



# WHEEL OF DHARMA

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By Janet Umezu  
Honorary Adviser  
BCA Federation of Buddhist  
Women's Associations

## Get Ready to 'Live the Nembutsu' in S.F.

another and learn about how each individual "Lives the Nembutsu" in their own lives. The committee is expecting more than 1,600 delegates to attend.

I would like to thank the committee of the WBWC for all of its hard work and personal sacrifice to put together such a diverse and dynamic program. The event has been almost eight years in the making and one of the most daunting tasks initially was where were we going to get the funds to sponsor such an event.

As great minds put their heads together, one of the most successful fundraisers held was the Arigato Obaachan fund. It seemed everyone could relate to the hard work of their Obaachans or grandmothers in supporting the temples through cooking or helping raise funds towards programs that helped promote the Dharma or supporting the young students in the Dharma School. In their own way, they were "Living the Nembutsu" through the BWA organization through dana. As a result, so many gave so generously. The committee thanks everyone who have given their support to help make

this convention happen.

It was the Arigato Obaachan fundraiser that made me reflect upon my own grandmother, Asano Teraoka. Obaachan lived by example. My fondest memory of her was her sitting in front of the Obutsudan, and reciting "Namu Amida Butsu" before eating her breakfast. No matter how her day went, she would always sit in front of the Obutsudan and recite the Nembutsu before going to bed.

Asano Obachan never preached to us about religion, but showed by her example, her appreciation of the Nembutsu teaching. She would also love her Reno bus trips with her BWA friends. She would excitedly pack her bento box for the bus trip and share her food with friends as they had a day excursion in hopes of coming home a big winner from the casinos in Reno. That too required reciting "Namu Amida Butsu," although I do not think that Shinran had that intent in mind. These women not only worked together but played together.

Perhaps this is why my father was so greatly influenced to become very

active in temple life through the Young Buddhist Adult League and Dharma School. Without much thought, I too became involved in the Jr. and Sr. Young Buddhist Association, Western Young Buddhist League and Dharma School. Through my Obaachan, I was subtly listening to the name being called.

It is these unforeseen causes and conditions that we have experienced that have led women and men from Japan, South America, Canada, Hawaii and Buddhist Churches of America to gather on Aug. 30, Aug. 31 and Sept. 1 in San Francisco at the San Francisco Marriott Marquis to hear the Dharma.

We have been given this rare chance to listen to the messages of Rev. Yukiko Motoyoshi, resident minister of the Stockton Buddhist Temple and Ms. Keiko Toro, an independent Buddhist scholar, so that we can hear the call of Amida and make the teaching come alive by listening and participating in the interactive workshops planned, so that we all can "Live the Nembutsu" together. Hope to see you in San Francisco.

I can not believe that the 16th World Buddhist Women's Convention will begin in a few weeks in San Francisco.

This convention provides a unique opportunity for fellow Buddhists from around the world to come together as one to not only listen to the Dharma but to promote fellowship with one

## Internee, 93, Graduates With Grandson From High School

Mr. Haruo Hayashi, a longtime member and supporter of the San Luis Obispo Buddhist Temple, finally got his diploma — 75 years later, alongside his grandson.

Mr. Hayashi, 93, was honored at the Arroyo Grande High School commencement ceremony June 6 with his grandson, Kobe Hayashi, according to the San Luis Obispo Tribune.

"Today, I have the honor of announcing a very special grad," Arroyo Grande administrative Secretary Rocio Palacios-DeVries said at a podium.

Hayashi, in a blue cap and gown, appeared happy when Principal Dan Neff walked over to present Hayashi with his diploma.

Mr. Haruo Hayashi was a sophomore at Arroyo Grande High School when his family was taken to an internment camp in Arizona during World War II. He was later drafted to serve in the U.S. Army.

He returned to Arroyo Grande to the family farm after the war ended. Since then, Hayashi has risen to prominence as a respected farmer, an advocate for reparations for the internees impacted by Executive Order 9066 in 1942 — which authorized the mass evacuation and detention of Japanese Americans — and a well-known figure in Arroyo Grande, the San Luis Obispo Tribune reported.

After raising five sons together, Mr. Hayashi lost his wife of 62 years, Rose Hayashi, in 2015.

When Mr. Hayashi was handed his diploma,



Haruo Hayashi, 93, left, is shown with his grandson Kobe Hayashi at the Arroyo Grande High School graduation ceremonies on June 6. (Courtesy of Leslie Hayashi)

## Countdown Begins for 16th WBWC Event



Rev. Yukiko Motoyoshi, resident minister of the Buddhist Church of Stockton, and Keiko Toro, an independent scholar researching Jodo Shinshu Buddhism globally, will present keynote messages at the 16th World Buddhist Women's Convention in San Francisco. The convention will be held from Aug. 30 to Sept. 1. (Courtesy of Rev. Yukiko Motoyoshi and Keiko Toro)



The World Federation of Jodo Shinshu Hongwanji-ha Buddhist Women's Associations' 16th World Buddhist Women's Convention is taking place less than a month away in San Francisco and will feature two distinguished keynote speakers, each noted for their distinctive lives which were inspired by the Nembutsu.

Rev. Yukiko Motoyoshi, resident minister of the Buddhist Church of Stockton, was born in Japan to a temple family, grew up in Hawaii, and, in the 1970s, became one of the few female Jodo Shinshu ministers serving in Hawaii, and now the mainland United States.

Keiko Toro, also born to a temple family in Japan, has forged her own path in academia, and now, as an independent scholar re-

searching Jodo Shinshu Buddhism globally.

Each speaker will present a keynote message on the convention theme, "Live the Nembutsu." The Buddhist Churches of America Federation of Buddhist Women's Associations (BCA FBWA), a member of the World Federation, will host the convention at the San Francisco Marriott Marquis from Aug. 30 to Sept. 1, 2019.

His Eminence Monshu Kojun Ohtani, 25th spiritual head of the Jodo Shinshu Hongwanji-ha, will also be in attendance for this event.

Keynote speaker Rev. Motoyoshi was born in Tokyo, Japan. She is the eldest daughter of the late Rev. Yushu Motoyoshi and Mrs. Sonoe Motoyoshi, both of whom were Hawaii-born Nisei (second-generation Japanese American).

In 1966, her family moved back to Hawaii where she graduated from K'au High School and attended the University of Hawaii at Hilo, receiving her bachelor's degree in liberal studies. She attended the University of Wisconsin-Madison where she earned her master's degree in Buddhist studies.

Rev. Motoyoshi received her Tokudo ordination from the Jodo Shinshu Hongwanji-ha in Kyoto, Japan, in October 1977 and Kyo-shi ordination in April 1978.

Rev. Motoyoshi has served as a resident minister at several temples in the Honpa Hongwanji Mission (Hawaii Kyodan District): the Honpa Hongwanji Hilo Betsuin (1978-1981; 1983-1985), Mililani Hongwanji (1985-1990), Lihue



## BISHOP'S MESSAGE

## Obaachans Still Guiding Our Lives Today

By Rev. Kodo Umezu  
BCA Bishop

I would like to express my deepest appreciation to all the donors who have supported the Arigato Obaachan fundraising campaign so far.

