

WHEEL OF DHARMA

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New Year's Greeting from Gomonshu Kojun Ohtani



At the beginning of this New Year, I would like to extend my warmest greetings to you.

From October 1, 2016 until this past May 31, the Commemoration on the Accession of the Jodo Shinshu Tradition was conducted at Hongwanji in Kyoto, Japan with attendance of about one hundred fifty thousand people from throughout Japan and our overseas sanghas. Since the days of our founder Shinran Shonin, for nearly 800 years, the Jodo Shinshu teaching has been cherished and carefully handed down to us today by our predecessors. Reflecting on this, I am truly grateful to have been able to recite the Nembutsu together with many of you who took part in the services whether it be in person or through the internet.

Being enabled to hear the working of Amida Buddha's voice calling to us, we become aware of our true self, in which we have the difficulty of accepting things just as they are, and being caught up in our own selfish mindset. That is why it becomes all the more important that we continue to listen to the teaching of Amida. As we appreciate the Buddha's great wisdom and compassion, we are naturally guided to care for and aspire to live together with one another.

In this New Year, let us continue to listen to the teaching while following the Nembutsu path together with everyone.

January 1, 2018

OHTANI Kojun
Monshu
Jodo Shinshu Hongwanji-ha

(Translation provided by the Hongwanji International Department)

Happy New Year!

By Rev. Kodo Umezu, BCA Bishop



I would like to extend my New Year's greetings to you as we begin the year 2018. I would also like to express my appreciation to each and every one of you for your continued support and guidance in the past year. Because of you, the Buddhist Churches of America, its ministers, temples, and churches were able to perform religious activities to benefit the community.

Let us all continue to travel together on this journey of life supporting and helping each other. Our lives will be very meaningful and full of gratifying experiences when we hear and receive the warm light coming from the realm of true tranquility.

As we welcome another year, I would like to share a passage from *The Dhammapada* to help us think about how we should live in the coming year.

Our life is shaped by our mind; we become what we think. Suffering follows an evil thought as the wheels of a cart follow the oxen that draw it.

Our life is shaped by our mind; we become what we think. Joy follows a pure thought like a shadow that never leaves.

(*Dhammapada*, trans. by Eknath Easwaran)

I appreciate our past karmic conditions that have given us opportunities to hear and receive the Dharma. Our ego is massive and we usually reject such teachings, but somehow, as we live our lives, we are drawn in the direction of the Buddha's kindness.

With palms together, let us continue to follow the Dharma that will gradually become part of our lives, so that we can appreciate the past and present and help to influence the future.



George Aratani Centennial Tribute

By Hoshina Seki, President
American Buddhist Study Center

On Sunday, October 1, in Los Angeles at the Aratani Theatre in Little Tokyo, the American Buddhist Study Center (ABSC) held its annual "In Gratitude" tribute. Each year ABSC honors one outstanding individual who changed the American landscape for the better. We honored Mr. George Aratani, who would have marked his 100th birthday this year.

George Aratani was a man of courage and strength who exhibited great compassion. He was a brilliant businessman who understood the ways of both Japanese and American commerce and founded Mikasa Inc. and Kenwood Electronics. With his great wealth, he and his wife Sakaye fulfilled their dream of helping the Japanese Americans who suffered incarceration in internment camps during World War II.

About 300 people attended, including Mrs. Sakaye Aratani, her daughter Linda, and many family members. Buddhist Churches of America's (BCA) Bishop, Rev. Kodo Umezu and his wife Janet; Richard Endo, President of Institute of Buddhist Studies (IBS) Board of Trustees; Consul General Akira Chiba; and friends and members of many community organizations that benefited from the Aratani Foundation were present. Over the years, the Aratani Foundation has generously donated a total of over \$3.5 million to the BCA and IBS, and even more to local temples.

The program began with my welcome message. Then we showed a video presentation produced by Martin Hara. Ann Burroughs (President and CEO



Top, left to right: Rev. Dr. David Matsumoto, Consul General Akira Chiba, Ann Burroughs, Scott Keiji Takeda, Rev. William Briones, and George Takei. Not pictured: David Benoit, June Kuramoto, and Josephine Seki. Left photo: Mrs. Sakaye Aratani (right) with ABSC President, Hoshina Seki. Right photo: Mr. George Aratani.

of the Japanese American National Museum), Rev. Dr. David Matsumoto (IBS Provost and IBS George and Sakaye Aratani Professor), and Alison De La Cruz (Japanese American Cultural & Community Center (JACCC) Director of Performing Arts & Community Engagement), all spoke.

