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2018 Southern District Minister's Summer Retreat

By Rev. Ryuta Furumoto,
Senshin Buddhist Temple

The Buddhist Churches of America (BCA) Southern District Ministers' Association had their annual Ministers' Summer Retreat Study Seminar on June 4-5 at the Long Beach Hilton Hotel. Twenty-three ministers from the Southern, Bay, Central California, and Northern California Districts. BCA Bishop, Rev. Kodo Umezu and this year's participants in the International Ministerial Orientation Program (IMOP) also attended the seminar.

This year's guest lecturer

was Dr. Lewis Lancaster, one of America's pioneering Buddhist Studies professors and recipient of the first Ph.D. in Buddhist Studies from the University of Wisconsin. Well known in BCA circles, Professor Lancaster taught at the University of California, Berkeley for more than thirty years. He has been instrumental in assisting the BCA and the Institute of Buddhist Studies for many years. In 2015, Dr. Lancaster was presented with the IBS President's Award. He fittingly spoke on his vision for the future of BCA.

Lancaster sensei intended to give a PowerPoint presentation. However, just before

the lecture was to begin, Rev. Marvin Harada realized that the projector did not work so he had to return to Orange County Buddhist Church to get another projector.

But the time was not wasted. While everyone was waiting for Rev. Harada's return, Dr. Lancaster conveyed more of his wisdom and Buddha-Dharma experiences by describing his many years of personally sharing Buddhism with prison inmates throughout the country.

After Rev. Harada's return, Dr. Lancaster spoke on "The Success of the Buddhist Churches of America." He introduced the history of the



BCA Bishop Rev. Kodo Umezu (right) with guest lecturer Dr. Lewis Lancaster.

transmission of Buddhism from India to the U.S. and later presented some very interesting statistics related to American Buddhists.

Seminar attendees were astonished to learn that Buddhists are now the second largest religious group in 13 U.S. states. There are also over one

hundred thousand Buddhists in Los Angeles County. Hearing these figures, a minister responded, "These are very hopeful statistics for us. We now have 13 temples in the Southern District. I hope we will need more temples in the future to share the Nembutsu teaching."

Live the Nembutsu: Help Us Prepare for the WBWC in 2019!



WBWC keynote speakers: Reverend Yukiko Motoyoshi, Buddhist Churches of America, and Professor Keiko Toro, independent scholar.

By Nancy Kimura and Nanette Nakamichi,
FBWA Co-Presidents

As a member of the World Buddhist Women's Federation, it is the honor and privilege of the Buddhist Churches of America (BCA) Federation of Buddhist Women's Associations (FBWA) to host the 16th World Buddhist Women's Convention (WBWC) next summer in San Francisco over the Labor Day Weekend. This international Jodo Shinshu gathering occurs in the BCA only once every twenty years! The WBWC is not limited to BWA members. The FBWA is pleased to invite all interested parties to attend and support this momentous event.

World Conventions are the only international gatherings of Jodo Shinshu Buddhists that include lay and clergy. We are looking forward to welcoming the Gomonshu, His Eminence Kojun Ohtani, along with over a thousand Jodo Shinshu followers from Japan, Hawaii, Canada, South America, and BCA. For BCA, September 1, 2019 also marks the 120th anniversary (September 1, 1899) of the arrival of Jodo Shinshu Hongwanji-ha's first two kaikyoshi ministers to the U.S. mainland, in San Francisco.

Our WBWC keynote speakers are Rev. Yukiko Motoyoshi, resident minister of the Stockton Buddhist Temple, and Professor

Keiko Toro, an independent Buddhist scholar.

Rev. Yukiko Motoyoshi has 39 years of experience as a Jodo Shinshu minister in the United States and has spoken at BCA seminars and conferences as well as interfaith community events. In 2011 Rev. Motoyoshi was the keynote speaker at "Jodo Shinshu Buddhism: A Women's Dharma Gathering," presented by the BCA Center for Buddhist Education. Prof. Keiko Toro is an independent scholar of "Everyday Buddhism." She was a lecturer on Japanese Buddhism at Jin-ai University in Fukui, Japan, as well as a research fellow at the Institute of Buddhist Studies (IBS). In 2013 she was a keynote speaker at the Summer Pacific Seminar presented by IBS and the BCA Center for Buddhist Education. Both speakers are daughters of Jodo Shinshu ministers; both are fluent in English and Japanese.

In addition to the keynote presentations, the Convention will feature an exciting variety of multidisciplinary, interactive workshops exploring the theme, "Live the Nembutsu." Please visit wbwconvention.org for more information.

The FBWA represents local BWA members and we are relying on broad support for this very auspicious convention. As the cost of hosting this major international event in San Francisco is quite formidable, FBWA is respectfully seeking financial support from the broader BCA community. The Arigato Obaachan (Thank You, Grandmother) project invites gifts of \$20 to \$1,000 or more. Donors' names will be inscribed on bodhi leaves for display at the Convention. We envision a bodhi tree in full foliage on display at the Marriott next September, reflecting the gratitude, generosity, and Nembutsu wishes of many.

Your generous contribution for this once-in-a-lifetime endeavor, along with other gifts, will ensure that we can host an inspirational and memorable experience for all who attend. Please see page five for more information and send your donation at your earliest convenience.

Thank you very much for your support!

New Meeting Format Adopted at June NBM



2018 BCA National Board and guests. Photo by Michael Endo.

On June 2, 2018 more than 50 members of the Buddhist Churches of America (BCA) National Board (NB) gathered at the Jodo Shinshu Center for its semi-annual National Board Meeting (NBM). The NB consists of BCA's ministerial and lay leaders from all eight district councils in the United States. Budgetary, fund raising, and other business issues were discussed.

President Rick Stambul introduced a concept new to BCA commonly referred to as a Consent Agenda format. Non-controversial matters are placed on a consent agenda rather than the regular agenda. Generally, there is no discussion of any items on the consent agenda except for a brief question and answer period, and all matters are voted on at one time and with one vote.

This saved hours. It allowed an experimental two-hour breakout session during which NB members met in small groups of six, led by a facilitator, to discuss major issues confronting

BCA. It was intimate, intense, and groundbreaking. Later, the NB voted unanimously to adopt a Consent Agenda format for its December meeting. The presence of so many leaders at one time, and in one place was an important opportunity to use such a collective of expertise to move BCA a little bit forward.

Bishop Kodo Umezu's Dharma talk urged a unified approach grounded in the teachings of Shinran Shonin. The BCA President set a similar tone as he made an appeal for unity. "We all share a common wish: That BCA provide a foundation for the propagation of Shin Buddhism in America. ... I ask each of you to return home to your districts and temples with this positive story. We are the vanguard of all those who came before us to preserve the true essence of BCA, our Jodo Shinshu teachings. Together we can accomplish great things. As an old proverb says: *If you want to go fast, go alone. If you want to go far, go together.* Join me in this noble quest."