These contributions ensure that the upcoming World Buddhist Women's Convention in San Francisco will be a success.

As I see the list of donors each month in the Wheel of Dharma, I am really amazed that so many individuals feel our Obaachans' power still helping us live today.

Recently I received a very nice card on Father's Day, expressing appreciation from my wife and children, which reminded me of my own Obaachan. The message inside said:

*Our children are stronger  
because of your compassion,  
better because of your influence,  
and happier because of your love ...  
and I know, because they have you  
in their world, they're ready to face  
whatever life brings.*

On the right-hand side, it continued:

*Hope you know my love for you  
Grows each and every year.  
You are so loved  
and so appreciated*

I was so moved by the above message. When I first read it, I thought about my own upbringing. The message reminded me of all the things other people have done for me. We are all, indeed, influenced by a countless number of people around us like our parents, grandparents, family members, teachers, and church and temple friends. They are constantly sending us love and care.

I remember how my Baachan (this is what I used to call her) was



BCA Bishop Rev. Kodo Umezu speaks at the Buddhist Church of Stockton. (Courtesy of Cathy Fujimori)

always kind and strong. She was that way because of her upbringing too. She was stricken by an illness called SMON disease in her 50s and became partially disabled. She suffered until she passed away at the age of 89, but I clearly remember her always being positive and rejoicing in the Nembutsu teaching.

I am very grateful for the karmic conditions that have been guiding me and nurturing me tirelessly. Shinran Shonin's teaching, the Universal Vow for all people, has been a powerful influence on my journey. It touched my Baachan and my parents. It touched many of my village people and my senseis and friends.

Our temples and churches are places for people to come today to hear the Dharma and encounter this Vow in their daily lives. Please encourage yourself and others to be part of the tradition.

In September, a new Dharma School year begins. I hope many children and their parents join me and others there to receive the positive influence of the Buddha-dharma. Obaachans are waiting to welcome us back.



By Rev. Matthew Hamasaki  
Buddhist Church of Sacramento

## To This Fan, Hockey Teaches Lesson of Finding the Middle Path

defensemen as well as a goalie.

Nashville has always been a defensive powerhouse and three years ago, the team traded its longtime captain and defenseman, Shea Weber for PK Subban, a top five defenseman, to make the defensive core even stronger.

Perhaps as a result, the Predators went on to the 2017 Stanley Cup Finals, but lost to the Pittsburgh Penguins in six games. But after finishing with the best record and losing in the Conference Finals in 2018 and losing in the first round in 2019, General Manager and President of Hockey Operations David Poile decided to go in a different direction.

Now, at the time I am writing this, it is the opening of the National Hockey League free agency period.

Earlier during the draft, the

Predators traded Subban, arguably the team's best non-goalie player, for some unproven prospects and draft picks. This was a move to make room in their salary cap for the signing of Matt Duchene, the best center in the free agent market.

It was pretty clear – to me at least – the Preds are going in a different direction from where the team had traditionally been; from a defense heavy team to one with a superstar forward.

The only way to tell if this was the right way to go will be to look back on it in the future when the Preds have – hopefully – won a championship.

I have taken the time to explain all of this to you, the reader, to get to the point that it is important for all of us to find a middle way in life.

Buddhism teaches us that

extremes are to be avoided. Too much defense and not enough offense will only take you so far. And in life, just like in hockey, if we do not balance our time and energy, we too will not be able to live our best life.

Instead of defense and offense, it's important to balance people we open ourselves up to and who we put our effort into. It's imperative to be mindful of ourselves as well as others. These two directions are a recurring theme throughout Jodo Shinshu, but it is up to each and everyone one of us to live it and find what balance is best for us.

Jodo Shinshu is only meaningful if it is alive and it only lives through our actions. It is my hope that we not only hear the teachings, but incorporate it into who we are. Go Preds!



By Rev. Nariaki Hayashi  
Ekoji Buddhist Temple

## Story Teaches Us the Dangers of Attachments

cause we can separate them, we can discriminate among them and can understand them.

However, there is a story of Ananda, who was one of Sakyamuni Buddha's disciples. Ananda's story teaches us how names can lead us to attachments.

This story is in a Sutra called "The Storehouse of Sundry Valuable."

Queen Shamavati of King

Udayana offered Ananda 500 robes, which he naturally accepted. When King Udayana heard that Ananda accepted all 500 robes with no second thought, he thought Ananda was very greedy.

So he went to see Ananda and asked: "What are you going to do with the 500 robes?"

"King, many monks have only a tattered robe, so I will distribute the 500 among them," Ananda responded.

"So what would you do with all of the tattered robes from the monks?" King Udayana said, after a moment.

"I will make bed sheets out of the tattered robes," Ananda said.

"Then what are you going to do with the old bed sheets?" King Udayana then asked.

"I will make pillow cases out of the bed sheets," Ananda



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## PRESIDENT'S MESSAGE

## Our Existential Crisis

By Richard A. Stambul  
BCA President



Declining membership is an existential problem for BCA temples and churches. Regrettably, the national organization is not well-equipped to make the changes required to solve this.

Such were the first two conclusions from a report of the BCA Ad Hoc Governance Committee to the National Board. This committee, chaired by past BCA President Dr. Gordon Bermant and an outstanding and experienced group of BCA ministers and lay leaders, challenged all of us to examine what can be done to address this crisis.

Like virtually all national religious organizations in the United States today, our membership has steadily declined for the past 70 years. Just in the past 15 years, BCA's national membership has gone down by 20 percent. A few of our ministers and lay members predict the eventual disappearance of many of our 60 churches with the survivors being concentrated in four or five temples in large metropolitan areas.

If we understand our history, then this scenario doesn't necessarily have to come to pass. We can write our own future.

At the end of the 19th century, Japanese immigrants to America could have concluded that the survival of their Jodo Shinshu faith ended when they left Japan.

Instead, they took a risk. They appealed to Hongwanji-ha (Hongwanji) in Japan, requesting ministers to serve the religious needs of Buddhist families living in an America that was unaware of -- and hostile to -- non-Christian religions.

At the time, some Japanese immigrants may have suggested not bothering to make such an appeal. After all, in the 1890s, the 5,300-mile journey from Japan to San Francisco was like a trip to Mars. Yet those who favored sending such a plea to Hongwanji showed courage. Our first Kaikyoshi ministers did come to America and our teachings came with them. Our faith grew and prospered in an otherwise inhospitable environment.

During World War II, our forebears elected not to focus on a negative, hate-filled response to incarceration. Instead, while still incarcerated,



Orange County Buddhist Church recently held its Ti-Sarana Ceremonies to introduce new members to its Sangha, shown posing with the ministers. From left, are Petra Alexander, Lolita Anderson-Benson, Russ Benson, Maki Kudaka, Stacy St. James, Eugene Scott, Jeffrey Sims, Rev. Dr. Mutsumi Wondra and Rev. Jon Turner. (Courtesy of Orange County Buddhist Church)

they joined together filled with hope for a positive future and created a new organization, the Buddhist Churches of America.

