

# WHEEL OF DHARMA

Official Publication of the Buddhist Churches of America

1710 Octavia Street, San Francisco, CA 94109

VOLUME 41

FEBRUARY 2015

ISSUE 2

## MLK 2015: “Shinran & King Both Spoke for the Excluded”



On January 19th as part of the San Francisco Interfaith Council (SFIC), BCSF's resident minister, Rev. Ron Kobata and minister's assistant, Jerry Bolick, join clergy from many faiths at the 2015 Martin Luther King, Jr. March and Commemoration in San Francisco, California. The SFIC was founded over 25 years ago by ministers including Rev. LaVerne Sasaki, BCA Minister Emeritus.

The *Wheel of Dharma* asked Buddhist Church of San Francisco (BCSF) participants the following questions about their participation in the 2015 Martin Luther King, Jr. Commemoration co-sponsored by the San Francisco Interfaith Council (SFIC):

*Why did you decide to participate, as a Buddhist, particularly as a Jodo Shinshu Buddhist? Any thoughts or inspirations to share on Shinran and MLK? Any thoughts on interfaith work?*

*Rev. Ron Kobata, BCSF Resident Minister, SFIC Board Member:* My decision to attend this public event was to support the SFIC's mission to bring faith traditions together to build understanding and serve the community. Shinran and MLK both spoke for the excluded population of the social strata and times they were a part of. They lived their spiritual awareness of inclusive boundless compassion/love, and persevered in enduring criticism and condemnation for challenging the inequities of caste systems and racial segregation. My appreciation of interfaith engagement comes from a sense of being enriched by experiencing both the commonalities and uniqueness of Shin awareness.

*Jerry Bolick, BCSF Minister's Assistant:* So much of the violence in the world

[Continued on Page 6](#)

## “Are You Reciting the Name?” A Tribute to Rev. Dr. Taitetsu Unno

By Rev. Kodo Umezu,  
BCA Bishop

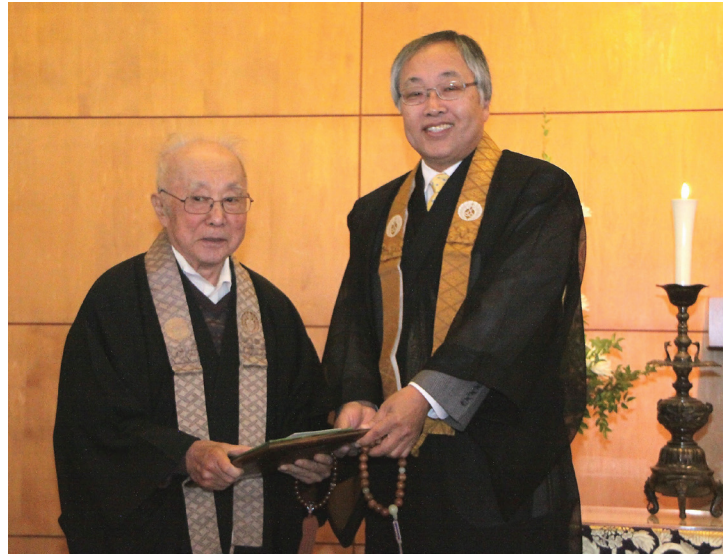
On January 3, 2015 at the Berkeley Buddhist Temple, a memorial service was held for the late Rev. Dr. Taitetsu Unno. It was officiated by Rev. David Ryoe Matsumoto and attended by over 200 people, including approximately 28 ministers and their spouses. A poignant rendition of Rennyō Shōnin's Letter on the White Ashes, translated by Rev. Dr. Unno himself, was read, and a moving Dharma message was delivered by Buddhist Churches of America Bishop, Rev. Kodo Umezu. The message below has been edited for the *Wheel of Dharma*.

*Shakyamuni Tathagata appeared in this world*

*Solely to teach the ocean-like Primal Vow of Amida;*

*We, an ocean of beings in an evil age of five defilements,*

*Should entrust ourselves to the*



July 5, 2014: Rev. Dr. Taitetsu Unno, left, receives the first Institute of Buddhist Studies President's Award from Rev. Kodo Umezu. This image appeared in the September 2014 *Wheel of Dharma*. Photo by Tom Nishikawa.

*Tathagata's words of truth.*

(Collected Works of Shinran, p. 70)

Rennyō Shōnin, who lived over 500 years ago, exchanged

unusual New Year's greetings. When he had an audience with one of his members by the name of Dotoku on New Year's Day, he greeted him by asking,

“Dotoku, how old are you? Are you reciting the Name?”

Today, we are gathered here on the third day of the new year of 2015 to observe a memorial service for the late Rev. Dr. Taitetsu Unno. As I stand here, I feel like I am being asked by Unno Sensei if I am rejoicing in the *Nembutsu*, as Rennyō Shōnin had asked his members.

Reciting the Name means to hear the Primal Vow and to respond by saying *Namo Amida Butsu*. Rev. Dr. Unno's life was really dedicated to sharing the Primal Vow with all the people in the world. To me, Unno Sensei has not died; he has become one with *Namo Amida Butsu* and is urging all of us to take refuge in Amida Tathagata. In other words, now he is *Namo Amida Butsu*.

Unno Sensei used the term “Shin Buddhism” for Jodo Shin-

[Continued on Page 6](#)

## BCA Name - Born in Exile

February 19, 1942 has been observed in many communities as a Day of Remembrance – a time to commemorate the Japanese American internment during World War II. On this day, 73 years ago, President Franklin Delano Roosevelt signed Executive Order 9066, setting into motion the exclusion, detention and mass incarceration of over 120,000 persons of Japanese ancestry who had established their homes and communities along the West Coast.

An estimated two-thirds of those incarcerated were American citizens, over half were children, and over half were Buddhist. In 1941, the vast majority of the ministers associated with the North America Bukkyō Kyōdan or Buddhist Mission of North America (BMNA), BCA's predecessor organization, were *Issei*, first generation



Manzanar War Relocation Center. National Archives photo.

Japanese immigrants. According to the discriminatory immigration laws of that period they were aliens ineligible for citizenship. Along with other *Issei* leaders in the West Coast Japanese American communi-

ties, most were immediately arrested by the Federal Bureau of Investigation in the days following the bombing of Pearl Harbor by Japan and taken to Justice Department internment camps. The vibrant network

of 44 affiliated temples was suddenly deprived of nearly all their senior leadership. Under these difficult circumstances, the Buddhist Mission of North America officially established its new name: Buddhist Churches of America, at what may be considered the first official BCA National Council Meeting.

“The Name, Buddhist Churches of America Established

Back at the Topaz Relocation Center in early 1944, a significant event was to take place. For the duration of the war, the Buddhist Mission of North America Headquarters was established at the Topaz Buddhist Church. Under the leadership of Bishop Matsukage, the ministers and lay leaders discussed the formation of a new corporation to be registered with the State of California. The “Articles of

[Continued on Page 6](#)

### February 15: Nirvana Day - Buddha's Parinirvana - Nehan-E

Sakyamuni awakened to Truth and became a Buddha at the age of 35. After sharing the Dharma for the next 45 years, he attained perfect enlightenment or *parinirvana* with his death at age 80. Nirvana Day is one of three observances commemorating Sakyamuni, the other two being his birthday on April 8 and his awakening on December 8.

The death of Sakyamuni underscores the teaching of impermanence—the idea that we, and all other beings and things in this world, are subject to constant change. It was the Buddha's intent that through his teachings we would understand the transitory nature of our existence, and ultimately experience Truth.

Excerpt used with permission, Shin Buddhist Service Book, Buddhist Education Center, Orange County Buddhist Church. Available at the BCA Bookstore.

### Kisagaraki: Memorial Service for Lady Takeko Kujo (October 20, 1887 – February 7, 1928)

Lady Kujo was a humanitarian, poet, founder of Asoka Hospital, and co-founder of the modern Buddhist Women's Association movement. She was a descendent of Shinran Shōnin and the daughter of Koson Otani, the 21st Monshū (Spiritual Leader) of the Jodo Shinshū Hongwanji-ha organization. Kisaragi is a poetic reference for February in Japanese. See related article on Page 6.



Step by Step  
Awaken Shin Buddhism in your  
Everyday Life—Spread the  
Circle of Nembutsu

Buddhist Churches of America®  
Share the Joy of the Jodo Shinshū Teachings  
www.buddhistchurchesofamerica.org



# Snowplow Meditation

By Rev. Jerry Hirano  
Salt Lake Buddhist Temple



*Ignorance and blind passions  
abound,*

*Pervading everywhere like innumerable  
particles of dust.*

*Desire and hatred arising out  
of conflict and accord*

*Are like high peaks and  
mountain ridges.*

Shinran Shonin, *Shōzōmatsu wasan 8 (Hymns of the Dharma Ages)*

Last year, I was frustrated with my snowplow. I went to the hardware store and asked for the biggest snowplow they had. I purchased a 30" plow with a 357cc engine, electric start, heated handles, headlights with power steering. Just what I wanted. However, the problem I soon realized was that it was too big for my daughters or Carmela to use. So I find myself plowing three times a day. I plow the snow, mumbling, "Why does it have to snow *sooo* much?!" Trying to calm myself, I just concentrate on plowing and remind myself of the Buddha's disciple Cuuda Pantaka (Jpn. Shuri Handoku).