Expressing Thanks at Obon

By Rev. Kodo Umezu, BCA Bishop

It's Obon season. This is a time to remember our beloved ones who have been born into the Pure Land. According to Shinran Shonin, those who are born into the Pure Land become supreme Buddhas immediately and start guiding others to the Realm of Nirvana where we become free from suffering caused by our afflictions.

My father passed away over 30 years ago. He was not a typical father figure like I see on TV dramas. He was strict, but he taught me a lot. While he was around, I don't think I ever thanked him for all that he did for me. It was at his funeral that it felt natural for me to put my hands together and thank him. I really felt a deep sense of appreciation for his guidance and for him being my father. He really did what he believed was good for me. The problem was not him, but my way of seeing people back then.

Each of us lives our own life. Each life is unique and different. We each have our own karmic path resulting from the beginningless beginning of life itself. Therefore, we have no choice but to live within our own karmic conditions. Each person thinks differently. Each person has his or her way of dealing with issues and problems. Each person is trying to do what he or she believes is right.

Just as I recognize my own karmic limitations, I understand that others are living under their own karmic limitations. I cannot impose my view on others, nor can I expect others to live as I want them to live. Each person has to accept the karmic consequences of the past.

I am not trying to say that we do not have freedom of choice. Because of the causes and conditions now, we are able to hear the compassionate teaching of the Buddha. The teaching is, indeed, the Buddha; it is Compassionate Wisdom. It comes into our karmic consciousness and turns things around so that we can realize our own limitations. And naturally, we feel thankful for the great conditions that allow us to be here today and live with each other with respect.

As we observe Obon services, we express thanks to our loved ones for guiding us to our True Home. Each person had to live his or her own life within their own karmic conditions. For that, we would like to say "Arigato" and express our deepest appreciation for their lives.



Bishop Kodo Umezu with U.S. Navy Chaplain Candidate Rev. Robert August Peterson during his visit to the Bishop's Office at the BCA Headquarters in San Francisco, June 7, 2018.



By Rev. Takashi Miyaji
Tacoma Buddhist Temple

I recently came back to America a few months ago after an eight-year span studying Shin Buddhism in Kyoto, Japan. Being immersed in another country for a while, one will naturally start to adapt to the cultural and social norms of that society. That may be, but there were certainly mistakes in the past where I had to learn the hard way how things are done in another country.

When I first arrived in

Japan, my friend told me of a quaint bathhouse, or *sentō*, near my dormitory. One day I decided to go empty-handed. The admission fee was about \$3.70. I had been to a large bathhouse before where I was able to borrow soap, shampoo, and a towel for a nominal fee, so I figured I could do the same at this one.

When I got inside I did not see any rental area but noticed some towels in the locker room, so I assumed this place came with all amenities included. I walked into the bath area and found an open spot where there was a small crate with shampoo, soap, etc. No one was sitting there at the time, so I thought, "Great! I can use the stuff here."

As I was washing my body and soaking in the hot water, I looked inside this

mysterious crate that no other stall seemed to have. To my great surprise there was a toothbrush and toothpaste! Now, I was brushing my teeth and feeling great about myself, thinking I had found the most economical local bathhouse in town. I did feel a set of eyes on me when I went to soak in the bath...but what a great bath!

I later talked to my friend again and he told me I was supposed to bring all those things from home! After realizing that I had completely commandeered another man's sacred toiletry kit, I promptly went to the local convenience store and gargled a bottle of Listerine. Although I learned quickly in this case, normally, cultural and social customs take time to adjust to. Over time, one learns to adopt these new ways.

The *Nembutsu* teaching is much the same way. Only after many trials, experiences, and struggles, and through listening to the Buddha-Dharma, do we come to see the truth in this teaching. Normally, we are constantly operating under the condition of relying on the self to make it in this world. This is called *jiriki*. But as we listen to the *Nembutsu*, we start to see and appreciate the world of Amida's compassionate activity, or *tariki*. Like learning the customs of another country, eventually we learn to live along the *Nembutsu* path. Before we know it, we are fully adopting the customs of a new place. The custom in Amida's country is to say the *Nembutsu* when we come to see how privileged we are in knowing we have a place where we can truly be ourselves.

Learning New Customs

Buddhism in the D.C. Area

What Buddhist practice looks like in the Washington, D.C. area today was the theme of two short documentary films created by members of the Freer/Sackler Teen Council, a program of the Smithsonian Institute. The two Buddhist centers featured were the Ekoji Buddhist Temple and Kunzang Palyul Choling Buddhist Temple, a center of Tibetan Buddhism in Maryland.

On Saturday, May 19, 2018, Ekoji's film entitled "Sangha" was premiered at the Smithsonian Institute's Freer Gallery of Art in Washington, D.C. Each year the Freer/Sackler Teen Council's teens choose a film vehicle (documentary, music video, short film) and a topic. This year, the Teen Council focused on the gallery's current exhibit, "Encountering the Buddha: Art and Practice across Asia."

The films' screenings coincided with the gallery's observance of Vesak, a day-long celebration of the Buddha's birth. The celebration included Tibetan chanting, a concert by the Silk Road Ensemble, performance by Ekoji's Nen Daiko taiko group, and more.

Ekoji's involvement began last fall when the temple was approached to participate in this documentary based on its long history, its members, and the youth's interest in Shin Buddhism. Under the guidance of Rev. Nariaki Hayashi and Ekoji's Cultural Events Committee chairs, Sandy and Terry Kita, temple members participated in the filming, interviewing, and still photo shoots.

Rev. Hayashi and temple trustees Norman Kondo and Ken Nakamura were interviewed about Ekoji's

history and Shin Buddhism in America. Ekoji members Vickey Churchman, Ed Hill, and Molly Kuramoto were interviewed. They spoke about being part of the Ekoji sangha and having Shin Buddhism in their lives.

After the premiere showing, a panel discussion was held with the film's teen producers and Ekoji's minister's assistant Ken Nakamura.

An Ekoji member who attended the premiere was quite pleased with the final product produced by these young filmmakers and said, "the film was amazing. The teens captured the essence of Ekoji within Shin. The look of Ekoji and the welcoming feeling one has when you enter our temple were all vividly captured on film. The Ekoji sangha is very grateful to the Freer Gallery of Art Teen Council and their



mentors."

The Ekoji film will be available to view this summer on the Freer Gallery of Art website.

The exhibition "Encountering the Buddha: Art and Practice across Asia" brings together more than two hundred artworks, spanning two millennia, to explore Asia's rich Buddhist heritage. It represents diverse schools that arose from the Buddha's teachings.

The on-going exhibition in the Sackler Gallery continues through November 29, 2020.