In the early postwar years of the 1950s, seeking safety and a Shin Buddhist home for their children and grandchildren, our forebears mortgaged their homes, donated their property and gave of their savings to re-establish Jodo Shinshu churches as centers of safety, comfort and religious hope.

So now, once again, we face an existential crisis: Faced with dwindling membership, what can we do to preserve our religious teachings?

In her book, "Currents of Change," Rev. Patricia Kanaya Usuki concludes that "... the hope for the future (of BCA) lies in focusing on religion

OCBC enjoys the leadership of its longtime resident minister, Rev. Marvin Harada. He courageously urges outreach to non-ethnic members; advocates the use of meditation classes; and promotes a concentrated, laser-like focus on Buddhist education.

As a result, OCBC is slowly yet steadily growing and has recently established a goal to grow its membership by 20 percent. A few other temples following this prescription have seen their numbers grow.

Recently, I received a letter from OCBC President Rick Oishi, in which he comments, "This past Sunday, OCBC held Ti-Sarana Ceremonies to introduce new members to our Sangha. I want to

*"As we move forward, we need to focus on our religious teachings rather than on ethnic culture. A few of our most courageous temples and churches have begun to meet this challenge with surprisingly positive results."*

rather than on ethnic culture. Such a move could change the direction of Jodo Shinshu in America, but would require that greater efforts be made to adapt the dissemination of (Shin Buddhism) ... to serve all generations as well as non-ethnics."

It's worth repeating: As we move forward, we need to focus on our religious teachings rather than on ethnic culture. A few of our most courageous temples and churches have begun to meet this challenge with surprisingly positive results.

One of those is Orange County Buddhist Church in Southern California.

share with you a very special, moving, and important moment (from that ceremony). Please open the attached picture. Tell me what you see."

I opened the photo and saw that almost all of those in the ceremony were non-Japanese.

"I am excited to report that at OCBC we are pushing our best effort to be inclusive and ... diversified in our Sangha community," Oishi went on to say. "I am so proud to be part of a Sangha that welcomes members like (those in) this picture."

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## FDSTL's Nitta Scholarship Goes to Gardena's Kono-Song

By Darlene Bagshaw  
FDSTL Nitta  
Scholarship Chairperson

The 2019 Nitta Scholarship of \$500 has been presented to Ms. Jasmine Mai Kono-Song of the Gardena Buddhist Church.

Kono-Song has numerous scholastic achievements as well as plentiful school and temple activities. She currently serves as the Southern District Junior YBL Treasurer as well the Chapter President at the Gardena Buddhist Church.

"Jasmine is involved in many of the groups established by the temple and has played a leadership role in each," Rev. John Iwihara said. "Most recently, we have relied on her help to establish the Ichimi group.

"The Ichimi 'club' is a group comprised of both advocates

and LGBTQ+ members to help the temple serve the religious, cultural and societal needs of the LGBTQ+ members found within our temples," Iwihara continued. "Her social awareness is buffeted by her sense of justice and strength of conviction."

Her personal statement addressed the question of how Buddhism has shaped her life. The following is an excerpt from her statement:

"Throughout my childhood, I practiced Buddhism by chanting, listening to the Dharma talks, going to Dharma School and participating in service. I had dipped my toes into Buddhism, but did not form my own interpretation of it yet until I reached high school.

"Buddhism has shaped my life and helped me develop who I am today. By understanding

the concepts of Buddhism, I am able to apply them to my everyday life. I am aware that we all suffer as human beings, according to the Four Noble Truths, but can do our best to free our suffering by following the Eightfold Noble Path. As a Jodo Shinshu Buddhist, I grasp the fact that I am a human being who cannot fully rid myself of greed, anger and selfishness. I practice minimizing my worldly desires by working on being giving, grateful and selfless.

"Since 2018, I have been on the planning committee for the Ichi-Mi ("Ocean of One Flavor") Seminar to spread awareness of LGBTQ issues within the Buddhist community. I started off the seminar with an icebreaker that set a comfortable tone amongst the participants ranging from

teens to seniors. Later, I led an intimate discussion where participants shared their stories of dealing with stereotypes and homophobia. Learning from LGBTQ and non-LGBTQ experiences educated me on these topics and gave me a better understanding of what acceptance looks like."

Kono-Song will further her education at the University of California Santa Barbara.

She will major in sociology with the career goal of working with families and youth in need of social guidance or therapy.

"Although I will be attending UCSB, I will still carry on with practicing Buddhism and sharing my knowledge with others," she said. "I have the desire to take my interest in Buddhism further by minoring in religious studies. With this minor, I will be able to learn



Ms. Jasmine Mai Kono-Song  
(Courtesy of Fotorama)

more about my own religion, as well as others."

The Federation of Dharma School Teachers' Leagues and Nitta Scholarship Committee congratulate Jasmine and wish her continued success with the temple and throughout life.



## Arigato Obaachan (Thank You Grandmother) Campaign Donors and Honorees

The Buddhist Churches of America Federation of Buddhist Women's Associations (FBWA) has been receiving special donations in support of the 16th World Buddhist Women's Convention, to be held from Aug. 30 to Sept. 1, 2019, in San Francisco.

The names below represent women being recognized and honored for their sacrifice, hard work, dedication, generosity, pursuit of the Buddha-Dharma, and help in the propagation of Jodo Shinshu Buddhism. In recognizing your Obaachan, mother, aunt, sister, or group of women, you are also honoring them for the very special role they have played in your life.

Your name, together with the names of those you wish

to honor, will be written on colored "Bodhi Leaves" corresponding to your donation level (please see donation form). The Bodhi leaves will be put on display throughout the weekend at the World Buddhist Women's Convention this summer.

To donate and honor the special women in your life, please go to the [wbwc.org](http://wbwc.org) website and click on the "Donation" button to download the form.

For information or question, please contact Terrie Masuda at [terriemasuda@wbwconvention.org](mailto:terriemasuda@wbwconvention.org).

Donors are listed first, followed by the honoree's name(s) in bold print. Thank you to all of the donors, and Arigatou Obaachan and all honorees!

### August 2019 Wheel of Dharma Arigato Obaachan Donors & Honorees

Patti Tomita ~ **Hiroko Nakano, Tokiyo Yano, Shizue Tomita**, Richard & Ellen Okano ~ **In Memory of Motoe Tada (Aunt)**, Mabel K. Shimasaki ~ **Miyo Ohara – Thank You Mom!**, Mitchel & Melinda Misaki ~ **Meri M. Misaki**, Jean Nakano, Leslie Inokuchi, JoAnn Tanioka ~ **Jane Wada**, Cynthia Yamoto ~ **Ms Kiyome Sakata**, Janet Abe Morimoto, Jill Morimoto, Sara Morimoto ~ **Mieko Abe**, Akemi Yoshimoto ~ **Motoe**

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## BCA Bookstore Closes Store, Moves Online

The BCA Bookstore has moved completely online!