Cuuda Pantaka was a devoted disciple but he was not especially gifted in his mental abilities; we may even consider him mentally disabled. Cuuda had a brother

named Maha Pantaka who, in contrast, was brilliant. The other disciples often teased Cuuda for not living up to his brother's example.

Cuuda would often get very discouraged by his lack of ability. He was thinking of leaving the Sangha and went to the Buddha for guidance. The Buddha explained that the Sangha was not just for the gifted. He gave Cuuda a broom and instructed him, "Cuuda, as you sweep the leaves in the compound, repeat this mantra, 'Sweep, sweep, sweep away the leaves.' In this way you will do a great service for our Sangha." Cuuda swept the leaves and recited, "Sweep, sweep, sweep away the leaves." Just as he was able to clear the leaves, his mind began to clear of its defilements. In this manner Cuuda was able to reach enlightenment before his brother.

Following the Buddha's instructions to Cuuda, I "plowed, plowed, plowed away the snow." As the snow fell around me, I saw my *bonno* (defilements) falling away. It was working; my mind was clearing. It felt as though even the snowflakes recognized my nearing enlightenment. I wondered if the cars passing on the street could see that the glow around me was not emanating from the headlights on my plow, but that it was the glow of my enlightenment showing me the *Bodhisattva* path. As any good Bodhisattva would, I decided to clear the sidewalk in front of my two neighbors' yards and while I was at it, I cleared the corner where the children walked to school. As I confidently continued on my Bodhisattva path, I imagined receiving some type of

good neighbor award from the city. Continuing with my snowplow meditation, I turned in my neighbor's driveway and saw that the Bodhisattva path I had cleared was once again covered in snow. Just as my mind had initially cleared, it once again filled with all the colorful, explicit phrases of this world of *samsara*. Thus ended my snowplow meditation.

However, from the warmth of my home, I realized that it was the compassion of the snowstorm and the snowplow that allowed me to have any realization at all. I remembered the opening passage and the following from Shinran's *Shōzōmatsu Wasan 16*:

*The aspiration for enlightenment through self-power taught  
in the Path of Sages*

*Is beyond our minds and words;*

*We foolish beings ever sinking in transmigration—*

*How could we awaken it?*

I imagine how great and wondrous I am, when it is the snowplow doing all the work. My *bonno* (*klesa*) is constantly piling up around me, like the falling snow. In a similar manner, we think we are doing various religious practices and good works, but in reality it is none other than the working of Amida Buddha's Primal Vow.

As we begin this New Year, let us remember Elsa's immortal words from Disney's *Frozen*: "Let it go, let it go, and I'll rise like the break of dawn. Let it go, let it go, that perfect girl is gone. Here I stand in the light of day..." or something like that.

*Namo Amida Butsu!* Happy New Year!



By Rev. Carol O'Dowd  
Longmont Buddhist Temple

February in Colorado brings bare trees and freezing days. Yet the words from "The Rose," a song by Bette Midler, remind of unseen inspiration as it says, "Far beneath the bitter snow, Lies the seed, That with the sun's love, in the spring, Becomes the rose." These are modern words reflecting a message found in Shinran's *Shōzōmatsu Wasan, Hymns on the Last Age*.

Shinran explains how the flower of enlightenment blooms even when our hearts are covered over with dirt or snow. Shinran sings as translated in English:

*Those who have truly attained  
the serene faith—the utter entrusting  
to Amida—which is transferred  
through His Wisdom-Vow, and  
through its ever working compassion*

## Touched by Amida's Beauty

*to embrace without forsaking, attain  
the stage known as "equal to perfect  
enlightenment."*

(Shōzōmatsu Wasan, Hymns on the Last Age, Ryūkoku Translation Series VII)

How wonderful that Immeasurable Light and Life always embrace us no matter how cold or forsaken we may feel. Often, only after having tried and failed or given up, do we wake from the darkness of despair with the light of a smile or a kind word. Sometimes, only because there is nothing else to do, does entrusting arrive, opening our hearts to receive Amida's flowing Compassion-Wisdom.

Amida's working is the Ultimate cause. Like the flowers, we are opened by a melding of immeasurable causes and conditions intertwined through space and time. How rare and precious is the opportunity to be touched by Amida's compassionate working whether it be sitting in a BCA Temple or appreciating early morning sunlight painting morning clouds pink and gold. How wonderful that Wisdom-Compassion committed to our attaining

"equal to perfect enlightenment" is everywhere, available to everyone at any time.

To be touched by Amida's flowing Light and Life arriving in my limited conventional world in so many ways cracks open my heart. I am grateful for life—all of it. Expressing gratitude is what we do each time we say *Namo Amida Butsu*. Doing so, it opens our hearts to the Compassion embracing us, helping us to grow to our full potential. Despite, and sometimes because of, the dirt and muck around us, we open up to receiving wisdom, compassion, or both. We do not have to go on a long retreat, do a thousand prostrations, go on a special diet or do anything else. We connect to Light and Life simply by entrusting. We practice entrusting when we open to receive Wisdom-Compassion, regardless of its form. It can arrive as handshakes, cards, calls, or gifts from friends or loved ones. It can be the warm lick of a favorite pet shared in the midst of sorrow. It might be doors of opportunity being opened or closed.

Sometimes, we receive gifts from the plants in our lives.

During cold months, many trees drop their leaves allowing more sunlight to reach and warm our houses and our walkways. When the warm sunlight hits our face, we are touched by light from an essential source so far away. Amida is like that. In the midst of dark as well as fun times, even in times of loss and fear, when feeling so far away from Light and Life, wisdom and love arrive in many strange and wondrous ways.

Knowing such compassion exists helps me smile on cold and cloud covered days. After all, a fierce snow storm brings much needed moisture as well as skiing opportunities. Storms remind me that even my difficulties can generate transformative growth. I can face into my fears and despite the pain find peace as well as small joys each day, even if ever so slowly. Snow mounds of difficulties do melt—eventually. When trudging through difficulties and shivering in the cold on a late spring day, it is the unexpected moment when displaying its petals without concern for itself, my heart is opened from being touched by the beauty of a rose. *Namo Amida Butsu*



Wheel of Dharma

(USPS 017-700)

Official Publication of the  
Buddhist Churches of America

BCA National Headquarters  
1710 Octavia Street  
San Francisco, CA 94109  
Tel: (415) 776-5600  
Fax: (415) 771-6293  
Info@bcahq.org  
www.BuddhistChurchesOfAmerica.org  
Email: WODeditor@bcahq.org

Wheel of Dharma (USPS 017-700) is published monthly by Buddhist Churches of America, 1710 Octavia St., San Francisco, CA 94109-4341. Periodicals Postage Paid at San Francisco, CA and at additional mailing offices. POSTMASTER: Send address changes to WHEEL OF DHARMA, 1710 Octavia St., San Francisco, CA 94109-4341. Subscription free to BCA temple members; \$12.00 annual subscription for nonmembers.

#### Submission Guidelines:

First-person articles should be around of 500 words, typed, double-spaced in Microsoft Word. The editors may ask for longer articles, or split in multiple parts at the editors' discretion. All other articles should be in news release form at maximum of 500 words. 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.

#### WHEEL OF DHARMA POLICY

##### HARDCOPY PUBLICATION LICENSE:

Authors who submit articles for publication in the Wheel of Dharma ("WOD") thereby grant WOD a royalty-free non-exclusive paid up license, worldwide, in perpetuity and in all media (the "License") to use, edit, and republish the article(s) and to grant sublicenses to any third party to do so on the same terms. WOD grants third parties an identical License to republish its articles so long as the article(s) is republished in its entirety, without edit, providing credit to the WOD and the Buddhist Churches of America.

##### ONLINE PUBLICATION LICENSE:

Authors who submit articles for publication in the Wheel of Dharma online ("WOD") thereby grant WOD a royalty-free non-exclusive paid up license, worldwide, in perpetuity and in all media (the "License") to use, edit, and republish the article(s) and to grant sublicenses to any third party to do so on the same terms. WOD grants third parties an identical License to republish only the first three paragraphs of any article, without edit, providing credit to the WOD and the Buddhist Churches of America, including a hyperlink to the article in WOD.

Editor: Rev. Kodo Umezū, Bishop  
Editor, Japanese Section: Rev. Ryuta Furumoto  
Managing Editor: Alan H. Kita  
Section Editors: Yumi Hatta, Michael Endo  
Copy Editor: Edythe Vassall  
Print Production: Jeffrey Kimoto



Visit [www.buddhistchurchesofamerica.org](http://www.buddhistchurchesofamerica.org)

Buddhist Church  
of Ogden  
P.O. Box 3248  
(155 North Street)  
Ogden, UT 84409  
Tel: (801) 392-7132  
e-mail:  
ogdenbuddhisttemple@  
gmail.com  
[www.slbuddhist.org/ogden](http://www.slbuddhist.org/ogden)



## Buddhist Temple of Ogden

In 1912, Issei pioneers living in Ogden, Utah requested that a Buddhist priest be sent from San Francisco to perform funerals, memorial services and other rites. After meeting in a series of private homes, a church building was purchased on Lincoln Avenue between 24th and 25th Streets in downtown Ogden. When that building was no longer suitable, the sangha purchased a plot of land on North Street in Ogden on which to build the current church. The church was dedicated in 1964 and has served the sangha ever since.