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BCA National Headquarters
1710 Octavia Street
San Francisco, CA 94109
Tel: (415) 776-5600
Fax: (415) 771-6293

www.BuddhistChurchesOfAmerica.org
Email: WODeditor@bcahq.org

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Articles should be around 500 words, typed, double-spaced in Microsoft Word. The editors may ask for longer articles, or split in multiple parts at the editors' discretion. Documents should be sent as an email attachment to WODeditor@bcahq.org. Please include the article's author or contact, temple, and suggested title. Images, preferably in color, must be submitted as 300 dpi JPEG or TIFF in separate attachments and never embedded in a Word document. PDF is not preferred. The editors reserve the right to crop images and to edit articles. Articles and news releases are reviewed for publication on the 10th of every month.

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Editor, Japanese Section:
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Like the Buddhist
Churches of America





President's Message:

On the Road...

By Richard A. Stambul,
BCA President

I arrive in Sacramento to attend the Buddhist Churches of America (BCA) Northern California District Council Meeting, and I'm met at the airport by the district council president, Ron Kawahata, who had been so gracious in arranging the details of my visit. Ed Nakamoto, a minister's assistant at Placer Buddhist Church, is our driver and companion. We arrive at the Buddhist Temple of Florin for the meeting. I'm greeted by Rev. Candice Shibata, Rev. Matthew Hamasaki, Rev. Kurt Rye, and Rev. Marvin Harada. Incredibly, Harada Sensei seems to be everywhere, and shows up at almost every BCA venue I visit.

The meeting begins with a report from the committee that organized the hugely successful 2018 Ministers Association and National Council Meetings (NCM), held in February in Sacramento. Sharon Yokoi and Ken Koyama were co-chairs for that event. Walter Menda, treasurer, announces that the NCM yielded a surplus of roughly \$4,000. Everyone is pleasantly surprised.

What happens next is completely unexpected.

Instead of discussing how to redistribute the money to member temples or some other good use, someone mentions Rev. Masanori Watanabe, resident minister of Oxnard Buddhist Temple. Rev. Watanabe has been seriously ill for some time and is courageously working at his recovery. Even though Rev. Watanabe is a Southern District minister at a temple 400 miles away, everyone's heart reaches out to him without hesitation. There is no debate. Watanabe Sensei is in need and he's part of our Dharma family, and this is the way that everyone feels they could best express their *dana*. They vote unanimously to contribute all of the surplus funds to his recovery. I feel goosebumps crawling up my spine. I am in awe of this generous and selfless decision.

A real *Namo Amida Butsu* moment.

Two weeks later I'm in Bellevue, Washington being picked up at 7 a.m. by John Inge, President of Northwest District Council, and Alan Hoshino, President of Seattle Betsuin Buddhist Temple. Together, we drive to Yakima, a

two-hour ride during which we talk nonstop about BCA temples and the problems we all face.

Yakima, as it turns out, is beautiful, rural, quiet, and charming. As we enter the town we are greeted by a tattered, faded billboard that announces, "Welcome to Yakima! The Palm Springs of Washington." I wonder if Palm Springs should put up a billboard calling itself "The Yakima of California."

At the Yakima Buddhist Church I am greeted by Rev. Katsuya Kusunoki, Rev. Yuki Sugahara (the guitar-playing minister) and Rev. Takashi Miyaji. Seated next to me is Charlene Grinolds, with whom I served as BCA Co-Vice President and in other capacities. Her warmth and friendship make the afternoon special. The meeting itself provides insights into the issues confronting NW District temples.

Rev. Sugahara delivers a dharma message about intensely personal, difficult issues he confronted with his father in Japan. He is open and honest, and I am deeply moved. To hear someone give a deep and probing talk about our human imperfections is the Dharma in



Above: BCA Northern California District Council Meeting members. Below: Welcome to Yakima billboard.

action!

As I fly home, I reflect on how everywhere I travel for BCA I encounter acts of kindness and generosity. This is the most gratifying part of my service to BCA: visiting district council meetings, meeting temple and district

council leaders, and listening. Just listening. This is where the grassroots issues facing our members, our temples and churches find voice.

And it's also where I experience unexpected lessons in *dana* and Jodo Shinshu. Real *Namo Amida Butsu* moments.

Receiving Good from the Past



By Rev. Kory Quon, Venice
Hongwanji Buddhist Temple

There is no need for effort on our part; when we just realize deeply that Amida Tathagata graciously made the Vow to save those of us who, as wretched beings burdened with the most deeply rooted evil, can only go to hell, and when faith is awakened in the one thought-moment of taking refuge, then—surely prompted by the unfolding of past good as well—other power faith is granted through the wisdom of the Buddha. Consequently, the Buddha's mind and the mind of the ordinary beings become one; the person who has attained such a state of mind is called a practitioner who has attained faith. Beyond this, we must bear in mind that, simply by saying the Nembutsu, sleeping or waking, no matter where or when, we should express our gratitude for the benevolence of the universal vow of great compassion.

—Rennyō Shonin

This past June, the Los Angeles Hōmpa Hongwanji Buddhist Temple in conjunction with Senshin Buddhist Temple held their 32nd annual Saishin Dojo summer school program. In the mornings, the children are welcomed by the staff and ministers, and for four weeks they are at home with their extended Sangha family. This program consists of an educational program with credentialed teachers who are currently working or retired, many volunteers, and support staff. The students are able to reinforce their academic skills and are also given opportunities including cooking traditional Japanese foods, learning dance, yoga, martial arts, ceramics, floral arrangement, and many other activities that they would not experience in their everyday lives. As Jodo Shinshu followers, we appreciate that this program takes place at the temple. Under the supervision of a minister, the children are encouraged to lead the chanting during morning services.

Thirty years ago, I was a student of this program. I have to admit that I did not like or appreciate it at the time. Coming from a family of educators, going to summer school was not attractive. But the cultural pieces that I picked up gave me a connection to the temple and allowed me to create deeper bonds with the youths of my age beyond Sunday morn-

ings. More importantly, this program set the foundation for conducting services.

By my twenties, I knew the impact of the Buddha on my life. Because of this appreciation, I wondered how parents could bring their children and not appreciate the Buddhist aspects.

I had to think about this for a while. More than 10 years later, the answer was presented to me. At the end of Saishin Dojo there is a culmination ceremony which showcases all the work the students have completed. During one of these events, I was watching a taiko Japanese drum performance when a member came up beside me and said, "Isn't it great! It is all due to Amida." I was amazed. We were watching children perform what I perceived as Japanese culture, and he made such a profound statement.

The letter by Rennyō speaks on this life of Nembutsu for us regular people. It says we just need to realize what has been given. As we continue to live we should do so with gratitude and Nembutsu. I thought about this person's profound wisdom. He expressed his understanding that we are continuing the efforts of the people who started this program, we are continuing the efforts of Rennyō, we are continuing the efforts of Shinran, and we are continuing this lineage that began with Amida.

2018 Fred Nitta Scholarship Awarded



Present at the award ceremony were (left to right) Rev. Sala Sekiya, Gardena Buddhist Church Board Chairperson Nadine Kakimoto, recipient Tyler Morimoto, and Rev. John Iwihara. Photo by Brian Imada.

