Spirit.

Nichidatsu Fujii:

Of the many schools of Buddhism, Japan's Nichiren Daishonin first recited the Nam Myo Horegekkyo Sutra. He believed in studying Buddha's sutras and prophecies to avoid the threat of a great calamity to the country. He advised the country's rulers of the calamities warned about in the prophecy. As a prophecy cannot be proven until it actually comes true, he was considered to be a dangerous person who confused the masses. He was sent away to a prison on an island. This did not change his life-long devotion to his faith. Twenty years later, Japan experienced a great invasion by the Mongolians. For Nichiren Shonin, this proved the need to study Buddha's sutras and correct the wrongs in real life. He studied the sutra's reference to natural disasters, famine, epidemics, heavy rain, earthquakes, solar and lunar disruptions, predicting what may come to be in Japan. There is great similarity to the Hopi prophecy and its way of life. Of all the various Buddhist sects in Japan, almost none believe in prophecies. In general, Buddhism is focused on the teachings of enlightenment, and the path of leading an orderly life. There is nothing wrong with that, but the greater issue lies in the earth and heavens, and in mankind. I find that in the Buddha's sutras. The Hopi people look at the world in relation to the religious significance of the prophecy passed down from their ancestors, and now the prophecy is being realized. The spiritual lives of the Hopi people lie in believing as a people in the prophecy.

Thomas:

We as a people followed the guidance of the Great Spirit, protecting the tradition, welcoming anyone who comes to us, sharing what we have even at the expense of our personal sacrifice, so that others can enjoy their lives. Such a way of life has not changed, but unfortunately this truth is not being recognized, because people are as desperate as ever in trying to gain material benefits. This hunger for material gain extends to power, nuclear arms and the world's excessive use of energy, causing great pressure to be brought onto our people and on spiritual leaders around the world.

Nichidatsu Fujii

Arms control and bringing an end to violence has become the fundamental theme of our modern world. Nations build arms because they are wary of others, because they are fearful of one another. On the other hand, how can we guarantee safety for the next generation when all arms are abandoned? If we are not wary or fearful of others, and instead trust others, then naturally the world will not need military buildup. A good example was set by the Native Americans and European settlers. Native Americans did not fear the Europeans and welcomed them. The settlers in turn used violence to kill Native Americans. This was the beginning for them of the deadlock of modern civilization. Now the Native American civilization in prophecy must take over the future guidance of American civilization. We must believe that a religious civilization, our way of life founded in trusting others and in following the great laws of peace for the heavens and earth and in trusting Great Spirit, will lead us. This is the great mission of the Hopi and of Native Americans, and the only way left for mankind to survive.

Thomas:

What you just said is exactly what our ancestors knew about long ago. They realized that an era such as ours today was going to come, that we must protect and maintain the traditional way of life and the prophecy of the Hopi, and we have patiently waited for the world's people to open their eyes to spirituality. We must now come together as one. We are at a time when we must merge our powers to survive. There is no time left for us. As we examine the global trends, the world's leaders are competing to destroy lives. Unless we unify the power of those who lead a spiritual life, this enormous power cannot be stopped.

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As the Longest Walk arrived in Washington, I reunited with Thomas who arrived with Elder David, the oldest of all Hopi elders.

I had heard that in the official letter that Dennis Banks handed to President Carter, he included a letter of admonition from Fujii Guruji and the Hopi prophecy. I asked Thomas about this. He replied,

“Indeed, this Longest Walk was already known to us in the prophecy. The prophecy tells of a time when people will be forced to the West from the East and east to west. The spirit was to return to this life through this movement. So this walk is part of the realization of the prophecy.”

Thomas and David had been sending prayers in their desert homeland for the success of the walk.

I realized for the first time that the path to Washington which I walked was on the path of the Hopi prophecy.

A few months later, I was standing in front of a rock in the sacred valley of Shongopavi village in Hopi land. The Great Spirit, known as Masau among the Hopi, is said to have provided humans with Mother Earth and guided people to take care of it according to its teachings. If humans take care of the land accordingly, everything will last forever. I wondered how many times the Hopi elders have gathered and stood in front of this rock to consider in detail the future of its people and of the world. The Great Spirit's road plan. I was standing in front of the rock under the guidance of the Buddha. From this angle, I could see the mesas which the Hopi call Tukunavi, or the center of Mother Earth. For the Hopi, the harvest of their staple corn, ceremonies for burials and calls for rain are controlled by the great powers that are beyond human understanding. Ceremonies are held according to every season in the sacred ceremonial ground of the kivas, and after the ceremony, traditional Hopis plant feathers of prayer and seeds of corn in this ground. This is a prayer not only for the abundance of their corn, but for all corn on earth, and prayer for Mother Earth and for peace around the world.

Thus, it has been said that if this land of Tukunavi is lost, the power of the Hopi prayers and ceremonies will lose powers of guidance, and great calamity will descend not just for the Hopi but for all mankind on this earth. Great Spirit instructed the Hopi ancestors that humans must not touch the resources buried under Tukunavi until mankind learns to coexist with all life.

Thomas told me to come and see what is going on in Tukunavi and the Hopi's land, and from that day I began to travel the vast area known as the Four Corners. The prophecy warns us not to dig out the resources, yet, as soon as I stepped my foot on one of the Mesas leading to Tukunavi, there before me was a large open pit coal mine. The sound of dynamite echoed throughout the earth, dozens of trucks were running and train tracks for mines and a coal slurry pipeline stretched for several hundred kilometers. The coal mined here was combusted in a nearby power plant and that electricity sent to large cities such as Los Angeles and Las Vegas.