Our keynote speakers were George Takei and Rimban Rev. William Briones. Mr. Takei gave an unrehearsed, heartwarming talk. He spoke about Mr. Aratani's early years, the war years, and how he helped the Japanese American communities. Rev. Briones followed up on George's life and his love for baseball.

June Kuramoto, renowned kotoist, exquisitely played *Tori*

No You Ni (Like a Bird).

Actor/singer Scott Keiji Takeda sang a beautiful rendition of "Wheels of a Dream" from *Ragtime*.

Well-known pianist, composer, and arranger, David Benoit then accompanied both June Kuramoto on a piece she wrote for George Aratani, and Josephine Seki, who sang one of George's favorite songs, "Danny Boy."

Dr. Joy Melcher, Linda's youngest daughter, thanked everyone on behalf of the Aratani family and presented her grandmother Sakaye with a beautiful bouquet of flowers. It was a most memorial moment seeing everyone's gratitude in honoring George Aratani and his loving family.



Live in the Present



By Rev. Masanori Watanabe
Oxnard Buddhist Temple

I am interested in near-death experiences. People from all countries, nationalities, and religions have had them. I have not personally experienced one; however, I have read about them.

The stories have common points. People saw tunnels or very bright lights, rivers, flower gardens, or family members who had already passed away. Most of them said they felt wonderful; totally released from suffering. Since it was so comfortable, most of them wanted to stay there or go to

the other side. However, when they heard a noise or someone's call, they returned to this corporeal world. Many said that if they could experience that pleasant feeling again, they would have no fear of dying.

Doctors try to explain the visions that the people saw as a result of endorphins, which are like a natural morphine our body produces under stress. However, when people use morphine or produce endorphins, their senses are often muddled. Many people said that their consciousness was very clear during the experience and they could remember many details. Clearly, it was not simply chemical.

A lot of people who had these experiences did not believe in any particular religion. Interestingly, it seems near-death experiences are somewhat similar to the description of the Pure Land Path. It is said that the founder of Buddhism, Shakyamuni, led an ascetic life for six years on his path to enlightenment. He almost died many times due to the severity of those practices.

Perhaps his own near-death experiences gave him insight on going beyond the border and returning to this world. This common point seems clear: in the Pure Land Path, the goal is to end fear and suffering. Similarly, the stories of near-death experiences indicate there is extreme joy and calmness when we die.

If there is no suffering when we die, why do we have to learn Buddhism? What is the important point in learning Buddhism? I believe that it is to think seriously about what we should do right now.

Daily living is full of annoyances and worries. Buddha's teachings help to release us from our delusive minds, so we can live cheerfully with great wisdom every day. Life is limited, so it is very precious for everyone. The important thing is to fully live in the present. The Buddha said, "The secret of health for both mind and body is not to mourn for the past, not to worry about the future, or not to anticipate troubles, but to live wisely and earnestly for the present."

I have a lot of difficulties with a recent illness; however, thanks to this illness, I have realized the value of my life. I understand that there is nothing I can take for granted. I think there is a trend away from religion in the world. That is unfortunate. I am not sure if I could be grateful for my situation without Buddhism, especially Shinran's teachings. When I am illuminated by the Buddha's wisdom, wisdom from long ago, any experience, such as my illness, is a very precious lesson. Thanks to the Buddha's teaching, my sadness has been transformed to joy and gratitude. We need to learn through our precious lives. Buddha's teachings will always help us in our spiritual learning.

I would like to continue sharing Buddhist teachings, in particular, Jodo Shinshu, with as many people as possible so that they too, can learn from all experiences, whatever they may be.

I hope you have a Happy New Year.

Namo Amida Butsu

45th FBWA Representatives' Meeting in Central California

By Nancy Kimura,
FBWA Co-president

Our Federation of Buddhist Women's Associations (FBWA) Representatives' Meeting was held at the Fresno Dharma Center on October 14, 2017. Approximately 84 BWA members from all eight districts of the Buddhist Churches of America (BCA) attended.

To start our morning service, Mrs. Janet Umezu, FBWA Honorary Advisor, gave a welcome address, and Rev. Kodo Umezu, BCA Bishop, gave a Dharma message. His message touched on recent disasters and tragedies (wildfires in California, hurricanes, and earthquakes) and how we should help the people affected by these events.

Mr. Ken Tanimoto gave a BCA President's message. Ken grew up in Selma, CA, and has fond memories of life in the Central Valley. He visited the



Hard-working women: Federation of Buddhist Women's Associations Co-presidents Nancy Kimura and Nanette Nakamichi.