Established in 1964, the Fred Nitta Scholarship is awarded annually to recognize an outstanding Buddhist youth.

Tyler Morimoto from the Gardena Buddhist Church was the recipient of the 2018 Fred Nitta Scholarship. Tyler is the son of Chizuko and Glenn Morimoto. Tyler graduated from Torrance High School and will attend El Camino College in the fall, majoring in Health Care Administration.

He was a captain of his high school varsity basketball team, secretary and member of the National Honor Society, a life member of California Scholarship Federation, and Commissioner of Academics on his school's ASB.

Tyler is currently president of the Southern District Jr. Young Buddhists' League, and first vice president for the Gardena Jr. YBA.

The award was presented on Sunday, June 18.

Corrections

We apologize for the following omission and spelling errors in the June 2018 *Wheel of Dharma*:

Page 1 The 2018 IBS Commencement article was written by Rev. Seigen Yamaoka.

Page 1 Exploring "Intersections" photo was by Cathy Fujimori.

Page 5 FDSTL traffic signs were created by Irene Asao-Wells.



BCA Education News & Highlights - Live a Real Life!

This is part one of an article to be printed in two parts. It was originally published in *Tricycle: The Buddhist Review*, vol. XXVII, no. 2. tricycle.org.

The Original Buddhist Rebel (part 1 of 2)

Shinran, the founder of Shin Buddhism, broke with Japanese tradition to start a religion of radical egalitarianism that opened the benefits of Buddhism to everyone.

By Rev. Dr. Mark Unno

In *Zen Mind, Beginner's Mind*, Shunryu Suzuki told his North American convert students that their practice path would be that of “neither layman nor monk,” a quasi-monastic style of practice without the traditional support of a lay congregation or wealthy sustaining patrons. Even while pursuing Buddhist practice, students had to meet the exigencies of lay life: maintaining jobs, friendships, family commitments, and the rest. This “center-based” model is something that nearly every practice community has been working on ever since. What is not so well known is that Suzuki’s model of “neither layman nor monk” comes from another, earlier master: Shinran (1173–1262), one of Japanese Buddhism’s most celebrated figures.



Shinran was the founder of Jodo Shinshu, or Shin Buddhism, as it is known in English—the Japanese stream of the Pure Land tradition that originated in India and came to encompass one of the largest bodies of practice in East Asia. Shin Buddhism first appeared in the West in the late 19th century, and the teacher, writer, and translator D. T. Suzuki, best known for his works on Zen, wrote extensively in the 1960s about the Shin tradition; but its practices, including chanting the name of Amida Buddha, are only now becoming widely recognized in North America among convert Buddhists.

Before Shinran, much of Buddhism in Asia had subscribed to a clear hierarchy that situated priests above laypeople. Shinran broke with this tradition in two distinct ways: He was the first ordained Japanese priest to marry openly, and he was the first to act as a priest and simultaneously live as a family man, wearing robes and ministering to laity but absolutely refusing to live in temples. In looking back at his own life, he declared, “I am neither monk nor layman.” His innovations in lifestyle and religious status opened the way for Shin Buddhism’s radical egalitarianism, which did not consider lay life to be an impediment to religious attainment and allowed women to be fully ordained earlier than many other schools. It was a path that would reveal possibilities for the ongoing development of Buddhism in the West.

Like his contemporaries Zen master Dogen (1200–1253) of the Soto-shu [Soto school] and Nichiren (1222–1282) of the Nichiren-shu, Shinran began his career as a monk on Mount Hiei, the headquarters of the dominant Tendai school. All three saw the Tendai ecclesiastical order as riddled by corruption, with too many monks who sought wealth and fame, and hid their wives and girlfriends while excluding women from the sacred precincts of Mount Hiei.

In 1203, Honen (1133–1212), a monk who had recently rejected the Tendai authorities, was teaching a new path of Pure Land practice in which laypeople and the ordained were seen as equals on the spiritual path. This practice could be pursued by anyone, whether as an ordinary member of society, married with a family, or as a celibate renunciant. All that the path required was *nembutsu* practice, or chanting the name of Amida Buddha, “Namu Amida Butsu.” Through this practice, Honen taught, one would be fully embraced in boundless compassion. Two decades into his monkhood in the Tendai sect, Shinran had difficulty believing that such a path would work. To attain liberation, didn’t one have to renounce this world, let go of attachments, and complete a difficult path of practice? Yet prior to his abandoning the official doctrines of the Tendai School, Honen had been one of the most widely respected monks of his day, so Shinran felt there could be some validity to this new approach.

At age 29, Shinran entered into an intensive retreat at Rokkakudo, a temple in Kyoto, in hopes of receiving some kind of illuminating insight or vision. On the dawn of the 95th day of his 100-day retreat, Kannon, the Bodhisattva of Compassion (Avalokiteshvara), appeared to him in a dream and said, “If your karma should lead you to transgress the precept against encountering a woman and joining with her, then I will incarnate myself as the jewel-like woman, adorn your life, and eventually lead you into the Pure Land.” Awakening from this vivid dream oracle, Shinran was convinced of the truth of the way being taught by Honen, became the latter’s disciple, and entered the path of “Namu Amida Butsu.” Like other single-practice paradigms such as Dogen’s *zazen* and Nichiren’s *daimoku* (chanting of the title of the Lotus Sutra), Shinran’s *nembutsu* path focused on a central, approachable practice.

Honen and Shinran, however, had not received official sanction to teach this new path of Pure Land practice. Eventually, Honen, Shinran, and other leaders of the emerging movement were prosecuted as outlaw priests, had their status as ordained monks revoked, were given lay names, and were exiled into the rural countryside. Two of these priests were even executed, having been accused of breaking their vows with ladies of the court. Eventually, when things had died down, Honen, Shinran, and the others were allowed to return, but by this time Honen was elderly and unwell. He passed away within a year.

Shinran meanwhile had come to feel that the farmers, fishermen, and outcasts that he encountered in the countryside were more genuine and down-to-earth: they opened their hearts to the *nembutsu* path of Amida’s boundless compassion more readily than many of the learned but hypocritical ecclesiastics who seemed preoccupied with petty bureaucratic rivalries and the privileges of power. He decided not to return to Kyoto. For the next 30 years, Shinran lived and worked among the peasants; he never lived in a temple again. He married a woman named Eshinni, and they became partners both in ministry and in life, raising

seven children together. She even had a dream that mirrored Shinran’s own: in her dream, Shinran was an incarnation of Kannon, just as she had fulfilled Shinran’s dream oracle that he would meet the woman who would incarnate Kannon.