## Job Announcement

The Buddhist Churches of America (BCA) and the BCA Endowment Foundation (BCAEF) are pleased to announce a job opening for a Development Assistant. This full-time position will be under the BCAEF, whose primary function is to be the fund raising arm of the BCA, BCAEF and Institute of Buddhist Studies (IBS). For a job description and details, please contact Hide Mizuno, BCAEF Executive Director at (415) 776-5068 or email: [hmizuno@bcahq.org](mailto:hmizuno@bcahq.org).



# Gardena and Venice Joint Hoonko Service



### Minister's Assistants Certified (top photo)

The following minister's assistants were certified on January 18, 2015: (l-r) Allison Yasaki and Yoshiko Miyaji, of the Gardena Buddhist Church; and Richard Modiano and Amy Umezu of Venice Hongwanji Buddhist Temple.

### Kieshiki Ceremony (bottom photo)

On January 18, 2015, Rev. Kodo Umezu, BCA Bishop, conducted the Kieshiki Affirmation Ceremony at the Gardena Buddhist Church as part of the joint Ho-onko service by the Gardena Buddhist Church and the Venice Hongwanji Buddhist Temple. The service was assisted by resident ministers Rev. Nobuo Miyaji and Rev. John Iwohara.

## Save the Date!

# Eastern Buddhist League

### Labor Day Weekend: Sept. 4-5-6, 2015

The 2015 Eastern Buddhist League will be hosted by the Cleveland Buddhist Temple at the Westin Hotel in downtown Cleveland, Ohio. The keynote speaker is renowned Shin Buddhist author, Dr. Jeff Wilson, author of *Mindful America: The Mutual Transformation of Buddhist Meditation and American Culture* and *Buddhism of the Heart: Reflections on Shin Buddhism and Inner Togetherness*, among other books. Join us in the heart of downtown Cleveland, home of the Rock and Roll Hall of Fame, Horseshoe Casino, and the Cleveland National Air Show with the US Air Force Thunderbirds.

### Federation of Dharma School Teachers League

#### 2015 Annual Conference

Conference Theme:

Let Go  
Of Everything You're Afraid to Lose



Taken from an old Indian painting, this line drawing shows a man (representing us) being pulled by Amida Buddha and pushed by Shakyamuni Buddha towards the Pureland, but resisting both due to his ego. This is a central theme that will be presented during this conference.

KEYNOTE SPEAKER: Rev. Masao Kodani, Minister Emeritus

April 24-26, 2015

Concourse Hotel at LAX  
6225 West Century Blvd., Los Angeles, CA 90045

Hosted by Southern District Dharma School Teachers League



By Dr. Kent Matsuda  
BCA President  
Enmanji Buddhist Temple

On December 6, 2014, the Buddhist Churches of America (BCA) National Board held its second meeting of the year at the BCA's Jodo Shinshu Center (JSC) in Berkeley, California.

Rev. Kodo Umezu, bishop of the BCA, reported that no ministers are scheduled to retire within the year, six prospective ministers are expected to be assigned, and since the June National Board meeting, 14 minister's assistants have been certified. The World Jodo Shinshu Coordinated Council Meeting of the Hongwanji's Overseas Districts was held in England last summer, where the bishop submitted his visions of the joint propagation effort of the BCA and Hongwanji.

Rev. Umezu and his wife, Janet, attended the *Hoto Keisho Shiki* (Ceremony of Transmitting the Jodo Shinshu Tradition) in Kyoto, Japan in June, 2014. During this ceremony, His Eminence Koshin Ohtani retired his position as Monshu and head of the Hongwanji and handed the duties to his son, Kojun Ohtani.

Alan Kita, chief administrative officer, is filling the

# President's Message

## December National Board Report

human resources needs of the BCA by working with a consultant that assists many religious organizations.

Jeff Matsuoka, treasurer, said the final version of the proposed 2015-2016 BCA Budget includes a temple assessment of \$1.6 million, which is unchanged from the current budget. In addition, income is also expected from donations, fees, and the BCA Endowment Foundation to cover additional expenses.

Dean, Dr. Richard Payne and Dr. Scott Mitchell, assistant dean, of Institute of Buddhist Studies (IBS) reported there are 26 students enrolled in the 2014 Fall term; nine are ministerial aspirants and ten are enrolled in the chaplaincy program. The Friends of IBS fundraising project has raised \$80,000. In 2015, IBS will host three conferences: "Buddhism and Japanese Culture" (March), "The Modernization of Buddhism in Early 20th Century Japan" (April), and "The International Association of Shin Buddhist Studies Conference" (August). On February 26, IBS will co-sponsor with the Center for Buddhist Education (CBE) a symposium "Buddhism and Counseling" at the 2015 San Diego National Council.

Mick Kubota, chair of the Ministers' Pension Fund Committee, told the Board that there are 37 retired ministers receiving pen-

sions from the BCA. The maximum monthly benefit available is \$1,000.

Ken Tanimoto, president-elect, gave the Archives and Historic Preservation Committee report for Eiko Masuyama, chair. The committee wants all BCA members to know that the BCA Collection at the Japanese American National Museum is there to store temple records that would otherwise be lost to future study. The Museum will have a workshop on archiving records at the National Council.

Mary Ann Miyao, chair, Social Welfare Committee, asked that a \$10,000 request by the Asian Community Center Senior Services for transportation for seniors to five of the 23 senior nutrition sites in the Sacramento region be approved. The National Board approved the grant.

Mr. Tanimoto also informed the National Board that the donations to the Sustaining Membership Program were allocated by the executive committee to the Bishop's Expansion Fund for new initiatives and programs that are not in the budget. He also reported that since a long-term disability insurance had replaced the Ministers' Income Protection Program, the former fund was used to replenish funds in the H.E. Kosho Ohtani Monshu Emeritus Special Temple Building Fund.

Up to \$100,000 is available to any single temple for repairs, improvements, building, or retiring a property debt through this Fund. The annual interest rate is 1.5%. Application funds are available at the BCA Headquarters.

Judy Kono, chair, Special Functions and Events Committee, announced that the BCA's 10th Anniversary Commemoration of the JSC will be held on October 22, 2016. Also as chair of the Communications Committee, she asked for two people from each district to provide district news for the BCA website, which may be also used in the *Wheel of Dharma*.

Gary Mukai, chair, Evaluation and Planning Committee, is having the committee look at ways how temples that are having financial difficulties can be helped. The committee will also be monitoring a pilot project in the Central California District which, if initiated, will assign ministers not to individual temples but to the district as a whole.

Glenn Kameda, facilities manager, informed the Board that LED lights have been installed in the JSC chapel and mezzanine, as well as in the upper and lower parking levels. He again recommended that solar panels be installed so that we can reduce our utilities expenses and our reliance on the energy grid.

## You Are Invited:

# 2015 NCM Banquet and Jr. YBA Breakfast

The Buddhist Temple of San Diego and Vista Buddhist Temple 2015 National Council Meeting (NCM) Planning Committee, along with help from their respective sanghas and the Southern District temples, look forward to hosting the ministers, delegates, Buddhist Churches of America (BCA) leaders and special guests at the BCA 2015 Ministers' Association and National Council Meetings from February 25 to March 1.

In addition to the many activities

being offered, individuals still have time to register for the banquet that will take place on Saturday, February 28. The cost is \$50 and the registration deadline is February 15. Presentations by the BCA and other organizations, plus entertainment, are part of the banquet program. A no-host cocktail starts at 5 p.m., with the banquet program beginning at 6:30. The suggested dress is aloha attire.

On Sunday, March 1, the San Diego and Vista Junior Young Bud-

dhist Association (Jr. YBA) groups will conduct a benefit breakfast fundraiser at the Buddhist Temple of San Diego from 8 to 10 a.m. Donation is \$8. The menu includes steamed rice, miso soup, scrambled eggs and sausage. Beverages include tea, coffee, orange juice and water. Tickets will be on sale at the Crowne Plaza Hotel during the meetings.

Please contact the committee at 2015NCM@gmail if interested in attending the banquet or to request information on the various activities.

### 2015 BCA YAC SUMMER RETREAT

Sponsored by the Youth Advocacy Committee

July 6-12, 2015

Hosted by the Sacramento Betsuin

Ages 15-18 Years

#### Questions?

Rev. Patti Oshita, poshita@comcast.net  
Revs. Tim & Carol Castle, teamcastle@comcast.net  
Sensei Grace Hatano, bghat1@sbcglobal.net  
Sensei Koichi Mizushima, bkmizu@gmail.com  
Sensei Kelvin Mark, 273kmark@sbcglobal.net  
Sensei Keith Kato, kmasamikato@gmail.com





### BCA Education News & Highlights - Live a Real Life!

## 2014 CBE Shinran Shonin Study Tour: Part Two

From October 21-31, 2014, 38 members and friends of the Buddhist Churches of America (BCA) participated in this tour led by Bishop Kodo Umezu and Brian Nagata. This is the second and final part of the article begun in the Wheel of Dharma January issue.