In Big Mountain, a Dine (Navaho) village located in Tukunavi, a government plan to forcefully relocate the local people was underway. Under their homeland lies vast amounts of energy resources. Thomas and the traditional Dine people of Big Mountain were opposed to this relocation plan. They knew that nearby lands were already destroyed by uranium and coal mining, and that the local population was being subjected to serious exposure to radiation pollution. Above all, these were people who followed the teachings of the Great Spirit. Great Spirit had given them the mission to protect this land, and they had to protect the land until Great Spirit came to visit them again. In particular, the Hopi were planted on to this land to be its guardian, the protector of the earth.

Despite the opposition by traditional people, the US-government backed "tribal government" was leasing out sacred land to corporations which were mining it for underground resources. The depletion of underground resources is a serious problem, and the negative effects of uranium and coal pollution were visible in the damage to local corn crops.

What surprised me the most was the damage caused by Uranium mining. Dine people with limited employment opportunities worked in the mines where large amounts of radioactive radon gas were emitted. With inadequate protection under dangerous conditions, the miners were under constant exposure to radiation. Vast amounts of radioactive waste produced from uranium refinement were left exposed outside the refinery. Wind carried radioactive dust throughout the environment, exposing children, sheep and cattle to radiation, as well as contaminating rivers which were the source of the people's drinking water. Radiation-caused deformities were becoming apparent in new born babies. Soon, I learned that uranium mining on this land was not unrelated to Japan.

At a uranium refinery in Churchrock, a dam holding the radioactive waste collapsed, spreading tons of radioactive waste and waste water into the local river. This river was a precious source of water for the Dine people and their livestock. The Dine sued the corporation, but nothing was being done for over a year. They only received a wholly inadequate amount of compensation. I later found that two percent of the uranium refined at this refinery was being exported to Japan as nuclear fuel.

I felt that I saw the shape of human gluttony, in the actions of the corporations that destroy this sacred land of the Hopi and Dine, a land considered by them to be the most sacred site on Mother Earth and for all people on earth. The Americans and Japanese both are making use of this natural resource in the name of "peaceful use" of nuclear power. I finally understood why Thomas said I had to see what is happening on this land. This was a land that showed us like a mirror what is happening in the hearts of those who pursue modern civilization. We all believe that there is nothing wrong with our actions, that we are not harming anyone. However, we must realize the structure of the system in which the

pursuit of money and material wealth, and the drive to maintain this wealth contribute to the extinction of Native Americans. Such actions are intricately connected to multinational corporations and related economic networks. Our minds, bodies and lives are controlled by them so that they can profit from us. Are our hearts so polluted that we don't even realize this? The more I saw what destruction was taking place in The Four Corners region, the more hopeless I became.

However, Thomas and traditional people of Hopi viewed this destruction of the earth, mining of coal and oil, technology such as nuclear warheads and nuclear power plants, as all being part of the process in which the Great Spirit's road plan was to be realized, as was shown in the valley of Shongopovi. The prophecy says soon the "Day of Purification" will come.

Dan Kachonba, one of the elders of the Sun Clan, who protected the Hopi Prophecy to this date amid all oppression and prosecution, says he has seen in his life how the various prophecies of the Hopi have been realized. He was told by his father Yukiuma that "you will live to see the beginning of the "Day of Purification", one of the last greatest events of this time". Dan passed away in 1972.

According to the Hopi prophecy, we are standing in the middle of the "Day of Purification". It is the Great Spirit that decided this, and no one can stop or interfere with it. The Hopi insist that it is going to be realized, and that is why it is stated in the prophecy. According to Thomas, on the Hopi's "Day of Purification":

"People from a country with the sun as its symbol, another people with a hooked cross as their symbol, and a people with red hats and red clothes will each come to our sacred site, Old Oraibi. They are many in number and only adhere to their own religions. They will come with a sacred stone tablet. Their visit is of great power and no one can stop them. All the power of this world is in their hands, and they will immediately take control of this entire continent. However, the Hopi are warned to never take weapons in their hands. All this power will correct all the wrongs going on in this land, and lead us to the correct way. However, if these people do not carry out their mission, then another group of people will come from the west and punish them without mercy. All I know of these people from the West is that they are many. And all the people who survive the day of purification, in other words those who followed the ancient teachings and guidance, will be able to meet the Great Spirit. This is because we are to meet the Great Spirit at the beginning and at the end. There will then arise a world filled with peace, where there is harmony among life, a perfectly peaceful world where we are in harmony with the birds, animals and nature, and this will be the beginning of the Fourth World."

The Hopi have been diligently protecting their way of life, surviving through countless persecutions and discriminations and difficulties, in hopes of the coming of the people who would also follow their way of life.

“This is because we Hopi are spiritually protecting this earth and all life for all the people who live with good hearts.”

This is what Thomas said to me.

Being lead to Hiroshima thorough building the path to a stupa, I was then lead by Fujii Guruji to my journey to film the “Hopi Prophecy” in support of Thomas Banyacya’s efforts to spread the Hopi Prophecy. Last August, this film was completed with the assistance of many Native Americans, Japanese and Americans. The making of this film was directed by some power greater than we are. I can only believe this was the power of the Buddha and of the Great Spirit. I would like this film to reach and speak to the hearts of as many people as possible, so that they may recognize truth and hope in the Hopi way of life. I want people to understand that continuing the Hopi way of life leads to the survival of our children, our grandchildren, of unborn life and of the earth itself. My only regret is that the film could not be completed before the passing of Fujii Guruji. It will be my greatest honor if this film can convey the wishes of Fujii Guruji.

Nam Myo Horengekyo

All My Relations

In prayer