Shinran’s thought has continued to inform Buddhism in Japan and beyond, with such concepts as *blind passions*, *foolish being*, and *boundless compassion* becoming part of the English-language vocabulary of Shin Buddhist practice in the West. In Shin Buddhism, the person entrapped in the mental prison of his own making is caught in his own “blind passions” (*bonno* in Japanese). Passions and desires, like words and concepts, are not negative in and of themselves. It is only when we become obsessed by our ideas about what we think we are or should be that we become blind to the reality before us. Just as love must be allowed to unfold and cannot be forced, our broader experience of life and death can truly unfold only in the freedom of mutual encounter between us and the world, when we are no longer blinded by our desire to force things into a mold that has been preconceived in our minds.

Before Shinran, much of Buddhism in Asia had subscribed to a clear hierarchy that situated priests above laypeople. Shinran broke with this tradition...

One of the keys to Shinran’s thought lies in the fact that he saw *all* beings as subject to blind passions, including ordained Buddhist monks and nuns. No one is entirely free of blind passions; no one is devoid of the potential to realize the liberation from their bonds. The encounter with reality, the realization of emptiness, is described in Shin Buddhism as the embrace of boundless compassion (Japanese, *mugai no daihi*; *muen no ji*). Although emptiness, being beyond all distinctions, is formless and characterless, the experience of being released from the suffering of our blind passions into the vast, oceanlike emptiness is nonetheless experienced as a *positive* realization, what Shinran calls the entrance into “the ocean of limitless light” (*kokai*) of great compassion. Compassion suitably translates the Japanese Buddhist term *jibi*, as the former comes from the Latin *com-*, “with,” and *passion*, “feeling.” Thus, “compassion” is “feeling with” the flow of reality, a compassion that is boundless because it is beyond categorization, ineffable, inconceivable.

The one who is filled with blind passions is called a “foolish being” (Japanese, *bonbu*), and the embodiment of boundless compassion is Amida Buddha. Blind passion and boundless compassion, foolish being and Amida Buddha: These are terms of awakening in the daily religious life of Shinran’s Shin Buddhist. Furthermore, these polar pairs are captured in the central practice of Shin Buddhism, saying or chanting the name of Amida Buddha in the form of the phrase “Namu Amida Butsu,” meaning “I entrust myself to the awakening of infinite light.”

To be continued

Rev. Dr. Mark Unno is Associate Professor of East Asian Buddhism in the Department of Religious Studies at the University of Oregon and the author of *Shingon Refractions: Myoe and the Mantra of Light*. He lives in Eugene, Oregon.



In July and August, Jodo Shinshu Buddhists celebrate the Bon or Obon season. During Obon, we dance (*obon odori*) in memory of people who have passed away before us. Above: Obon dance at the Mountain View Buddhist Temple. Photo by Mike Inouye

OUR JODO SHINSHU TRADITIONS

What is Obon?

Obon is a Buddhist observance originally commemorated in Mahayana Buddhist countries, including China, Korea, Japan, and Vietnam.

Obon is a Buddhist memorial day during which we remember all deceased with gratitude for enabling us to exist and to encounter the dharma. As Shinran Shonin observed, “all sentient beings, without exception, have been our parents and brothers and sisters in the course of countless lives in the many states of existence” (*Yuien, Tannisho, Chapter 5*).

Obon is so called because of the mythological *Ullambana Sutra* (Jpn. *Urabon*) story describing how Mokuren (Mogallana) danced with joy upon the release of his mother from the hell-realm of hungry ghosts. For Jodo Shinshu Buddhists, it is important to note that the outdoor folk dancing is done in memory of the deceased, and not to generate merit for them nor to welcome the spirits of the departed. Thus, it is also called Gathering of Joy (*Kangi-e*).



BCA Education News & Highlights - Live a Real Life!

Have You Met the 2018 IMOP Ministers?

The International Ministerial Orientation Program (IMOP) is a special course which began in 2009 to train Japanese ministers who want to become *Kaikyoshi* (overseas) ministers. By completing the three-month program, they gain valuable knowledge to help them establish a foundation for the future.

By now you may have met the 2018 IMOP ministers: Rev. Noritaka Imada, Rev. Etsuko Mikame, and Rev. Hibiki Murakami. They arrived in mid-April and will be in the U.S. until July 16. They have visited and spoken at many BCA temples and attended several seminars and bazaars. If you have not met them yet, we hope you will have a chance to do so while they are here.

Rev. Noritaka Imada: I was born in Hiroshima. My family temple is Jokyoji Temple. I graduated from Chuo Bukkyo Gakuin in Kyoto.

I decided to become a *Kaikyoshi* minister because when I visited Kathmandu Hongwanji in Nepal, I smelled the same incense as at the Hongwanji in Kyoto. I was surprised that the scent and teaching had traveled so far from Japan. I wanted to help to preserve these traditional temples and the teaching of Shinran Shonin. I'm looking forward to sharing Shinran Shonin's teaching with all of you. I hope we can continue to learn more deeply about Buddhism.

My favorite food is sunflower seeds. My favorite music is the "Shinshu Anthem." My hobbies are playing guitar, cooking, and drawing pictures.

My favorite quote by Shinran Shonin is:

Such beings are like people who, imbued with incense,
Bear its fragrance on their bodies;
They may be called
Those adorned with the fragrance of light.

(Collected Works of Shinran, p.357, Hymns of the Pure Land)



IMOP ministers at the Tri-Temple Hanamatsuri Service at the Buddhist Temple of Salinas on April 22, 2018, which also included Monterey Peninsula and Watsonville Buddhist Temples. Left to right, front row: Rev. Noritaka Imada, Rev. Hibiki Murakami, BCA Bishop, Rev. Kodo Umezū, Rev. Henry Adams. Back row: Rev. Anan Hatanaka, Rev. Etsuko Mikame, Rev. Dennis Shinseki, and Rev. Yugo Fujita.

Rev. Etsuko Mikame: I was born in Shimane prefecture, San'in District. My family temple is Tokuzenji Temple. I graduated from Waseda University in Tokyo and Chuo Bukkyo Gakuin in Kyoto.

I visited America two years ago to see what temple life is like. I met many *Kaikyoshi* ministers and members at that time. Their sincere attitudes inspired me to share the Nembutsu teaching with all the members. I would like to share the Joy of the Nembutsu teaching with everyone.

My favorite foods are hot and spicy (especially with chili). I love all kinds of music. My hobbies are yoga, watching movies, and listening to the radio.

My favorite quote by Shinran Shonin is:

How joyous I am, my heart and mind being rooted in the Buddha-ground of the universal Vow, and my thoughts and feelings flowing within the dharma-ocean, which is beyond comprehension!
(CWS, p.291, The True Teaching, Practice, and Realization)

Hibiki Murakami: My Dharma name is Junkyō, and my hometown is Fukuoka. My home temple is Jōnen-ji in Kokura. I graduated from Ryukoku University.

My inspiration for becoming a *Kaikyoshi* minister is my great grandfather. He was a *Kaikyoshi* minister at the Buddhist Church of Sacramento. When I discovered that, I became interested in what Jodo Shinshu is like overseas, enrolled at Ryukoku, and studied Buddhism there. I'd like to share the Dharma with the members of BCA as much as possible.