On our first morning in Kyoto, we all attended the 6:00 AM service at our *Honzan* (mother temple) and then paid a visit to Otani Hombyo, the site of Shinran's grave. We did *omairi* (paid our respects) at the BCA niches in the Hombyo columbarium, where the names of all BCA members who have died over the years are recorded and placed in the various BCA district and temple niches.

That afternoon we visited Satsumaya, the robe and altar cloth maker that provides robes to most BCA ministers and temples. We visited Kungyokudo, the venerable 400-year-old incense maker located right in front of the Honzan, and also Wakabayashi Butsugu, the nearly 200-year-old altar maker which has built many altars for our BCA temples and the JSC as well.

To conclude our study of historical sites, we visited Bukkoji Temple, the head temple of one of the ten other sub-sects of Jodo Shinshu. Afterwards, we made our way through Kyoto's Maruyama Park and walked up a hill to visit Annyoji Temple, where Shinran first met Honen Shonin. We later saw the room in Shoren-in temple where Shinran received his ordination at age nine and we visited Chion-in which is now the head temple of Honen's Jodo sect.



Tour member Celeste Sterrett (center) is greeted by Gomonsbu Kojun Ohtani. This photo appeared on the front page of the Hongwanji Journal, November 20, 2014.

"I came to realize that Shinran was a Jodo Shu follower throughout his life," says Dexter Mar. "The Jodo Shinshu path developed much later, based on Shinran's clarifications of Honen's original teachings, as described in *Letters of Shinran*. Only through the challenges of exile, did Shinran understand the true (*shin*) Jodo teachings and devote himself to capturing them in *Kyogyoshinsho*. Visiting these sites enriches and deepens one's understanding and connection to our teachings."

On the last day of our study tour, we were honored to have an audience with our new *Gomonsbu*, Kojun Ohtani, who just assumed office in June of this year. We heartily invited Gomonsbu to come and visit BCA when he had time, and he enjoyed the opportunity to visit with BCA members as well.

Our *Sayonara* dinner was held at the famous Ganko Nijo-en restaurant. We invited current Institute of Buddhist Studies (IBS) students studying at Ryukoku University, Candice Shibata, and Matthew Hamasaki, and IBS graduate, Rev. Mutsumi Wondra, to join us.

Celeste Sterrett of the Spokane Buddhist Temple pondered, "How do I touch on the highlights of the trip—having an audience with the Monshu Kojun Ohtani, the tour of the Hongwanji, visiting Shinran's temple sights, traveling with Bishop Umezu and BCA members from all parts of the country? The tour was so well organized. There was just the right blend of religious study and contemplation but then we were able to visit the best of the tourist sights."

We were so lucky to have a wonderful and most knowledgeable guide, Ms. Izumi Hirano, a veteran Japan Travel Bureau (JTB) guide who has graciously and patiently escorted several BCA tours in the past. Throughout the journey, Bishop Umezu and Brian Nagata shared information about historical events and Japanese/Buddhist culture in relation to Shin Buddhism. And of course, good friendship, many laughable moments, and wonderful Japanese cuisine was with us throughout this CBE study tour, which enabled all of us to gain a deeper understanding and appreciation for our great teacher, Shinran Shonin, and the wonderful Nembutsu teaching he brought forth to the world for us.

*Namo Amida Butsu*



A rare image of Shinran Shonin and Eshinni-sama on a scroll from Kougenji Temple in Niigata. The scroll reads: "Tathagata of Unhindered Light Throughout the Ten Directions."

## Jodo Shinshu Correspondence Course - Monthly Essay

This article was written in response to an assignment for the JSCC and reflects the author's individual understanding of this topic.

Visit: [www.JSCC.cbe-bca.org](http://www.JSCC.cbe-bca.org) for course details



### What is the meaning of the "mind that is single" in Vasubandhu's teaching?

By Terry Cichocki  
Midwest Buddhist Temple

The mind that is single refers to *shinjin* that is itself Other Power. Vasubandhu's *Treatise on Rebirth in the Pure Land* made clear that both the cause and effect of our birth in Amida Buddha's Pure Land are due to Amida Buddha's Vow. The true cause of my birth in the Pure Land is *shinjin* that is itself Other Power.

If even deluded foolish human beings that are filled with blind passions rely on this Other Power, we are able to realize the enlightenment of the Buddha. As Master T'an-luan taught, both the cause and effect of our birth in the Pure Land and being able to attain the same enlightenment as the Buddha are contained in Other Power. We also must return to this world of delusion from the Pure Land to assist Amida Buddha in saving sentient beings. We do both when we surrender to the power of Amida Buddha's Primal Vow.

*Shinjin* is pure, single-minded and continuous. The pure mind accepts Amida Buddha's Primal vow. The pure mind can hear the Buddha's Name just as it is. There is no doubt. There is the continuous single mind that continues without limit. If we lack the single mind we often lack the power to continue. Our practice is filled with laziness and we continue to be ignorant and filled with blind passions.

Shinran learned this from T'an-luan's guidance when he read Vasubandhu's verse, "O World-Honored One, single-mindedly I take refuge in the Buddha of Immeasurable Light." It is not single-mindedness in requesting help from Amida Buddha, but rather is based on *shinjin* which is based on Other Power, arising from Amida Buddha's Primal Vow. The virtues of the practices of the five gates of mindfulness are completely present within the "mind that is single" because it is really the single-mindedness of Bodhisattva Dharmakara as he performs all the religious rituals required for our benefit. The virtues of those practices are directed to all who entrust in his Primal Vow without doubt and take joy in it. This is how, as beings of karmic evil, we can be saved.

Shinran writes in another hymn: *shinjin* is the mind that is single. The mind that is single is the diamond-like mind. The diamond-like mind is the mind aspiring for great enlightenment. This mind is Other Power. Shinran also praised Vasubandhu because he clarified the meaning of the mind that is single in order to save all sentient beings through Amida Buddha's directing virtue. We can then be allowed to join the multitudes which are bound for the Pure Land. The moment we are born in the Pure Land, we attain the same enlightenment as the Buddha. Then we return to the world of birth and death in order to assist Amida Buddha in saving those who are deluded by blind passions.

Vasubandhu's *Treatise* is the path of easy practice, which is the essence of the Mahayana teaching. This teaching is a way to quickly reach birth in the Pure Land and it is like riding on a ship that is powered by sails, since the power of Amida Buddha's Primal Vow is based on the universal salvation of all who wish for birth in the Pure Land. This is the meaning of being saved by the ten recitations of the *nembutsu* of the Eighteenth Vow.

I have come to the realization that reciting the *nembutsu* has a transforming effect in my life. I think that means that when I say "Namu Amida Butsu" I experience *shinjin* or the single mind.

There is also the saying that, "Those who slander the Dharma have no desire to be born into the Pure Land, but if they become aware of their mistaken views, and accept the power of the Primal Vow based on Other Power or *shinjin*, they will be born into the Pure Land." I feel that is my path in the Jodo Shinshu tradition. I find that fellow Sangha members often do not understand the teachings so they equate them with dogma from other religious traditions. Yet when I ask them to just recite the *nembutsu* and see how it resonates with their sincere mind, if they listen, many do entrust themselves and thereby are born into the Pure Land.

The power of the Primal Vow is directed to those who slander the Dharma. The object of salvation is the foolish being full of blind passions, such as me. All I must do is recite the *nembutsu* of the Eighteenth Vow. Entrusting myself to the Power of Amida Buddha and *shinjin* is all that is needed for my rebirth in the Pure Land. This mind that is single and entrusts is easy to do, but difficult for a foolish being. That is why the *nembutsu* is Amida Buddha's salvation for us who may be lost in self power.

Terry Cichocki currently lives in Harwood Heights, Illinois, and is an active member at the Midwest Buddhist Temple. Her work is in forestry, managing urban trees for a local municipality. Terry enjoys gardening and reading, and spends lots of time volunteering.

### CBE 2015 Tentative Calendar of Events (at the Jodo Shinshu Center unless noted otherwise. Dates and programming subject to change.)