Operations have evolved to being far more cost-effective, efficient and accessible to all those seeking the bookstore's services. The most obvious change is that the physical store location will no longer be open to the public or during events at the Jodo Shinshu Center, 2140 Durant Ave., Berkeley.

This transition was first reported to the BCA National Board at its June 2018 meeting by Madeline Kubo, BCA Bookstore manager.

Almost since its inception, the bookstore was operating at a substantial financial loss every year despite our best efforts and those of our loyal patrons. More than 90 percent of the bookstore's sales have historically been online, so the switch to an entirely online model makes sound fiscal sense.

We will continue to serve all facets of our Sangha, including temples and churches, members, the Institute of Buddhist Studies and the general public. Orders previously placed via email from our temples, as well as for bulk and international shipments will continue to be available without change.

Please take a look at the online store at: [www.bcabookstore.mybigcommerce.com](http://www.bcabookstore.mybigcommerce.com). If you have any questions, please contact Madeline Kubo at [bookstore@bcahq.org](mailto:bookstore@bcahq.org).

## Buddhist Church of Stockton Celebrates 50 Years on Shimizu Drive

By Darlene Bagshaw  
President, Buddhist Church of Stockton

Impermanence may be the state of all life. However, sometimes change is not always a welcome event. Originally situated near downtown Stockton on West Washington Street, the beloved temple established by the Issei immigrants became a victim of modernization.

In 1963, temple leaders learned of the necessity to relocate the Buddhist Church of Stockton to make way for the Crosstown Freeway, part of Highway 4.

Many temple members had established businesses and residences near the Washington Street temple. Through the guidance of Revs. Teshin Shibata and LaVerne Sasaki, this dark moment of uncertainty was transformed into a beautiful projection of a new start on North Drive, which was later renamed Shimizu Drive.

With the reverends' guidance, temple leaders set forth to design and construct an awe-inspiring temple.

The Hondo's all-wooden ceiling was designed to mimic hands uniting in Gassho. Rev. Teshin Shibata painstakingly measured every centimeter of the Onaijin, ordering each facet from Japan.

Rev. Shibata was only off by the width of one coin hidden under the front folding door of the Onaijin. Construction began in June 1968 and the temple was dedicated in June 1969.

The temple's humble beginnings included the Hondo, education building, gymnasium/recreation hall and two residences for the ministerial staff.

Through 50 years on Shimizu Drive, gracious benefactors have afforded the Bell Tower (1976); expansion of our Dharma School classroom and addition of a mini chapel and second



Approximately 20 Buddhist Church of Stockton Sangha members, ranging from newborn to "young at heart," participated in the Affirmation Ceremony led by Bishop Rev. Kozo Umezu. This group photo of the Sangha members with Bishop Umezu and Rev. Yukiko Motoyoshi was taken at the church's 50th anniversary celebration on Shimizu Drive in June. (Courtesy of Cathy Fujimori)

kitchen (1981); teriyaki pit building (1982); garage/maintenance building (1987); and Nokotsudo (1996).

The temple celebrated its centennial in 2006, refurbishing much of which had been constructed and creating a hardbound book containing valuable pieces of history.

On June 23, the temple planned a day to remember all who have dedicated so much time and effort to sustain the beautiful Hondo and grounds so thoughtfully designed 50 years ago.

Two of the original committee members, Mr. Masayuki Ishihara and Mr. Yoshio Itaya, were to be honored as our "living legacies."

However, impermanence took both away from the Sangha within six months of the celebration. The temple was venerated and humbled by the presence of their extended families in honoring their memories.

Revs. LaVerne Sasaki, Dr. Seigen

Yamaoka, Dr. David Matsumoto, Charles Hasegawa and Yukiko Motoyoshi all joined Bishop Kodo Umezu in the Onaijin.

Wonderful words were offered to all by Bishop Umezu during the commemorative service. Mrs. Tomoko Ohata also joined the festivities, honoring the memory of her husband Rev. Masanori Ohata.

Twenty Sangha members from newborn to "young at heart" participated the Affirmation Ceremony led by Bishop Umezu receiving their Homyo.

In "Celebrating the Path to a Brighter Future," we worked diligently to include the spectrum of all ages of our Sangha from planning, chairing service, recognizing our centenarians, to inclusion throughout the day. We humbly thank all those involved in building a most beautiful temple for all to enjoy. And, we invite all of you to visit this bright BCA gem!

## 1000x\$1000x4 Donor List Is Updated

Four years ago, the 1000x\$1000x4 fundraising program was established to help replenish the \$4 million borrowed from the BCA Endowment Foundation to settle the remaining bank loans related to the construction of the Jodo Shinshu Center (JSC) in Berkeley.

Since the program's inception, BCA members and friends have pledged and contributed more than \$250,000. We are most grateful for their generous support of this program.

Please help us by supporting the 1000x\$1000x4 program. Your pledge allows our temples and the Endowment Foundation to move forward to help create a thriving environment for Buddhism in America. To make your pledge, please contact the BCA Endowment Foundation at [donate@bcahq.org](mailto:donate@bcahq.org) or 415-776-5600 ext. 311.

Thank you for your generous offering. Your vision and support guides the future of the Jodo Shinshu Center.

The donors listed below are the 1000x\$1000x4 donors since last reported to July 3.

**1000x\$1000x4 Donors**  
Evelyn Fujimori  
Tyler M. Moriguchi



## 'In Joyful Nembutsu' Shin Buddhist Choral Festival Draws Over 200



Left photo: Jim Gray gives the musical direction of the mass choir performance of "Ondokusan II" at the 2019 Shin Buddhist Choir Festival in Mountain View on June 8. (Courtesy of Lorrie Kitaso)

Center photo: Stanford University Professor Dr. Stephen Sano, shown standing in the center of the circle, leads choir members in a warmup exercise. (Courtesy of Eric Arakaki)

Right photo: A total of seven choirs from BCA temples and more than 200 people gathered to celebrate singing "In Joyful Nembutsu." (Courtesy of Eric Arakaki)



Above: dii Lewis, the musical director of the Berkeley Buddhist Temple's Sangha Singers, gave the opening greeting at the 2019 Shin Buddhist Choir Festival. Lewis encouraged the audience to expand their hearts to everyone. (Courtesy of Amy Arakaki)

By Edythe Vassall  
Berkeley Buddhist Temple  
and Honpa Hongwanji Hilo Betsuin

On June 8, the Mountain View Buddhist Temple was busy with activity.

It wasn't Obon. It wasn't bazaar. It was the 2019 Shin Buddhist Choir Festival. Choirs from seven Buddhist Churches of America temples — over 200 people, including singers, volunteers, and spectators — gathered to celebrate singing "In Joyful Nembutsu."

The choir festival is neither a competition nor a concert, but simply a way for Sangha members who love to sing to share the joy of Dharma through music. Each choir presents a few of their own selections, then all join in one mass choir and sing several songs together.