I love all kinds of fruits and American foods, especially hamburgers. I prefer to listen to pop and some classical music. My hobby is driving cars and motorcycles.

My favorite quote by Shinran Shonin is:

Although I take refuge in the true Pure Land way,
It is hard to have a true and sincere mind.
This self is false and insincere;
I completely lack a pure mind.
(CWS, p. 421, Hymns of the Dharma-Ages)

"Arigatou Obaachan" (Thank You Grandmother)

The Buddhist Churches of America Federation of Buddhist Women's Associations (FBWA) has started a mini campaign. The goal is to raise \$300,000 to help cover the expenses for the 16th World Buddhist Women's Conference (WBWC) in 2019.

This is one way for us to express our deep appreciation to the late *Issei* and *Nisei* Buddhist women who dedicated their lives to supporting our temples. We cannot physically return the debt to them, but we can pay it forward.



Terrie Masuda (left), and Karen Suyama, Vice Chairpersons of the World Federation of Jodo Shinshu Hongwanji-Ha Buddhist Women's Associations, introduced the Arigatou Obaachan (Thank You Grandmother) fundraiser at the BCA National Council Meeting last February. Photo by Cathy Fujimori.

Since 1900, Buddhist women have been the foundation for the propagation of Jodo Shinshu Buddhism in the Buddhist Churches of America. Through their sacrifice, hard work, dedication, generosity, and pursuit of the Buddha Dharma, they showed us all how to "Live the Nembutsu."

Let us honor and say thank you to our Grandmothers, Mothers, Aunties and other female relatives by making a special donation in their names in support of the 2019 World Buddhist Women's Convention in San Francisco, California.

Donation levels are as follows:

- Gold Bodhi Leaf \$1,000 and up * Silver Bodhi Leaf \$100 to \$999
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The Bodhi Leaves with the name(s) of the honoree(s) and donor(s) will be displayed at the Convention from August 30 through September 1, 2019.

"Arigatou Obaachan" (Thank You Grandmother) Donation Form

Donor Name(s): _____
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Please make check payable to: **BCA FBWA**

By December 31, 2018, please mail completed form and payment to:

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 Drawer J – Main Post Office
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If you have any questions, please contact Karen Suyama by email at karensuyama@wbwconvention.org

BCA FBWA is a duly recognized organization under Section 501(c)(3) of the Internal Revenue Code. Tax ID #94-1498382



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The Orange County Buddhist Church offers an online learning environment for all those seeking to practice Buddhism in their everyday lives. We encourage you to become a part of the OCBC online Sangha, and experience one or more online entry level to master class courses on Buddhism. Your input and feedback will inform us, and your kind donations will support us, in developing and publishing an extensive curriculum of exciting new Buddhist classes.

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Institute of Buddhist Studies Class of 2018 received a master's degree and six certificates on May 18.

Thank You to 2018 IBS Donors

The Institute of Buddhist Studies (IBS) wishes to extend its heartfelt gratitude to the donors who responded to the initial solicitation of the 2018 IBS Annual Giving Program.

From January 1 to May 31, 2018, we have received \$168,228 of which \$6,455 is for ministerial scholarships, \$3,500 for chaplaincy/research scholarships, and \$37,425 for general IBS student scholarships.

In addition, we received \$14,453 for general institutional advancement, \$50,000 for accreditation support, \$5,395 for the Buddhist Churches of America Federation of Buddhist Women's Associations' Eshinni/Kakushinni Jodo Shinshu Studies Chair, and \$51,000 for additions to individually established endowments.

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If you wish to join this great endeavor of supporting the IBS, please contact me at Institute of Buddhist Studies, 2140 Durant Avenue, Berkeley, CA 94704, by email at s.yamaoka@shin-ibs.edu, or by phone at (510) 809-1447. Thank you.

We apologize for any errors. Please contact s.yamaoka@shin-ibs.org with any corrections.

Gassho,
Seigen Yamaoka,
IBS Vice-President
for Development

BUTSU BUTSU...

By Brian Kensho Nagata, Managing Editor

My heart has been very heavy this past month with two very special long-time friends returning to the Pure Land.

If you're like me, you have heard the reading of "White Ashes" countless times at BCA funerals. But how many of us really understand what Rennyō Shonin was sharing with his members on the loss of loved ones more than 500 years ago? I feel his message not only addresses the loss of loved ones, but his words represent the very essence of a Shin life even today, in the 21st century.

In honor of my two dear friends and all of your loved ones and friends who may have recently passed away, I would like to keep my rambling to a minimum this month and ask each of you to read "White Ashes" with all your heart and hear the call of *Namo Amida Butsu*. Thank you.

On White Ashes

As we deeply observe the transient form of human life, we realize that in this world, from the beginning to end, what is momentary and passing is the illusory course of human life.

Thus we have not heard of anyone receiving human form which lasts for ten thousand years. The course of life ebbs very rapidly. Can anyone preserve their body for a hundred years at the present time? Not knowing whether it will come today or tomorrow, those who depart before us are as countless as the drops of dew.

Therefore, in the morning we may have radiant health; in the evening we may be white ashes. When the winds of uncertainty strike, our eyes are closed forever; when the last breath leaves our body, the healthy color of the face is transformed and we lose the appearance of radiant life; loves ones may gather around and lament, but to no avail.

When such an event occurs, the body is sent into an open field and cremated, leaving only the white ashes. What a sad plight!

Thus, we see that what we cannot control is the passing away of the young and old alike. Therefore, we should all look to our future life and with Faith in Amida Buddha repeat the Holy Name. With reverence I remain...



Rennyō Shonin painted this six-character scroll that hangs in the IBS President's office.

How to Support BCA



Any donation to the Buddhist Churches of America will be great appreciated and gratefully acknowledged. To make a donation by check, please make payable to BCA Endowment Foundation and write the specific focus in the memo line (i.e., 1000x1000x4, Dana Fund, CBE, IBS, etc.) and send to: Buddhist Churches of America, 1710 Octavia Street, San Francisco CA 94109.

To donate online, go to BuddhistChurchesofAmerica.org. Place your cursor over DONATE at the top of the page. Several choices will drop down. To donate to the 1000x1000x4 Program, click on "Dana Program" then click on the bell. In the "DONATE NOW" box, click on the arrow next to the words "Donate to Dana Program" and you can choose 1000x1000x4, CBE Donation, or Donate to Social Welfare. Choose an amount or type in your own.

Thank you for supporting the Buddhist Churches of America and the mission of Jodo Shinshu in America.

ATTENTION: Impending Transfer of BCA Archives Collection

Due to the impending transfer of the Buddhist Churches of America Collection (BCA Archives) from the Japanese American National Museum (JANM) to the University of California Los Angeles (UCLA) Library Archives, all temples are asked to IMMEDIATELY SUSPEND ALL TRANSFERS of material to the BCA Archives until further notice. Details of future deposits for the BCA Archives are being finalized and will be announced.