**March 7:** Winter Pacific Seminar @ Seattle Betsuin Buddhist Temple. Speaker: Prof. Tomoyasu Naito. Co-sponsored by Institute of Buddhist Studies (IBS)

**March 13-15:** TechnoBuddha Conference with Dr. Jeff Wilson \* **April 4:** Japanese Seminar

**April 14-17:** West & East Hongwanji Overseas Propagation Exchange (WEHOPE) Gathering and Ministers' Continuing Education (MCE) Seminar

**May 21:** Gotan-e Service \* **June 27:** LGBTQ Seminar @ New York Buddhist Church. Speaker: Dr. Jeff Wilson

**July 3-5:** Summer Pacific Seminar with Rev. Sonam Bhutia Wangdi and Ashma Lama (Co-sponsored by IBS) & Summer MAP Seminar

**August 1-2:** Jodo Shinshu Correspondence Course (JSCC) August Workshop

**September 18-21:** Eastern District Speaking Tour (TBD)

**October 3:** Baby Boomers' Seminar. Speaker: Rev. Earl Ikeda \* **October 10:** Japanese Seminar

**October 15-17:** Ministers' Continuing Education (MCE) Seminar in Salt Lake City in conjunction with the 2015 Parliament of the World's Religions

**November 13-15:** CBE Music Seminar (tentative)

#### Minister's Assistant Program (MAP) Schedule

**March 26-28:** Spring MAP seminar

**July 3-5:** Summer MAP (in conjunction with Summer Pacific Seminar)

**September 24-26:** Fall MAP

**December 10-12:** Winter MAP

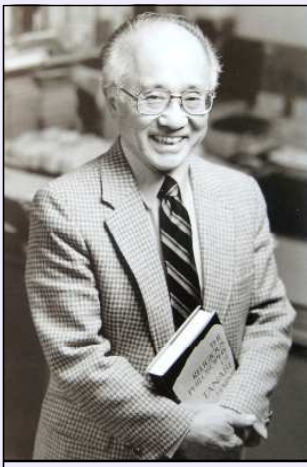
Website: [www.BuddhistChurchesofAmerica.org](http://www.BuddhistChurchesofAmerica.org) Email: [cbe@bcahq.org](mailto:cbe@bcahq.org) Phone: (510) 809-1460



CBE would like to extend a grateful  
**Thank You to Our Generous Donors**  
for CBE 500 Club, Vehicle Donation Program,  
and all other donations received!



### BCA Education News & Highlights - Live a Real Life!



Rev. Dr. Taitetsu Unno, 1929 - 2014

## A Giant in Shin Buddhism

by Rev. Marvin Harada, CBE Co-director

Recently we lost a real “giant” in Shin Buddhism, Rev. Dr. Taitetsu Unno. Unno Sensei was a professor at Smith College, but has spoken frequently at BCA temples, and in Hawaii. His books have contributed greatly to the spread of Shin Buddhism. He is most known for his books, *River of Fire, River of Water*, and *Bits of Rubble Turn to Gold*. I have used his books for numerous sermons, study classes, and for my own study.

I received an email from Dr. Toshikazu Arai, who said, “Meeting Shinran Shonin’s teachings was the best thing that happened to me in my life and I owe Dr. Unno for that.”

I think there must be countless people who can make the same statement, that meeting Ty Unno was their encounter with Shin Buddhism.

I also received an email from Rev. Koyo Kubose, who shared that Ty Unno was a “giant” in Shin Buddhism. I cannot agree more. I was very impressed by something else that Rev. Kubose shared. He said that after he heard of Ty Unno’s passing, that he put one of Unno Sensei’s books in his Obutsudan, and he would bow to his book. I think this is a beautiful expression of reverence and respect. Truly, we can continue to be guided and nurtured by Ty Unno’s teachings through his books, and to bow to his book is no different than bowing to Ty himself.

I first heard Ty Unno many years ago, during my college years, and since then I have gained greatly from his wonderful teachings. We have had him here before at Orange County Buddhist Church to speak as well. In the past, sangha members have hosted Dharma gatherings at their home when he has been in town.

There are so many wonderful passages from his books, but I would like to pay tribute to Ty Unno by quoting one particular section of his book, *River of Fire, River of Water*. It is from the chapter titled, “My Grandmother”:<sup>1</sup>

My grandmother died a natural death at the age of eighty-six, her body weakening and her senses declining, but her mind was sharp and clear to the very end. I asked my spinster aunt who took care of her to write down any thoughts that my grandmother might express in her last moments. About a week before she passed away, my aunt tried to comfort her by saying, “Grandma, when you leave this world, I’m going to be left all alone, but you’re fortunate, because you’ll be going to the Pure Land where you’ll see Grandpa, your sister, all you old friends.” Lying in bed, Grandmother replied, “No, No! There’s no such place called Pure Land... *namu amida butsu, namu-amida butsu.*”

For my grandmother, there was no separation between this temporal world of samsara and the timeless life that is the Pure Land. Her “no, no” negated the Pure Land as an object of dualistic thinking, but her saying of *nembutsu* affirmed the Pure Land here and now, the here and now “both in and out of time.” Saichi would have fully agreed with my grandmother:

*O Saichi, where is the Land of Bliss?  
My Land of Bliss is right here.  
Where is the line of division?  
Between this world and the Land of Bliss?  
The eyes are the line of division.*

Having been touched and blessed by Immeasurable Light and Immeasurable Life, my grandmother lived a full and rich life. While being a person karma-bound, she relished the life of unbounded freedom. With Saichi she could sing:

*Although my defiled body remains unchanged  
By the tireless working of Amida’s Compassion  
My self-power turned into Other Power,  
I play in the Pure Land of Amida.*

1. Taitetsu Unno, *River of Fire, River of Water* (New York: Doubleday, 1998), 177.

**BCA Center for Buddhist Education and the Institute of Buddhist Studies gratefully acknowledge the Unno Family’s generous contributions of gokoden and the generous gifts from all other donors made in memory of the late Rev. Dr. Taitetsu Unno.**

**Namo Amida Butsu**

THE INSTITUTE OF BUDDHIST STUDIES & BCA CENTER FOR BUDDHIST EDUCATION PRESENT

PACIFIC SEMINAR - 21ST CENTURY - WINTER SESSION

## Life of Awakening: True Teaching

Guest Speaker:

**Professor Tomoyasu Naito**

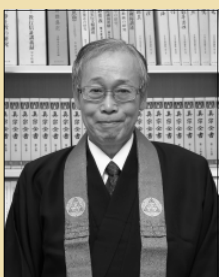
Kangaku, Jodo Shinshu Hongwanji-ha

**Saturday, March 7, 2015**

**9:00 am - 4:00 pm**

**Seattle Betsuin Buddhist Temple**

1427 S. Main Street, Seattle, WA 98144



Keynote Presentation in Japanese: English Translation by Rev. Mutsumi Wondra  
Afternoon Lecture in English by Rev. Kiyonobu Kuwahara, CBE Co-Director  
The afternoon sessions will include a presentation by Prof. Naito for Japanese speakers.

**Registration: \$30 (includes lunch) Deadline: February 23, 2015**

BCA Northwest District Temple Members: Please register through your temple.

Please make checks payable to “Seattle Betsuin” Memo: “Winter Pacific Seminar 2015”  
Mail to: Seattle Betsuin Buddhist Temple (at the address above) Attn: Winter Pacific Seminar

**Contact: Email: office@seattlebetsuin.com Phone: (206) 329-0800**

FOR MORE INFORMATION CONTACT CBE: Email: cbe@bcahq.org Ph: (510) 809-1460  
Visit: BuddhistChurchesofAmerica.org Click on CBE

## Special Feature

This text was presented at the 17th Annual European Shin Buddhist Conference in Southampton, UK in September, 2014.

## JODO SHINSHU: THE SUPREME TEACHING FOR THE PRESENT AGE (Part 2 of 6)

by Rev. John Paraskevopoulos

Firstly, we need to accept—as difficult as this is for some—that Shin (and Pure Land Buddhism as a whole) is a religious phenomenon, not some kind of humanist manifesto which, if true, would render it unintelligible. What gives Shin its undeniable spiritual quality (which it shares with the higher dimensions of the great faiths of humanity) is: (i) its belief in a supreme reality that transcends (but includes) our ordinary world of the senses—a reality that embraces all things and constitutes their essence; and (ii) that awakening to this reality—which has many names (Nirvana, Suchness, Dharma-Body, Amitabha, Sukhavati)—is our highest quest as human beings, the purpose of our existence in this life (and any others) as well as the complete fulfilment of our human happiness; the source of our truest felicity.

Now this obvious and, I think, rather innocuous observation is enough to raise the hackles of many who insist that the traditional terms that refer to any kind of higher reality as well as to concepts such as rebirth, karma etc. are just metaphors employed by less sophisticated people in the past to explain things for which science and modern thought have well and truly found answers. We are told that “Amida” is not a real Buddha, that this is just a figurative way of referring to the “oneness” of humanity and to how we are interconnected with respect to a common (often envisaged as a social) good. “Amida’s compassion” is seen as just the support we receive from others or the beneficent aspect of the natural world that sustains and nurtures us (conveniently forgetting, of course, its manifold horrors). The “Pure Land,” it would seem, is simply the state of our minds when purified of their defilements or the ideal form of society where everyone is able to live in peace and harmony.

When viewed in this way, some will insist that Shin is therefore perfectly compatible with a modern and scientific outlook and thus eminently suited to people of today, without any need to believe in outmoded “myths” and “fairy tales.”