Buddhist Church of Parlier the next day. We enjoyed listening to him and were glad he could join us for lunch and talk to our members.

The Representative's Meeting was held in the afternoon.

Janice Doi and Peggy Okabayashi, FBWA Secretaries General, shared information

from the World FBWA Representatives meeting held on Sept 1, 2017. They presented the proposal that was approved at the 2016 FBWA Conference in Bellevue, Washington, to request for the World Buddhist Women's Convention (WBWC) to support an Eshinni-ko and Kakushinni-Ko Endowed Chair

in Jodo Shinshu Studies at the Institute of Buddhist Studies in Berkeley, California. They also shared information on the preparation and planning of the upcoming WBWC to be held in San Francisco in 2019.

Representatives approved the making of an FBWA *monto shikisho* (cloth sash worn around the neck) to be made available for sale at the 2018 FBWA Conference in Visalia, California and at the 2019 WBWC in San Francisco. Please support the FBWA and purchase this commemorative *monto shikisho*.

Denise Kusunoki, FBWA Conference Co-chair, shared information about the upcoming 45th FBWA Conference on September 14-16, 2018 at the Visalia Marriott and Visalia Convention Center. The theme is "Create an Endless Ripple." Keynote speakers are Rev. Bob Oshita (English) and Rev. Ryuta Furumoto (Japanese). We look forward to seeing you there!



At the Jodo Shinshu Center: (front row, left to right) Bishop Tetsuei Somayama (Brazil), Bishop Kodo Umezu (BCA), Rev. Keiichi Abe (Hongwanji Governor), Bishop Eric Matsumoto (Hawaii), and Bishop Tatsuya Aoki (Canada). (Second row, left to right) Rev. Anan Hatanaka (Hongwanji Office), Rev. Itaru Nozaki (Hongwanji International Department), Rev. Tokiko Hikida (HID), Rev. Gikyo Kajiwara (Brazil), Rev. Kiyonobu Kuwahara (Hongwanji Office), and Mr. Piper Toyama (Hawaii).

Jodo Shinshu Leaders Discuss the Future

On December 5, 2017 three representatives of the Jodo Shinshu Hongwanji-ha and four bishops from the Hongwanji's Overseas Districts gathered at the Buddhist Churches of America (BCA) Jodo Shinshu Center to discuss the global propagation of Jodo Shinshu Buddhism. They reviewed the current situation of Jodo Shinshu in the world and talked about how to develop more effective programs for members and ministers. Programs reaching out to people outside of

the Jodo Shinshu communities were also discussed.

Prior to the meeting, Rev. Keiichi Abe, governor of the Hongwanji, and Rev. Tokiko Hikida, superintendent of the Hongwanji International Department, visited BCA Headquarters, three BCA temples, the Ho Foundation of Stanford University, and Colma Cemetery. They also met with several local BCA ministers to get better understanding of Jodo Shinshu in the mainland U.S.A.



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Submission Guidelines:

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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Individuals may mail, email, fax or phone in change of address requests and subscription cancellations to the BCA National Headquarters at the address above. Please include the following: Subscriber's name (as written on current subscription); address currently being used; New address and/or name changes; requested action (e.g. change of address, name, subscription cancellation, etc.); phone and/or email of person requesting the change; date of request. Please allow up to 8 weeks for changes to take effect. BCA local temples should send update requests as usual.

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JOB ANNOUNCEMENT: BCA Bookstore Manager, Part-time

Do you love books and working with people? The Buddhist Churches of America is seeking a bookstore manager (part-time, 20 hours/week) to oversee the bookstore operations located at the Jodo Shinshu Center in Berkeley, CA. The job includes sales, inventory management, updating online store listings, as well as some accounting and administrative duties. This position will also recruit, train, and supervise volunteer staff. A complete job description is available on the Buddhist Churches of America website buddhistchurchesofamerica.org or contact Gayle Noguchi at (415) 776-5600 x 114 for more information.



President's Message: BCA National Board and You

By Ken Tanimoto, BCA President

On December 1-2, 2017, Buddhist Churches of America (BCA) lay and ministerial representatives from the eight national districts gathered at the Jodo Shinshu Center for the National Board (NB) meeting. The meeting covered many important issues that connect you, your temple, and your minister to our Jodo Shinshu Teachings.