This tradition was begun in 2005 with San Jose Buddhist Church Betsuin as the host temple, and 2019 marked the seventh choir festival. Hosting alternates between the participating temples.

This year, Berkeley Buddhist Temple was in charge. The 10-person planning committee from the Berkeley Buddhist Temple Sangha Singers was led by dii Lewis and Emiko Katsumoto, and a number of volunteers from the Berkeley and Mountain View temples helped with registration and meals. It was physically impossible for the Berkeley temple to accommodate so many people, so the Mountain View temple

graciously hosted the event.

The program began with a coffee social, incense offering, and a service officiated by Mountain View Buddhist Temple resident minister Rev. Yushi Mukojima.

Sangha Singers director dii Lewis gave an opening greeting, encouraging the audience to expand their hearts to everyone.

Rev. Mukojima led the group in chanting and gave a poignant Dharma talk. Lamenting many recent acts of violence in the world, he noted that a choir is a perfect example of how to live in harmony.

"When I hear the choir, I am reminded of how important it is to think of others around us so that we can create a peaceful world with acceptance, respect and trust," Rev. Mukojima said. "We should learn to assure that our precious and unique lives shine brilliantly by making beautiful harmony."

After the service, the group was honored to hear an inspirational talk by Dr. Stephen Sano, Professor of Music and Director of Choral Studies at Stanford University. He spoke about the shape of music; how music is fashioned by the musicians. This concept came to light later when two choirs did beautiful renditions of the song "Kawa no nagare no youni" ("Like the Flowing River").

The seven choirs performing this year were from: Berkeley, Mountain View, Palo Alto, Sacramento, San Francisco, San Jose, and Southern Alameda

County.

The choir from Higashi Honganji Buddhist Temple of Los Angeles had planned to participate, but unfortunately was unable to do so. Selections included both old and new gathas, traditional Japanese songs, and songs from popular movies and the Broadway musical "Allegiance," the George Takei play about the Japanese American evacuation and detention during World War II.

Musical direction of the mass choir was given by dii Lewis and Jim Gray. The mass choir performance included the familiar songs "Arigatou," and "Ondokusan II," and a new song, "Welcome to San Francisco," written by Dr. Kent Matsuda of Enmanji Buddhist Temple.

This song will be performed at the opening and closing services of the 16th World Buddhist Women's Convention in San Francisco this coming Labor Day weekend. It welcomes our guests in English, Hawaiian, Japanese and Portuguese.

The Planning Committee of the Berkeley Buddhist Temple Sangha Singers would like to thank all of the singers, choir directors, volunteers, and spectators who made this event fun and meaningful.

Special thanks to the Mountain View Buddhist Temple for hosting the festival; Rev. Mukojima, Jim Gray, Mel Inouye, and Eric Arakaki for their coordination help; and Dr. Sano for sharing his wonderful musical expertise.

BCA CENTER FOR BUDDHIST EDUCATION Every Day Buddhism Committee presents:

### How to Involve Adults in Your Temple Activities



October 25-26, 2019

Friday, Oct. 25, 6:00pm—Saturday, Oct. 26, 9:00pm  
Optional: Sunday, Oct. 27, Berkeley Temple 8:30am Chanting Practice & 9:00am Service  
Jodo Shinshu Center 2140 Durant Ave. Berkeley CA

Explore, Learn and Discuss:

🌸 Buddhist Education

🌸 Social Activities

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Registration: \$50 before Oct 1st \$60 after Oct 1st

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For more information Tel: 510 809-1460 Email: CBE@bcahq.org  
WWW.BUDDHISTCHURCHESOFAMERICA.ORG

## Arizona Members Make Pilgrimage to Hongwanji



Forty-five members of the Arizona Buddhist Temple traveled to Japan from June 20 to July 1. On June 26, 14 members took part in the Kikyoshiki Confirmation Ceremony at the Hongwanji and received their Buddhist name. The members said it was a great honor to be part of the ceremony and everyone was deeply moved by the experience. Shown, from left in front row are: Naomi Mayer, Sean Belcheff and Aaron Murray. In back row, from left, are: Kimiyo Oka Duda, Mia Duda, Lauren Kawashima, Kendall Kawashima, Joshua Tominaga, Cole Siegrist, Kenji Matsumoto, Zack Siegrist, Nicholas Murray and Joseph Murray. (Courtesy of Arizona Buddhist Temple)



# A Short Presentation of Shin Buddhism

*Editor's Note: This is the fifth installment of a series of articles that Bishop Kodo Umezū would like to share with the readers of the Wheel of Dharma. It was written by Rev. Shitoku A. Peel of Belgium some years ago and published as a small booklet. Rev. Peel has influenced many people in Europe. Please enjoy his appreciation of Jodo Shinshu teaching.*

By Rev. Shitoku A. Peel

Although Jodo Shinshu, like other great Japanese schools such as Zen and Nichiren, dates only from the 13th century, all findings and achievements on religious and philosophical levels present in the generally accepted canonical Buddhist texts can be found within it.

The essentials were transmitted to Shinran Shonin through the teachings of seven masters of India (Nagarjuna, Vasubandhu), China (T'an-luan, Tao-ch'o and Shantao) and Japan (Genshin, Honen). So, while Jodo Shinshu has some very singular characteristics, it recognized the great importance and value of all the teachings that go back to the historical Buddha.

Indeed, Shinran Shonin was convinced that the rules and regulations intended for the monastic community where neither effective, nor appropriate for "ordinary people." Consequently, Shin Buddhism focused its attention primarily on those people who want to live their everyday life to the full. The great majority of us are not sages and saints. Ordinary people cannot manage the demands of heavy and intensive meditative and ascetic practices. Not succeeding in the realization of enlightenment

we keep on being condemned to the world of suffering.

Therefore, the "priests" of the Jodo Shinshu are neither monks nor priests in the sacramental meaning of the word, but only teachers, pastors, guides, "fingers pointing at the moon."

In this way, Shin Buddhism emphasizes the possibility for "ordinary people" to attain the certainly of realizing perfect Nirvana in the course of their present existence. Not by their own "meritorious deeds," but by way of surrendering themselves to the natural activity of the Infinite Light and Life: Amida Buddha's Compassionate Vow Power that is present in all beings.

But who or what are these "ordinary people"?

They are the weaklings, the sinners, fools and cowards. That is, all those people who, in spite of their deep awareness of their unworthy state, can't succeed in elevating themselves to the subtle and sublime heights of meditation; neither do they succeed in completing the demanding moral or long ritual practices; nor even in being merely "good." Not counting the few exceptional people that are able to achieve Enlightenment by their own power, these "ordinary people" are the majority of mankind. These "ordinary people" are us.

The only and fundamental cause for "Birth in the Pure Land" is thus from neither moral nor ritual practices, not from meditative experiences, but the one moment of total and sincere, deep and joyous surrender to Amida Buddha's salvific activity.

Who or what, then, is Amida

Buddha?

It is difficult to give a brief and concise answer to this question without involving the totality of Buddhist teachings written down in the Great Manayana Sutras, and the numerous comments devoted to them for more than 20 centuries.