Scratch the surface of many a Western Shin Buddhist and this, alas, is what you will find. But, surely, something terribly awry is going on here. This desperate attempt to be seen as “relevant” and “contemporary”—whatever that might mean—has led to the whole-scale abandonment of the traditional principles on which Shin is founded; leaving us with no more than a tepid and half-hearted outlook that is perfectly compatible with believing in next to nothing—no more, in fact, than the everyday values to which ordinary worldly people subscribe.

This mentality is reinforced by a vast array of secondary literature that has rapidly become a substitute for the primary text themselves. Not that the sutras and writings of the masters do not require occasional interpretation and commentary but these should be the benchmark by which contemporary works ought to be judged. Interpretation often becomes “re-interpretation” to the point where the power of the original message is lost. Of course, such deviations should not surprise us given today’s materialist outlook where reductionism flourishes and every aspect of life, and its mystery, is simply viewed as a mere modification of impersonal material forces.

It is also true (and this fuels the problem) that, in this day and age, many people have simply lost their capacity for spiritual insight—the ability to “see” and not just “think”—into the hidden realities behind this veil of appearances; the kind of direct vision that caused Shinran and his predecessors to sing the praises of the power, light and life that they experienced in their awakening of faith. This is knowledge in the highest degree (and of the deepest truths), not a mere flight of fancy. Tragically, this capacity has largely been eroded; however—as difficult as this may be—it must be recovered if we are to avoid the spiritual wasteland that awaits us. Take away the eternal verities of this “power, light and life” that we find embodied in the reality of Amida Buddha and you are left with nothing.

With the rejection of these truths, we lose the hope that comes with a traditional understanding of the Pure Land. For this life is not all there is. In our most reflective moments (if we are receptive to the Buddha’s illumination), we truly sense that this cannot be so and that all of life’s loose ends, unfulfilled needs and expectations, as well as its pointless suffering, must needs be resolved in the realm of enlightenment—Nirvana, the Pure Land.

This is the message that the Buddha taught from the very beginning—namely, that this world is a fleeting, unsatisfying and disturbing miasma of shadows that points to something much greater than itself. Otherwise, the Dharma simply makes no sense; what is truly distinctive about it gets lost in the white noise of worldly folly and ambition. Being kind and thoughtful to others, trying to reduce suffering and injustice are all very laudable but many non-Buddhists do as much and the Dharma—in all its depth, richness and complexity—is much more than effective social engagement. It is a path of illumination and transformation that aims at the highest of ends—which are not merely ethical or political—but spiritual and thus not entirely of this world.

Now, if we cannot agree on this much, then there is nowhere left to go. If all such talk is dismissed as mere “fundamentalism” (a label we gladly embrace if taken in its non-pejorative sense of a return to what is *fundamental*) then we are at a dead end. Those who disparage these time-honoured (and tested) traditional understandings might as well throw in the towel—it would be more honest to move on (in light of the implications of what they really believe) and turn their backs on such beliefs altogether, rather than do harm by misappropriating them to exclusively secular ends.

*To be continued next month*

Rev. John Paraskevopoulos is an ordained Shin Buddhist priest based in Australia and author of *Call of the Infinite: The Way of Shin Buddhism*. He holds a first-class honors degree in Philosophy from the University of Melbourne, Australia and is editor of the online *Muryoko: Journal of Shin Buddhism*.



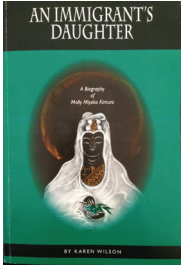
The full text of this article is available online at [www.nembutsu.info](http://www.nembutsu.info).



## BCA Bookstore News

By Gayle Noguchi

Now available: *An Immigrant's Daughter: A Biography of Molly Miyako Kimura* by Karen Wilson, \$18.00.



Molly Miyako Kimura is proud to be an immigrant's daughter. Her personal story is one that many can relate to: grandparents who lived in Japan during a difficult time of transition and change, parents who emigrated to Hawaii and then Northern California in search of opportunities for a better life, internment during World War II, starting over amid discrimination after the war, and building a life, family, and future in the years that followed. Through it all, Molly has sought to make the most of whatever circumstances and conditions presented themselves and she approached obstacles as opportunities for learning. She has dedicated her life to a personal mission of promoting peace and building a cultural bridge through the Japanese arts.

In all her endeavors and particularly as a Jodo Shinshu minister, Molly Miyako Kimura generously shares her legacy of perseverance, resilience, and faith. Her amazing story vividly conveys the history and society of the times as well as the challenges and triumphs of the Issei and Nisei generations that will surely inspire future generations to come. *An Immigrant's Daughter* concludes with a section of photos commemorating Molly's work and achievements and the many people whose lives she has touched.

To order, go to [www.bcabookstore.com](http://www.bcabookstore.com) or contact 510-809-1435/sales@bcabookstore.com. The BCA Bookstore is Wednesday through Saturday from 11 a.m. to 7 p.m. Like us on Facebook.



## MLK

Continued from Front Page

today seems, rightly or wrongly, to be connected to religion; I think it's important to stand in solidarity with other religious traditions as a public statement that harmony among religions is indeed not just possible, but a reality in today's world...Our collective presence as religious followers offers a quiet, but unequivocal reminder that there are alternative, time tested perspectives that can add constructively to the social and political challenges we all face today. That we are Shin and participating might be of significance within our Shin community; but that we are Buddhist is important in the larger context; that is, within a largely Christian/Jewish society, celebrating and honoring a Christian leader.

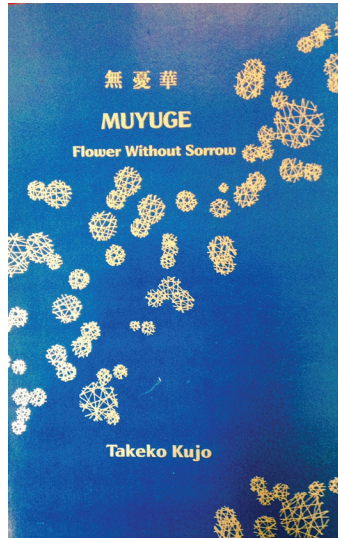
Photo credit: All photos courtesy of SFIC.

## 30th Anniversary of Takeko Kujo's book: *Muyuge: Flower Without Sorrow*

Thirty years ago, the Nembutsu Press, based in Southern California, published *Muyuge: Flower Without Sorrow*, making this popular Japanese work available in English for the first time. In its *Forward*, the late Rev. Shoki Mohri, Buddhist Churches of America *Rinban* and BCA Southern District *Kyokuchō*, wrote:

"Takeko Kujo was a devout follower of Shinran Shonin's teaching and had vividly expressed the Jodoshinshu ideal in her life. Ms. Kujo was both an active participant in, and a gifted commentator on, the pressing issues of her day. She lived during a time when women were considered far interior to men, but even in our time of current women's liberation, her life must be acknowledged to have been remarkably free and unobstructed.

"Ms. Kujo is best known among the Japanese people in general for her charitable work in the Tokyo slums and for her efforts during the great Kanto earthquake of 1923. Her involvement in these activities led directly to the founding of Asoka Hospital, one of the great medical centers of Japan... Within our own Nishi Hong-



wanji organization, Ms. Kujo cannot be forgotten for her work in founding the *Fujinkai* (Buddhist Women's Association).

"*Muyuge* is Ms. Kujo's most popular work, written at the height of her prominence. It went through over 400 printings in less than 15 years, and is now regarded as a classic in Japan. In this work, Ms. Kujo took the ordinary things that surrounded her—flowers, the ocean, the sky, spring, love anxiety, the moon, etc.—and transformed them into eternal verities.

"Although Ms. Kujo seldom mentions the *Nembutsu* in her writings, the light of *Namoamidabutsu* shines so brightly through-

out her works. In her article, "*A Moment in Eternity*," she writes:

"...Our grief is not that life is so short, but that we are unable to live our momentary life well."

"When we awaken to the Great Heart of Amida's Compassion and live within the Causal Vow, each fleeting moment attains its true greatness; thus through the *Nembutsu* we now dwell in eternity.

"The publication of this classic work in English is a milestone as we gratefully embrace the Nembutsu teaching of Shinran Shonin in the United States. This publication has been made possible through the generous contributions of the Sunao Kikunaga Memorial Fund (Senshin Buddhist Temple) and the Southern District Dharma School Teachers' League, to whom we offer our deepest thanks."

Excerpt reprinted with permission from Nembutsu Press.

Available at the BCA Bookstore ([www.bcabookstore.com](http://www.bcabookstore.com)) and Hongwanji Place: [hongwanjiplace@yahoo.com](mailto:hongwanjiplace@yahoo.com) or email: [wktakashi@aol.com](mailto:wktakashi@aol.com).

The Hongwanji Place store is located at 1311 West 37th Street, Los Angeles, CA 90007.

## Institute of Buddhist Studies (IBS)

### Upcoming Events

• Saturday, March 21, 2015  
**Sixth International Ryukoku Symposium: Buddhism and Japanese Culture**  
Jodo Shinshu Center  
2140 Durant Ave, Berkeley, CA 94704 USA

With lectures in both Japanese and English, this symposium will provide perspectives on a variety of traditional forms of practice. Details to follow soon.