今月の法話

「四苦・八苦」

サンノゼ別院輪番 藤本顕信



Rev. Kenshin Fujimoto

日本人はよく困ったことやその困ったことを乗り越えた場合「四苦・八苦した」と言います。この四苦・八苦という言葉は仏教からの思想です。

四苦と言うのは生(しょう)苦、老(ろう)苦、病(びょう)苦、死(し)苦の四つを示すのです。それに、さらに愛別離苦(あいべつりく)、怨憎会苦(おんぞえく)、求不得苦(ぐふとくく)、と五陰盛苦(ごおんじょうく)の四つを加える八苦に成るのです。

生・老・病・死の四つの苦しみは分かるでしょうが、他の四つの説明が必要でしょう。後の四つは生苦の内容をもっと詳しく説明しているものであると見ることができると思います。愛別離苦とは簡単に言えば、自分が好きな人から離れなければならない苦しみを示しているのです。怨憎会苦はその逆に嫌いな人と会わなければならない、一緒にいなければならないことを示しているのです。求不得苦は欲しいものが手に入らない時の苦しみのことです。五陰盛苦は体が変わるとその変わり方に合わせて行かなければならない時の苦しみのことです。

今回、これらをいちいち説明するつもりはありませんが、老苦と五陰盛苦の二つの区別を説明したいと思えます。この二つは同じことを語っていると誤解されることが多いのです。まず、五陰は、簡単に言えば身体のことです。人間は年を取ると体のあれこれ思うように効かなくなります。これは年を取ることの付き物であるといいたい人は分かっていますが、体の変化は年寄りだけだとは限らないのです。赤ちゃんも成長するといろいろな変化が出て来ます。それに関して苦しむ、歩き出す時にころんだり、物にぶつかったりして泣く時も、苦しんでいると見ても良いと思います。話す時に、相手に通じないとイライラして怒り出します。もっと大きくなると体の成長に合わなく、神経と思考力が追いつかないので、悩みます。青年期になるとまたいろいろと悩ませられることが

おこります。人間はその一生を通して体の変化で悩まされているのです。

勿論、年を取ってゆくとその体の変化が増えていくようがありますが、それと関係なく年寄りが体験する悩み、苦しみがあるようです。老人しか体験できない苦しみが有るのです。それでこの五陰盛苦と老苦は同じことを語っているのではないかと思うようになりました。

昔、私が開教使になって間もない頃に、あるお爺さんと話したことが有りました。奥さんに先立たれ、一緒に日本から渡って来た親友も亡くなり、長年身の回りの世話をしてくれていた息子のお嫁さんにも先立たれたので、何回も「さびしい、さびしい」と繰り返して話してくれました。その老人の悲しさ、孤独な気持ちは同じく若いの人ではなければ他人が知ることが出来るでしょうかと疑問に思いました。いくつで有っても、親しい人たちを亡くすことは有りますが、それとまた別な感情であったと思います。

若い時は長生きしたいと思うでしょうが、年を取るとその格別の悲しさ、孤独感を体験し、自分を失っていくこと等の苦しみが本当に感じるようになるのではないのでしょうか。

この四苦・八苦の中の老苦と五陰盛苦の相違点はここにあるのではないのでしょうか。

合掌

エンリケ教授に聞く



Dr. Galvan-Alvarez

今年1月、からIBSに客員教授として在籍し、アメリカの浄土真宗寺院の活動を研究している、ガルバ

ーどちらのご出身ですか？

スペインのカナリア諸島です。アフリカ大陸北西部にある小さな島です。日本人移民の方もいたのを覚えていますが、両親の仕事の関係で米国のポストンやスペイン本土にも住んだことがあります。現在はイギリスのマンチェスターを拠点にし、スペインのUniversidad Internacional de La Rioja-UNIRの准教授をしています。オンラインで

教えているので、スペインには住んでいません。今は研究のためIBSに来ていますから、パークレーからもオンラインでクラスを教えています。

ー何の研究をされているのですか？

アメリカにおける浄土真宗寺院の活動です。米国だけでなく、アルゼンチンやブラジルなどの寺院を訪れ、どのような活動をしているのかを調査しています。日本における寺院とアメリカ大陸での寺院での儀礼や伝道に関して共通点や相違点を見つけ、浄土真宗が始まった日本を離れて活動する寺院やサンガがどのように教えを受容しまた変容していくのかを考察します。

ーイギリスでは英国浄土真宗フェロシッパのメンバーだそうですね。どのようにして浄土真宗に出遇われたのですか？

2011年の6月頃、日本に初めて訪れたときのことです。大阪で開催された学会に出席した後、京都に観光に行きました。その時、東本願寺の前を通ると「今、命があなたを生きているーNow life is living you」と書かれたバナーがお寺の壁に掲げられていました。「Life is living you」とはちょっと変な英語だと思いつ、youの前in, with, for,などの前置詞が抜けているのではないかと考えました。それでこの言葉が何を意味するのか、頭から離れず、浄土真宗とは一体どんな教えなのか興味を持つようになったのです。もしあのフレーズが前置詞をおいて、「Life is living in you」だったならあまり頭に残ってなかったと思います。

ーそれからブルーム・アルフレッド先生に連絡を取られたのですか？

そうですね。インターネットで浄土真宗に関して調べていたら、ハワイのブルーム先生がウェブサイトで浄土真宗の教えを説明されていたのを見つけました。それで先生にメールを書いて、色々質問をし、親鸞聖人の教えを学びました。それから日本の稲垣久雄先生と知り合うことになりました。稲垣先生からも教えていただくことができました。稲垣先生が英国真宗フェロシッパのことを紹介してくださったので、イギリスの他の念仏者と知り合い、それが縁で今に至ります。

ー真宗に來られる前はチベット仏教を研究されていたそうですね。ー

そうですね。私の専門は英文学で、インドに亡命したチベット人2世の方々が書くボエムの研究で博士論文を書きました。その時にチベット仏教に興味を持ち、教えを学んだり、メディアーションなどをしたりしていたのですが、何か行き詰まりを感じていて、別の道を探していたのです。その時に「Life is living you」の言葉に出会いました。

ー今後の予定は？

夏にイギリスに帰国し研究をまとめ、8月にサウサンプトンで開催されるヨーロッパ浄土真宗カンファレンスで研究発表をする予定です。それから近い将来、得度と教師を取得して浄土真宗の僧侶として伝道にたずさわりたいと考えています。

大阪地震による本願寺派寺院の被災情報

6月18日に大阪府北部で発生したマグニチュード6.1の地震で京都の本願寺、大谷本廟、伝道院、本願寺津村別院(大阪)、本願寺奈良教区事務所(奈良)、その他、大阪府内と周辺に所在する本願寺派寺院が被害を受けました。被害の状況は寺院の屋根瓦や壁、お内陣の仏具、境内の石灯籠などの損壊です。今後、必要な情報があればまたお知らせします。

合掌

米国仏教団本部

第16回世界仏教婦人会大
2019年8月30日-9月1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 マリノット マーナー ホテル

記念講演ご講師:
本好 由紀子
北米佛教区副教使

ご講演者
松路 恵子
仏教研究者

お念仏に生かされて
Live the Nembutsu
Vivamos no interior do Nembutsu

主催: 米国仏教団 仏教婦人会連盟

法輪

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米国仏教団
Buddhist Churches of America
1710 Octavia Street
San Francisco, CA 94109
電話(415)776-5600
FAX(415)771-6293
Email: info@bcahq.org
forWOD:WODeditor@bcahq.org

二〇一八年度教化標語

「平和と調和」

あの記事をもう一度!