Firstly, we should take into account that Amida is neither a God who punishes and rewards, gives mercy or imposes tests, nor a divinity that we can petition or beg for special favors.

Historically important is the fact that in India he was given two names: Amitabha or Immeasurable Light, and Amitayus or Immeasurable Life. Light and Life in this context are used as synonyms for Wisdom and Compassion as seen in their Infinity. Therefore, it is not wrong to describe Amida, as the summary of Amita-bha and Amita-yus, as Infinite Buddhahood expressing itself in our mind as Light/Wisdom and Life/Compassion.

In this way, we could also say that Amida Buddha represents the nature of the Absolute: formless, inexpressible, beyond all relativity and discrimination, an Absolute of benevolence and energy. Amida Buddha is unimaginable.

People need to be able to conceive of things in their minds. The ideal conceptualization still accessible to human thought and feeling is the anthropomorphic image of the Buddha – Buddhahood – reduced to an image that we can see depicted in statues, relics, paintings or calligraphy.

Moreover, Buddhahood also has a historical embodiment: Shakyamuni, who taught people the way to non-suffering.

## FBWA

Continued from Front Page

Hongwanji Mission (1990-2004), and Honpa Hongwanji Hawaii Betsuin (2004-2011).

Since 2011, she has been the resident minister of the Buddhist Church of Stockton.

Keiko Toro is an independent scholar of "Everyday Buddhism," whose wish is "to share the Jodo Shinshu teachings in a simple, practical, and enjoyable way both in Japanese and English" as her lifework.

Born to a Jodo Shinshu Hongwanji-ha ministerial family, her home temple is Honshuji, in Okazaki City, Aichi Prefecture. Honshuji was originally built by Rennyō Shonin, a descendent of Shinran Shonin, and the eighth chief abbot of Jodo Shinshu Hongwanji-ha.

After finishing her Ph.D. courses at Kyoto University, Toro was a research fellow at the Institute of Buddhist Studies (IBS) from November 2002 to May 2003 and explored various issues in the translation of Shin Buddhist literature. She taught Japanese Buddhism and Jodo Shinshu at Jin-ai University in Fukui, Japan from 2011 to 2017.

During her sabbatical year, from 2015 to 2016, she traveled around the world to research Jodo Shinshu outside of Japan. In 2017, upon serious reflection on her life goals, she decided to take a leave from academia to pursue her work,

in her own way, as an independent scholar of "Everyday Buddhism."

Her two publications in Japanese explore the ancient parable of Ajatasatru in the context of modern life and society in a popular, accessible style: "Ajase kara no okurimono – mimi de kiku Kyogyoshinsho no sekai" ("A Present from Ajatasatru") (Hojodo Press, Japan) and "Toro Keiko no Ajase Howa" ("Dharma Talks About Ajatasatru Stories") (DVD) (Hojodo Press, Japan).

Following is a list of the workshop titles and presenters:

### Friday Evening Workshops and Activities

Conversations: "Responding to Shinran's Wasan Through Poetry" – Jerry Bolick, Minister's Assistant  
 "Exile & Onembutsu in the World War II Internment Camp" (video) – question and answer session by Rev. Hiroshi Abiko

Activities include: "Yours, In Nembutsu Card Making" (Patti Hisaoka); "Chocolate Bliss" (Irene Preston, Laura Santo, Corey Fujioka); and "Qi Gong" (Masanori Naito)

### Saturday Workshops & Activities

"Lady Takeko Kujo: The Secret of Her Inner Beauty" – Rev. Dr. Mutsumi Fujiwara Wondra  
 "Mindfulness and Shin" – Leo Joslin, Minister's Assistant  
 "Practicing 'No Practice; The Nembutsu in Our Lives" – Rev.

Kenji Akahoshi

"Blissfully Ever After – Buddhist Weddings in BCA" – Rev. Katsuya Kusunoki

"Buddhist Psychology & Therapy: Stories of the Transformative Nature of the Dharma" – Dr. Carmela Javellana Hirano and Rev. Candice Shibata

"Dharma Glimpses" – English: Rev. Ron Miyamura; Japanese: Rev. Chiemi Bly

"Nembutsu Challenge: Live in the Moment and Have Fun!" – Koichi Mizushima, Minister's Assistant

"Line Dancing for Enlightenment!" – Rev. Grace Hatano, Minister's Assistant

"Live the Nembutsu Through Music" – BJ Soriano

"Connecting to the Buddha Through Apps (Young Adult Workshop)" – Rev. Matthew Hamasaki

"Intersecting Identities: Shin Buddhism and LGBTQ+" – Rev. Elaine Donlin

"Changing With the Times" – Rev. Ron Miyamura

"Jodo Shinshu Buddhism, Mottainai & EcoSanghas" – Rev. Donald Castro, Joanne Gozawa and Karen Akahoshi

"Create a Song!" – Koichi Mizushima

"Sexuality – Just As We Are (Young Adults Workshop)" – Rev. Matthew Hamasaki

"Live the Nembutsu Through Bon Dance" – Dr. Wynn Kiyama and Reiko Iwanaga (Hanayagi Reimichi)

## Rev. Hayashi

Continued from Page 2

replied.

"Then what about the old pillow cases?" King Udayana asked.

"I will make cleaning rags out of them," Ananda said.

"Then what about the old cleaning rags?" King Udayana said.

"I will cut them in to small pieces and mix them with mud to make stronger walls," Ananda said.

Of course, this story tells the message of making the most of things, but it also teaches us a point of view of someone who understands the danger of attachments.

Ananda did not look at the robe as just a robe, but saw it as everything that a cloth could be. He did not see the robe as something static, but rather with the potential to change. That is to say, Ananda looked upon the robe with the understanding of impermanence, meaning that everything changes so nothing has a fixed form. This is what the king does not understand. The king saw the robe as just a robe and nothing more.

When we hear the word "robe," we may think of something to wear or just as something that Buddhist monks or ministers wear. Nothing other than that comes into our imaginations.

That means that we are taking in by the most superficial aspect of the robe. We may not see anything deeper. We get distracted by the word "robe." So the word controls us.

It makes us think only of the robe and nothing else and not of all the other things that it can be.

This is our attachments and in Buddhism, attachments are said to be the cause of human suffering. However, it is extremely difficult to free ourselves from attachments. It is because the desire to free ourselves from attachments is an attachment itself.

So what is important is not to try to free ourselves from our attachments, but to attach ourselves to the truth of impermanence. This was the path of Ananda.

## Graduation

Continued from Front Page

he seemed quietly emotional, looking at it with a smile, according to the newspaper.

"Arroyo Grande was, is and always will be his home," Palacios-DeVries said over the loudspeaker. "He was, is and always will be an Arroyo Grande Eagle."

"It's pretty awesome," said Kobe Hayashi of his grandfather, according to KSBY.com. "He's has been my biggest fan growing up, so it is really special to share this moment with him."