• Saturday, May 2, 2015  
**Buddhist Chaplaincy: An Overview**  
Jodo Shinshu Center  
2140 Durant Ave, Berkeley, CA 94704 USA

Learn more about the path to becoming a Buddhist chaplain at this informational symposium. Details to follow soon.

Visit the IBS website for details and updates: [www.shin-ibs.edu](http://www.shin-ibs.edu)

## Exile

Continued from Front Page

Incorporation of Buddhist Churches of America" was written and signed by forty-seven members of the Board of Directors on April 6, 1944. They were all citizens of the United States and interned at the Topaz Relocation Center.

From April 28-30, 1944, the Ministers and Lay Representatives Meeting was held at the Topaz Buddhist Church with many delegates from other Centers, as well as from the outside communities. On April 29, the "Articles of Incorporation" with the new name, Buddhist Churches of America, was adopted. Papers were then filed with the State of California on May 2, 1944.

The activities of the National organization were very limited. Therefore, the officers were selected from those residing in Topaz for reasons of convenience and expediency as the need arose. From mid-1944, until the return of Headquarters to



A young Japanese-American girl awaiting bus for internment camp, California, Apr 1942. Photo: National Archives and Records

San Francisco in September, 1945, Toshio Yoshida, Yoshitomi Fukushima and Albert Hirota served as interim presidents."

—Excerpt from *The Buddhist Churches of America 75 Year History 1899 – 1974, Volume 1*, page 65,

published in 1974. A 2-volume work produced by the BCA 75th Anniversary History Project, chaired by Dr. Ryo Munekata.

After decades of community organizing, the US government has officially acknowledged that the World War II mass incarceration

was "a grave injustice," and began implementing redress, reparations and public education programs since the 1990s. Yet, the stories of how this history affected Buddhists and Buddhism in America remain untold.

As Dr. Duncan Ryuken Williams, University of Southern California scholar, comments in his essay, "Lessons from Internment of Japanese Americans:"

"*Stories of Japanese-American Buddhists reveal the complex relationship that existed between ethnic, national, and religious identities at the same time as a new form of Buddhism, which simultaneously drew on and transcended Japanese and American traditions, was forged in the crucible of war.*" (Dharma World Magazine, July-September 2011 issue, <http://www.rk-world.org/dharmaworld/>)

For archival photos of this chapter and more, visit the BCA Collection at the Japanese American National Museum website: [janm.org/collections](http://janm.org/collections).

## Rev. Unno

Continued from Front Page

shu. "Shin" or "Shinshu" means the true essence. Therefore, Shin Buddhism means the true essence of Buddhism. Unno Sensei tried to clarify the true essence of Buddhism during his lifetime through his wish to share the Dharma with us.

We live our lives aimlessly. It is the sincere wish of all people from the past for us to redirect ourselves to the true and real world, which is the Pure Land. We are so fortunate that we had

Unno Sensei with us for many years. The only way for us to express our appreciation to him is to hear the Vow of Amida Tathagata and to live a meaningful life.

It was only half a year ago when he and the entire Unno family were here in this *bondo* for the Pacific Seminar, sharing their joy of the *Nembutsu* teaching. I was very gratified that, on behalf of the Institute of Buddhist Studies, I was able to present the very first IBS President's Award to Unno Sensei at that time.

Once again, on behalf of all *Nembutsu* followers of the past and present, I would like to

express our deepest appreciation to Rev. Dr. Taitetsu Unno for his dedication and contribution to the advancement of Shin Buddhism in the English-speaking world.

I would like to also express my appreciation to the entire Unno family for sharing your husband, father, and brother with all of us. Please continue to live a life of *Nembutsu*.

In conclusion, I would like to read the opening passage with some rephrasing:

[Reverend Dr. Taitetsu Unno] appeared in this world



Solely to teach the ocean-like Primal Vow of Amida;  
We, an ocean of beings in an evil age of five defilements,  
Should entrust ourselves to his words of truth.

# 今月の法話

## 「イチローは天才?」

タコマ仏教会 開教使 柿原 興乗

イチロー（本名：鈴木一朗）、1973年愛知県生まれ。野球選手。高校時代の通算打率は0.501。2001年に、野手としては日本人初のメジャーリーガーとしてシアトル・マリナーズへ移籍。シーズン最多安打記録や10年連続二〇〇安打など、多くの記録を保持。2012年よりニューヨーク・ヤンキースでプレー。愛称は「魔法使い」。現在はフリーエージェント。将来の、野球殿堂入りは確実視されている。

彼のことを天才だとよく言われますが、イチロー本人はこう話しています。「努力せずに何かできるようになる人のことを「天才」というのなら、僕はそうじゃない。」

イチローは、出身地、愛知県豊山町の少年野球を支援し、毎年、その大会で子ども達と交流しています。その表彰式の際、子ども達にこう語ったそうです。

「皆さんは、私の記録を賞賛してくれます。しかし、今までに3000本以上のヒットを打ったということは、今までに6000回以上の失敗をしたということ。覚えておいて欲しい。」つまり、自分の失敗から目をそらさず、それを受け入れ、失敗から学び、失敗とともに前進してきた、ということなのです。

「失敗」を認める、あるいは自分の「愚かさ」を認めることは、野球だけに限らず、私たちが生きていく上でも、とても大切なことです。



これは、仏教の教えの一つ、「ありのままに物事を見る」という「正見」につながるものです。春が近づくと、日本の耳鼻咽喉科は、花粉症の人であふれ

ますが、日本では、年々、心療内科を受診する人が増えているそうです。眠れない、気分がすくれない、憂鬱で人と会いたくない、などの悩みを抱えている人がずいぶん多いのです。つまり、心の病に苦しんでいる人がたくさんいるということです。しかし、その人たちは、そのことを人に相談できない、ということでも苦しんでいます。弱い人間だと思われたくないからです。しかし、心の病を持っている人は、弱い人なのでしょか。

あるお坊さんが、「弱さがあったこそ人間だ。強いだけの人は、強がっているだけ。強いだけの人などいない。そんなのは人間じゃなく、石だ。」と言っています。私たち人間は、完璧ではありません。弱さや愚かさを認め合い、許しあう。たとえ、失敗しても、お互いにそれを認め、一緒にそこから学びながら、生きていく。

日本では、若い世代の不登校や引きこもり、自殺など、多くの人が、悩み苦しんでいます。私たちが、安心して悩んだり、少し立ち止まって休んだりできる社会であれば、どれほど前向きに生きやすい社会になるでしょう。もちろん、失敗してもいいのなら、何でも適当にやればいい、ということではありません。失敗を認め合えることは、私たちの生き方を、より前向きに、より生き生きしたものにしてくれるでしょう。

私たちの仏さま、阿彌陀如来は、私の弱さや愚かさも含めて、私を私のままに迎えてくださる、真実のはたらきです。お互いの弱さ、愚かさに共感するということは、本当の意味で、お互いのいのちに共感することであるように思います。

イチローはこうも言っています。「調子が悪い時こそ、全力でプレーすることが大事。」

私たちにおいては、「失敗するし、愚かであるからこそ、今のいのちを、感謝とともに精一杯生きる事が大事。」私たちが称える南無阿彌陀仏は、そういった阿彌陀さまからの願いの声でもあるでしょう。

合掌

# インタビュー

今月のインタビュアーでは三ヶ月の本山職員米國研修を終えて帰国した高峰頭晃師（本派本願寺）と畑中阿難師（築地本願寺）にお話を伺った。

— 研修でもっとも印象に残ったことは何ですか？

高峰— 多くの別院並びに仏教会へ訪問させていただき、開教使の先生方、メンバーの方々と交流をさせていただいたことです。非常に貴重なお話を聞けることができ、学ぶべきものが多々ありました。

畑中— 日本で聞いていた「南無阿彌陀仏」のお念仏の音が、北米でも同じように称えられ、慶ばれていたことです。



— 苦労したことを教えてください。

高峰— やはり英会話には苦労しました。しかし、この3ヶ月間の研修によって、英語に対する恐怖感というものがなくなったことが私にとって成果です。

畑中— やはり、英語でのコミュニケーションです。

— 好きな英語、こちらで覚えた言葉は？

高峰— Thank you very much. (一番多く使った英語です。皆様から大変親切に接していただき、感謝の気持ちでいっぱいです。)

畑中— 「Yeah」一番使った言葉です。

— アメリカの開教使、門徒さんにメッセージをお願いします。

高峰— 開教使の先生方には、大変親切に接していただいたうえ、多くのことを学ばせていただきました。また、ご門徒の方々につきましても、訪問した仏教会等では心良く歓迎していただき有難かったです。本当にありがとうございます。畑中— 突然日本から来た私に、本当に親切に

てくださり、心から感謝いたします。皆様は、直接このご恩をお返しすることはなかなかできませんが、日本に帰りお念仏の慶びを語ることで少しでもお返しできればと思っております。東京から来た緑のロープを着ていた若いお坊さんと、少しでも皆様に覚えていただけたら嬉しいのです。

(一面CBE研修旅行記事続き)