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南部教区で布研

6月4日、5日に南部教区の布教研究会が行われ、23名が集った。同研究会には南部教区の開教使をはじめ、梅津総長、近隣教区の開教使、I M O P 研修生も参加した。会場はロングビーチのヒルトンホテルで、UCバークレー校東洋言語学部のランカスター・ルイス名誉教授を招き講義を受けた。ランカスター教授はBCAの将来の展望を仏教伝播の歴史や米国の様々な人口統計などから分析を試みた。教授は現在、米西部13州において、仏教徒の数がキリスト教徒について二番目に多いことを示す統計や1千万人を超えるロサンゼルスカウンティの人口が他の多くの州の人口よりも多いことなどを紹介した。



Southern District Fukun

参加者は、「最近、仏教への関心が以前にも増して高まっているように感じています。統計もそれを表していました。将来はロサンゼルスエリアに十か寺あっても足りないようになるとは思いません。」と希望を述べた。

パサデナ仏教会で不断念仏

6月8日にパサデナ仏教会で12時間不断念仏が行われた。同仏教会のギブス・グレゴリー開教使は以前駐在していたポートランド仏教会で不断念仏の集いを始め、1年に一度の集いを7年間続けた。現駐在のパサデナ仏教会に赴任してから、初めての不断念仏の集いを開催。今回は午後8時から午前8時まで夜通し念仏を行った。ギブス師は「不断念仏によって信心を得ようとか、昂揚感を得よう



12-hour Nembutsu Recitation at Pasadena

総長コラム

米国仏教団総長 梅津廣道

お盆の季節がやってまいりました。お盆はお浄土へ還られた方を偲び、仏さまの教えを聞かせていただく縁であります。親鸞さまは、お浄土へ生まれるということは無上仏(この上ない智慧と慈悲のはたらきができる方)とならせていただくこととおっしゃっておられます。無上仏になるとは、いつでもどこでも私たちが一緒にいて私たちをお悟りの世界へと導いてくださる働きとなるということです。

私の父親は今から三十年ほど前に亡くなりました。父はテレビのホームドラマのような親ではありませんでした。厳しい面があり、また父なりに色々なことを教えてくれたりしてました。生前に面と向かって感謝の思いを表したことはないように思いますが、父の葬儀で初めて心の底からありがたうと言えたことを思い出します。父は父なりにその役割を果たしてくれたことに感謝の合掌をしたことがつい昨日のように思えます。よく考えれば、父の生き方がど

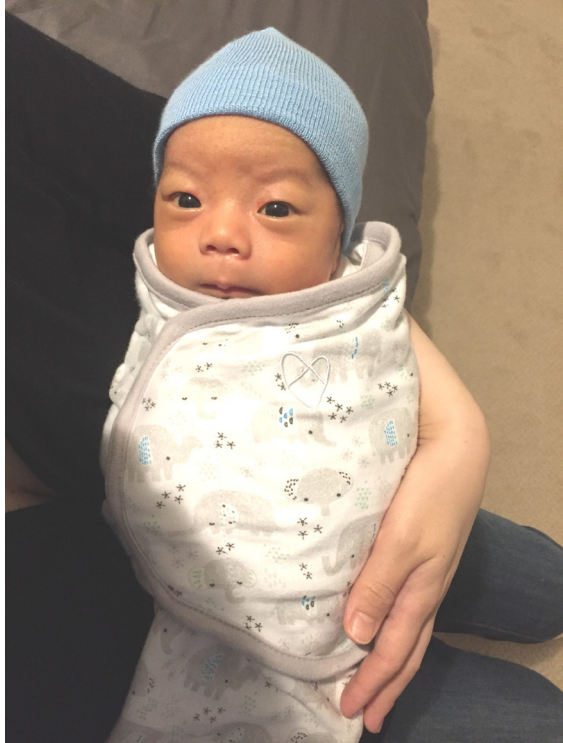
というわけではありません。ただ、感謝の念仏です。」と南無阿弥陀仏だけでなく南無不可思議光如来や帰命尽十方無碍光如来などの他の形でも報恩感謝の念仏を称えた。参加者は約20名で、パサデナの門信徒をはじめ、IBS客員教授のガルバン・アルバラス・エンリケ博士やBCA理事長のスタンブル・リック氏が参加した。12時間を通して参加した念仏者は「疲れました。」と素直な感想を述べた。

夏のパシフィックセミナー

「悟りとは何か?」をテーマに7月20日と21日、浄土真宗セクターで夏のパシフィックセミナーが開催される。基調講演にはスイスジュネーブに所在する信楽寺住職のドゥコール・ジュローム師が招かれている。ドゥコール師はパリの仏教学院 (Institut d'Etudes bouddhiques) で理事長をつとめるほか、ヨーロッパ各地の大学で浄土真宗や日本文化に関する講義を行っている。セミナーではドゥコール師が悟りについて浄土真宗の見解を述べる予定。また、タタロカ比丘尼(上座部仏教)、小谷真由美さん(チベット仏教)、アライ・ポーラ博士(禅)ら米国生まれの女性仏教研究者らの発表も行われる。IBS学長の松本デイビッド開教使がモデレーターを務める。セミナーはIBSとCCBEの共催。

はじめまして! 林先生ご夫妻に赤ん坊

5月23日にヴァージニア州恵光寺の林ラジヤン斎開教使、由香里さん夫妻に男の子の赤ん坊が生まれた。名前は大馳(だいち)くん(写真左)で、6ポンド14オンス。母子ともに健康。



Daichi Rajan, Newborn son of Rev. and Mrs. N. Hayashi

に仏さまありがとうございますという思いが湧き出てきます。そして、他の人たちも自分と同じように仏様から願われているということを知られ、共に手を取り合ってお浄土への旅を続けていくことができましょう。

お盆をご縁として、今は亡き有縁の方々には仏法に合わせてくださいましたことに感謝いたします。また、亡くなった大切な方々に対して、それぞれのいのちの歩みに「ご苦労さまでした、ありがとうございます」と手を合わせたいと思います。

称名



Bishop Umezū and Dr. Lancaster