Kobe Hayashi plans to attend Cal Poly San Luis Obispo this fall, according to KSBY.com.

The Hayashi family owns the Hayashi Vegetable Stand in Oceano, and family members are regulars at local farmers' markets.

Local residents kept watch of the family farm while the family was in the internment camp, according to KSBY.com.

## Stambul

Continued from Page 3

"I didn't give a moment's thought" to the fact that none of the surnames are Japanese, not even the two Kaikyoshi ministers in the photo, Oishi said.

"I teach ... seventh grade at our Dharma School, and for the past four years, more than half of the class (usually 10 or more) have (had) non-Japanese names. Changing demographics, changing attitudes, changing needs."

I believe that Rev. Marvin Harada and Rick Oishi opens a gate for all of us to enter.

I am hopeful that with the accreditation of IBS next year we will train and graduate more Shin Buddhist ministers for our churches; that our temples will begin a concerted effort to attract non-ethnic members; and that Buddhist education will evolve into the centerpiece of our national agenda. Let's begin. Namo Amida Butsu.

# 今月の法話

## 「布施の心」

ロサンゼルス西別院 開教使 高田興芳



Rev. Koho Takata

盆踊りの時節になりますと目連尊者が実践された布施を思い出します。お釈迦様のご教示をうけ、雨安居の

最終日に全ての僧侶に対して百味の飲食を施すことにより餓鬼道で苦しんでいたご父母を救い出すことが出来たという説話です。

お釈迦様は成道されてから入滅されるまでの45年間、多くの方に伝道教化されました。数知れない方が三宝(仏・法・僧)に帰依し、お釈迦様の弟子になられ、出家者・在家者から構成されるサンガと呼ばれる仏教教団は発展していきました。出家者は在家者に仏法を施し、在家者は出家者に食べ物、衣服、住居等を施す事により、布施行という自利他(自らの為だけではなく他の為にも施す)円満の行を実践されました。布施行を実践することにより互いを思いやり、調和を保ち、仏法を興隆する事が出来たのです。この伝灯と法統は仏教伝来と共に印度から日本そしてアメリカへと受け継がれました。

浄土真宗の開祖・親鸞聖人の滅後、約一〇〇年、御同行が減少し、本願寺が財政難の時代がありました。その状況を改善され本願寺を興隆されたのは8代目宗主・蓮如上人でした。蓮如上人は各村に講(聞法グループ)を構成され、講に集まる御同行は蓮如上人によって宗祖のみ教えを分かり易く書かれた御文を大きな声で拝読され、自らの信心領解についてのお味わいを語り、み教えを悦ばれました。

講や道場に参集されたお同行は、自分達がいただくみ教えに対して出来る限りのお布施をされ、それが浄財として本願寺へ進納されました。お釈迦様の時代と同じように出家者と在家者が共に布施行を実践され、本願寺を興隆されたのです。現在の羅府別院でもその伝灯と法統は受け継がれ、日曜礼拝やセミナー等、お寺の行事には多くの方がお賽銭ボールやお焼香卓にお布施をされ布施行を実践されておられます。

数年前から羅府別院のブックストアが開教使やメンバーが寄付を

された古書をフリーマーケットのスタイルで提供しています。メンバーの方に無料で古書を提供させていただくことが目的でしたが、ある方の提案で浄財箱を設置しました。浄財箱を設置しましたが、無料のサインが掲げられているので、浄財箱にあまり寄付が入っていないと思っていました。ところが浄財箱を聞いてビックリしました。たくさんの方が仏様のみ教えが説かれてある古書に対して、お布施をされておられたのです。他人が使われていた仏教書を通して仏法をいただき、そのお礼として施されたお布施がまた他のお同行が仏法を聞法される為に使われる。自利他円満、浄土真宗のお寺らしい浄財の使い方であると思いました。

開教使になって以来、メンバーの方からよく受ける質問があります。それは、葬式や法事でのお布施の額についてです。お寺によってはお布施について一定の額を提案しています。ですが、ブックストアのフリーマーケットスタイルと同じで皆様方の仏法に対してのお気持ち次第です。いつもお布施の話になると二世の方のお言葉をお出しします。ある二世の娘さんがお父さんに言われたことを記しておられます。「あなたの食事がなくても、私はお寺を護持するためににお布施をしないとけない。」普通ですと家族優先でお寺でもお寺を支える為にお布施をしてこられた。一世の方々のお布施の心に学ばせていただきました。お盆を迎えるに当り、亡き人をご縁として私達の生き方を省み、欲を離れた施しの大切さを考えてみましょう。

## 2019年イビクシ (青少年国際研修団)

7月15日から27日までBCAの青少年12名が約2週間の日本での研修旅行に参加した。この研修は青少年国際研修団(Young Buddhist International Cultural Study Exchange、通称YBI)のイビクシ(イビクシ)と呼ばれる、通常2年に一回開催されており、BCAのほか、ハワイ、カナダ、ブラジルの開教区から



YBICSE



YBICSE

も青少年を募り、京都の本山を中心にして合同研修が行なわれている。今回のBCAの研修団は開教使(分教使)と濱崎シユウ(サクラメント別院)が引率した。一行は本願寺聞法会館に宿泊し、親鸞聖人や教義について講義を受け、比叡山や大谷本願寺など親鸞聖人のゆかりの地を訪れた。

# 第16回 世界仏教婦人会大会

### 基調講演講師

もとよし ゆきこ  
**本好 由紀子**  
常駐開教使 ストックトン仏教米国仏教団  
ハワイ大学を卒業後、ウィスコンシン大学にて仏教学修士号取得。1978年からハワイ教団開教使としてヒロ別院に赴任。1981年から83年に行信教校で学んだのちミラニ本願寺、リフエ本願寺、ハワイ別院と勤める。2011年より北米開教区のストックトン仏教団に就任している。

とろ けいこ  
**都路 恵子**  
仏教研究者  
元仁愛大学専任講師(仏教・浄土真宗担当)  
京都大学大学院・博士課程(宗教学)修了後、アメリカのIBS(仏教大学院)に客員研究員として留学。仁愛大学在学中に海外の浄土真宗の寺院状況を視察。そこで日々の生活で実践できる浄土真宗をわかりやすく日英両語で発信することをライフワークにしたいと思い、2017年独立。

### 日程

月日	8月30日(金)	8月31日(土)	9月1日(日)
時間/会場	マリオット・キース	マリオット・キース	マリオット・キース
8:00		会場オープン	会場オープン
9:00		開会式	挨拶 各開教区による体験発表
10:00		基調講演	休憩
11:00			閉会式
12:00		昼食	
13:00			13:00~ 公共イベント
14:00		★ワークショップ	
15:00		※事前登録必要	『アメリカの盆踊り』
16:00	大会参加登録開始	フリー交流・展示閲覧 マーケットプレイス	
17:00	オープンワークショップ		
18:00	大会マーケットプレイス	夕食懇話会	
19:00		各国からの余興 ギフト交換	
20:00			

★ワークショップについては裏面参照

## 第16回世界仏教婦人会大会開催がせまる

今年8月30日から9月1日、「Live the Nembutsu (お念仏に生かされて)」のテーマで開催される第16回世界仏教婦人会大会まで一ヶ月を切った。大会へは約2000人の参加が見込まれている。大会ではテーマに沿った基調講演や様々なワークショップが行われる。基調講演をストックトン仏教団の本好由紀子開教使、仏教研究家の都路恵子師がとめる。ワークショップは念仏の教え、九条武子夫人、仏前結婚式、エコロジー、LGBTQ、仏教音楽に関するものや、ライندگانなどのエクササイズもある(左記一覽参照)。

2019年8月30日(金)-9月1日(日)  
カリフォルニア州・サンフランシスコ市  
サンフランシスコ マリオット マーキース ホテル  
調講演やワークショップのほかに夕食交流会への参加も含まれている。参加希望者は所属寺院の開教使か婦人会またはBCA本部へ連絡。

# 法輪

2019年8月号

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二〇一九年度教化標語

「ありがとう  
おばあちゃん」

あの記事をもう一度!