茨城を後にして、日本海側の新潟県直江津へ移動しました。直江津には居多ヶ浜という、親鸞聖人が越後（現在の新潟県）へ流罪となったとき、船上で陸された場所があります。我々一向は、居多ヶ浜を歩き親鸞聖人のご苦勞をしのんで、重誓偈をとなえました。

その後恵信尼さまの功績を顕彰して建てられた、多しの里記念館を訪れました。恵信尼さまは親鸞聖人の妻で、晩年は記念館の辺りで過ごされていたといわれています。その夜は赤倉ホテルへ宿泊しました。このリゾートホテルのオーナーの方は熱心な浄土真宗のお同行で、ホテルのロビーにたいへん大きなお仏壇を安置されています。毎年、報恩講の時期にはそのロビーでお勤めをし、ご法話を聴聞する集いが行われるそうです。

「居多ヶ浜の砂浜に立って、800年前の親鸞聖人がご覧になった景色と同じものを眺めると、時をこえて聖人とつながるような気がします。」とはハワイ教団から参加した、マー・テクスターさん。「日本の田舎はともシンプルで、京都

のお寺が多い街とは趣がちがいますね。」との印象も語っていました。

初秋の日本の旅は木々が紅葉するのを見ることとできて、実に美しかったです。日本アルプスと呼ばれる富山県の山中を訪れ、日本で最大のダム、黒部ダムを見学しました。富山県は浄土真宗の信仰の盛んなところとして知られ、人々の日常生活にお念仏の教えの影響がみてとれます。浄土真宗は迷信や古いなごにたよらない、という教えなので富山の人々は300年前から薬や薬草での治療や商いが盛んになりました。私たちは広貴堂というユニークな製薬会社を訪ねました。この会社は数百年前から薬箱を各家庭に置いており、薬売りが年に一回、各家庭を訪れ、薬を補充していきます。代金は自分が使っただけのものを支払うだけでよいのです。

富山では世界遺産に登録されている白川郷も訪れました。合掌造りで知られる大きな茅葺屋根はたいへん見ごたえがあり、その名前は屋根の形があたかも合掌している手の形にみえるからということとつけられています。このような世界遺産の名所が奥深い山の中にあり、またそれが浄土真宗のお同行が作られたことは驚きです。私たちは白川郷を後にして、高山、名古屋、京都へと旅を続けます。

(続きは3月号に掲載予定)

## 海野大徹師往生される

元開教使でスミス大学名誉教授の海野大徹師が12月13日(土)にオレゴン州の自宅で亡くなりました。享年八十五歳。1月3日(土)にパークレーン教会で葬儀が執り行われ約二〇〇名が集い、宗派内外に広く浄土真宗の教えを伝えた師を偲んだ。また1月11日(日)にはロサンゼルスでメモリアルサービスが執り行われ、在南方リフォルニアの家族や友人が集った。代表焼香の一人は「海野さん、またお浄土で会っていろいろお話ししましょう。」と師の遺影に語った。ニューヨーク、ホルナルなど師とゆかりのある都市でもメモリアルサービスを行う予定にしている。

## 内藤勸学による講義やご示談

1月下旬から3月上旬にかけて浄土真宗本願寺派の最高学階である勸学を務める内藤知康師が南部教区、沿岸教区、桑湾教区、北加教区、西北部教区の各仏教会をおとずれ、開教使や門徒徒向けのレクチャーや日曜礼拝での日本語法話が行われる。日程の詳細は仏教教育部の桑原開教使(510-230-8439)まで。

# 法輪

2015年2月号

発行所  
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  
for WOD: WODeditor@bcahq.org

二〇一五年度教化標語  
「まことの人生を歩もう」

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>

## 親鸞聖人の足跡を訪ねて

### 〜2014年CBE日本研修旅行〜

(昨年10月にCBE(仏教教育部)による日本研修旅行が行われ、40名が親鸞聖人の旧跡をたずね、聖人のご生涯や土地に根付いたお念仏の教えを深く学んだ。以下の記事は旅行を引率した永田ブライアン師が書かれたものを編集部が意訳した。)

2014年の10月に梅津総長と私(永田ブライアン)が引率してBCAの会員38名と日本に研修ツアーへ行きまし。ツアーはCBEの主催で、親鸞聖人ゆかりの場所を訪れ、み教えを学ぶことを主目的としたものです。

研修ツアーの初日は東京の築地本願寺へお参りしました。



親鸞聖人上陸の地とされる居多ヶ浜(新潟県上越市) Kotagahama Beach

築地本願寺の職員の方々や東京教区の寺院の方々があたたかく迎えてくださり、IBSに留学に来ていた先生や浄土真宗センターで研修を受けた先生たちにも会うことができました。昼食は有名な築地市場でとり、その後東京スカイツリーを訪れました。スカイツリーは世界で二番目に高い建造物だそう、二〇〇〇フィート以上の高さがあります。それから両国の江戸東京博物館、芝にある浄土宗鎮西派の本山増上寺を訪れました。増上寺は徳川家の菩提寺です。

二日目は茨城県へ向かいました。茨城県は親鸞聖人が約20年過ごされたところで、聖人がお住まいになった西念寺と、枕石寺(ちんせきじ)をお参りしました。枕石寺の名は寒い冬に聖人が宿泊を断られたため、その家の軒下で石を枕にして夜を過ごされたと言われるお話に由来しています。(2面に続く)

## 総長メッセージ

米国仏教団 総長 梅津廣道

皆さんは納豆を食べますか。私が育った九州では納豆を食べる習慣がなかったので、最初に口にしたのは大学時代だと思えます。「まずい」というのが第一印象だと思えます。それが今では毎朝と言っていいほど食べています。去年十月に団体を連れて親鸞聖人ご旧跡巡りをした折に、東京のホテルで口にしたのがきっかけでした。なぜかと言われても答えはありませんが、たまたま口にしたのです。その時の感じではあまりネガティブな感じがなく、次の朝もまた食べてみると、わりと行けるという感じがし、そのあとずっと毎朝口にしたのが、納豆との二度目の出会いでした。

納豆は大豆から作られるのですが、昔は大豆を蒸して納豆菌のついた藁にくるんで発酵させていたようですが、今では工場で作られているようです。まず水洗いした大豆を蒸して、そこに納豆菌をかけ、十分な時間をかけて発酵さ

## ハワイで雅楽演奏会



洗心仏教会の「緊那羅(きんなら)雅楽会、太鼓会」がホノルルの本派本願寺ハワイ別院で行われた、パンフィックブツディストアカデミー(PBA)のファンドレイジングイベントで演奏をした。緊那羅雅楽会の小谷政雄名誉開教使とハワイ別院の宗藤達雄輪番が交友があり、演奏会を企画。ロサンゼルス近郊で活動するインド舞踊のグループ「アルパナ」も参加した。12月5日(金)に行われた演奏会には約百三十名

せるのです。そのあと一週間ほど、冷蔵庫の中でネバネバが出るまで寝かせておくそうです。

大豆が納豆になる過程と、私の納豆好きになった過程は、私と念仏の教えに似ているように思えました。私は寺の子として育てられました。お寺も嫌で、もちろんお念仏の教えとか、古くさくて役立たないものの代表みたいなものでした。しかし、親からお経を教えられ、お参りすることを強いられてきたのです。それは、大豆が水洗いされ、蒸される過程と同じようなものです。そこにだんだん周りの人たちがお念仏の菌をふりかけられていたのです。それでも、すぐに好きになったわけでもありません。

それは大学時代からです。本当に多くのいろいろな先生から時間をかけてお育てを受けてきました。そのお蔭で、いまではお念仏に出あうことができている本当によかったなと思わせていただいています。

人生の歩みの中に寺があり、両親がいて、お参りがあり、習慣があり、多くの先生がいて、また本願寺や龍谷大学などがあり、すべてのものや人たちが親鸞聖人に導いてくださっていたのです。納豆人生を有り難く思う今日この頃です。

## ガーデナで成人式

1月18日(日)にガーデナ仏教会で成人式が行われ、梅津総長立会いのもと、6名の新成人が受式した。式は報恩講にあわせてつとめられており、「宗祖親鸞聖人のみ教えをよりどころとし新成人が社会で活躍するように」との同仏教会開教使の願いにより、今年からはじめられた。参加者の一人は「テレビで日本の成人式をみたことがあって、私も出てみたいと思っていたので、アメリカでして下さってありがたいです。またお寺に来てみようと思います。」と喜んだ。式では今田クララさんが受式者を代表して成人としての抱負を述べた。

が訪れ雅楽のしらべと伝統的なインドの踊りを楽しんだ。ハワイ教団の松本エリック総長は「演奏と踊りは素晴らしいかったです。また普段お寺にお参りされない方が見に来られたこともよかったです。」と演奏会の成功を喜んだ。写真上、緊那羅の太鼓に合わせて踊るアルパナのメンバーたち。於ホノルルハワイ別院 Performance of Kinrara and Arpana @ Hawaii Betsuin



参加した新成人たち 於ガーデナ仏教会 The participants of Seijinshiki @ Gardene Buddhist Temple