法輪のバックナンバーがBCA  
ウェブサイトにて読めます。  
<http://buddhistchurchesofamerica.org/about-us/wheel-of-dharma>

# BCAから10名が得度



Tokudo at Nishi Hongwanji, Kyoto

僧侶になることを志すBCA会員10名が、7月6日から7月16日に京都西山別院で得度習礼を受講。10名は習礼を無事に終了し、本願寺で得度を受式した。今回はBCAのほか、カナダ、ヨーロッパ、中国などの他海外開教区や開教地から合計20名が参加し、日本人の受講者と共に習礼を受けた。得度を受けるにあたり、所属仏教会の開教使からの指導を受けたり、浄土真宗センターでの特別研修で学んだりすることに加え、習礼が始まる前日には国際センターでオリエンテーションを受け準備をした。習礼に同行し通訳をつとめた桑原開教使は「英語があまり通じない環境の中でよく頑張って習礼を受けておられました。正信偈、ご文章も日本語で上手になえ、儀式や作法も積極的に学んでいました。昨年から行われてきた浄土真宗センターで得度の研修を重ねてきたことが実ったように思えます。得度式で皆が領解文をとった時は感動して涙がでました。」と得度受式者が尊い法縁にであえたことをたたえた。BCAからの得度受式者(敬称略、順不同)、梅

津エイミー(ガーターナ)、ヤサキ・シンシア(オーランド)、ツチヤ・トッド(ツインシティ)、オペル・メリッサ(スボケン)、カザリアン・アニタ(クリフランド)、ロジャース・アキ(バークレー)、ヤマオカ・ランドン(パロアルト)、ミス・マリベス(サンディエゴ)、ダン・フォードCJ(バークレイ)、メイスマシヤ・ケイトリン(デンバー)



## 総長コラム

米国仏教団総長 梅津廣道

毎月の法輪の英語の欄に『ありがとう おばあちゃん』キャンペーンにご寄付して下さいました方々のお名前が載せられています。これは、八月末から九月一日の三日間、サンフランシスコ市内のマリオットホテルで開催される世界仏教婦人大会の開催費用の手助けをするために行われているのです。今は亡き多くの仏教婦人が私たちに、「しっかりしなさいよ」と語って下さっているように思えます。

実の多くの名前が寄せられていて、今更ながら女性の力の強さを感じさせていただけます。私自身、「おばあちゃん」の影響を強く受けていることを知らされています。私たちのおばあちゃんは今も私たちの中に生きていて、人生の友となって下さっているように思います。

私が日本を立つ前に、当時病床にあった「じいちゃん」と「ばあ

## ご門主が二教区の寺院を ご巡回の予定

サンフランシスコで開催される婦人世界大会には大谷光淳ご門主がご臨席される。大会後、ご門主は9月10日まで米国に滞在され、西北部教区と南部教区の各寺院をご巡回される。ご巡回される寺院はオレゴン仏教会、タコマ仏教会、ホワイトリバー仏教会、シアトル別院(西北部教区)。南部教区はサンディエゴ仏教会、ピスタ仏教会、オレンジ郡仏教会、洗心仏教会、パサデナ仏教会、ロサンゼルス別院、オックスナード仏教会、サンフェルナンドバレー本願寺、ウエストLA仏教会、ベニス仏教会、ガーターナ仏教会。(ご巡回される寺院の門信徒は所属寺院に日にちを確認してください。)

## 南部教区大会が洗心仏教会で行われる

6月8日に洗心仏教会で南部教区婦人大会および仏教徒大会が開催され、同教区の開教使、婦人委員会や門信徒、約230名が集った。梅津総長夫妻も出席された。基調講演は洗心仏教会の前開教使で名誉開教使の小谷政雄師が「I am Jiriki」の講題で、浄土真宗の他力の教えや米国仏教団の将来について自身の見解を話した。「普段なれていることと異なったことを行い、無常を学ぶ」ことを大会の一つのサブテーマとし、開会のサーブスは四十八願、閉会のサーブスでは重誓偈律曲をお勤めた。午後

からは英語の討論会と日本語の法話会にわかれ、それぞれが念仏の教えに関して日語には多くの参加者が集い二世の方々の聞法の姿を見てお育てにあずかった私たちが、現在でも日本語でお話を聞くことができよかったです。日本語でのお話を聞くことがたい気持ちになつて念仏が自然と出てくるように思えます。」と日語での集いを喜んだ。



Southern District Conference at Senshin Buddhist Temple

ちゃん」に別れの挨拶に行った時、ばあちゃんが歌を書いて渡ししてくれました。その中から二つを紹介させていただきます。

うらおもて  
この身は 遠く離れても  
ころは 同じ親のふところ  
この世では  
もう会えぬ 身とは知りながら  
励まし送る せみの抜けがら

ばあちゃんは当時原因不明のスモン病というのに侵され、下半身が麻痺してしまつたのです。それでも、愚痴をいうどころか、自分の業として受け取り、お念仏していたのを思い出します。

八十九歳で往生するちょっと前には、次のような歌を詠んでいました。これは以前一度法輪で紹介しましたが、もう一度読んでいただきたいと思ひます。

愚かなる

我しにあれば  
みほとけは  
はなれたまはぬ  
お六字なり

じいちゃんの中風で寝たきりでしたが、じいちゃんも布教使として全国各地でお念仏の喜びを分かち合つて一生を終えました。

私たちは美に多くの人たちに育てられて行っているのです。また、お念仏のみ教えを生きた人たちが村にも、学校にもいて、知らず知らずのうちに影響を受けて育つたことは本当に幸いでした。その元は、すべての生きとし生けるものにかげられた大きな願いであります。その願いが形をあらわし仏教会として各地に設立されたのではないのでしょうか。九月からタルマスクールの新年度が始まります。どうか、家族揃つてお参りして、子供や孫たちにも仏さまの教えに触れる機会を作ってあげてください。仏教会には「おばあちゃん」や「おじいちゃん」もいて、みんなを待っています。