The NB meets twice a year in June and December. It is comprised of 49 voting delegates, including BCA District Representatives, Directors at Large, BCA Affiliated Organizations, and the BCA Executive Committee. Also, reports are given by eight non-voting BCA Committee members.

The most important job of the NB is to determine whether or not an issue will be brought to the National Council Meeting, which will be hosted by Northern California District this coming February.

Major issues that were voted on at this meeting were the 2018-19 fiscal budget; changes to the BCA Bylaws; a recommendation to move the BCA archives from the Japanese American National Museum (JANM) to the University of California at Los Angeles (UCLA); and a request for



BCA National Board Members at the 2017 BCA National Board Meeting.

the BCA to create a special ad hoc committee for the BCA Restructure of Assets Project.

The NB approved the new fiscal 2018-19 budget with some reservations. How can BCA sustain itself financially with increased operating costs and decreased membership? There is more pressure on the Budget and Finance Committee to decrease program services and leverage any increased assessment with depleting

financial reserves. Using BCA reserve funds helps the BCA member assessment with a modest increase of 3.4% over last year's amount.

The NB also approved the recommendation that audits be done as needed. The current bylaws state that audits must be done every year. This change will lower the BCA budget.

BCA Archives recommended starting the process of moving the BCA Archives

Collection from the Japanese American National Museum to the UCLA Archives. This will eventually save BCA over \$35,000 per year.

The last NB approved motion came from the BCA Restructure of Assets Project Ad Hoc Committee. The motion reads "to request that the BCA President create a special, ad hoc committee to explore the possible options to determine the highest, best use of the real estate assets of the BCA, which may among other things, recommend the sale and purchase of the BCA Headquarters and the Bishop's Residence.

The objective of the Committee will be to have a set of recommendations and action steps for approval at the National Council Meeting in 2018."

If the National Council approves these recommendations, it may have a lasting positive effect on BCA's financial future, thus increasing funding for Buddhist Education, for minister's benefits and continuing education, and for developing youth involvement.

I hope that you take an interest in the BCA National Board, because the decisions that come out of that meeting will affect you regarding the costs involved in preserving and continuing our Buddhist organization.

Rev. Dr. Kenneth Tanaka Receives Nakamura Prize



Indian Ambassador Sujan R. Chinoy conferring the award to Kenneth Tanaka, with Dr. Hajime Nakamura's enlarged photo on stage.

Former Buddhist Churches of America (BCA) minister and Institute of Buddhist Studies faculty member Rev. Dr. Kenneth Tanaka, now of Tokyo, Japan, was named the recipient of the 27th Nakamura Hajime Eastern Study Prize, an esteemed award given annually to an individual who distinguishes himself or herself in the area of Eastern thought and culture. Named after the renowned 20th century Buddhist scholar, this award is co-sponsored by the Nakamura Hajime Eastern Institute and the Embassy of India in Tokyo. It was presented on October 20, 2017.

In commenting on receiving this prize, Dr. Tanaka, who is currently on the faculty at Musashino University stated, "I wish to express my profound gratitude to the BCA, which as my 'spiritual home' provided the nurturance in my younger years. Without it, I would not be where I am today. I hope to continue to work with my friends in the BCA to share the Nembutsu, especially after my retirement from Musashino University next year."

Based on an article in the Hongwanji Shinpo newspaper dated November 1, 2017.

To End and Begin with Gratitude



By Rev. Candice Shibata, Buddhist Church of Florin

For many of us, January 1 is the start of new beginnings. We are given the opportunity to reflect upon the past year's events at the New Year's Eve service called *Joya-e*. In addition, *Shusho-e* or New Year's Day service, allows us to begin each new year with deep gratitude. Along with this deep sense of appreciation, many of us look forward to a new beginning and to clarify our intentions for

the year ahead.

In January, we also conduct the *Hoonko* service in memory of our founder, Shinran Shonin. The definition of Hoonko comes from the Japanese characters *Ho-On*, which means "return of gratitude" and *Ko*, which means "to clarify the meaning of."¹ This service allows us to not only gather together to show our gratitude for Shinran Shonin's teachings and Amida Buddha's boundless Wisdom and Compassion that always embraces us, but also encourages us to identify and understand their meaning in our everyday lives.

As I approach this new year, it is an opportunity to reflect upon how the *Nembutsu* teachings guide my life and my career as a minister in the Buddhist Churches of America. The opportunities to learn from the teachings present themselves every day, especially in times of change and transition. In light of my new assignment at the Buddhist Church of Florin, there is an excitement that I feel for this new chapter in my life. This transi-

tion has also given me an opportunity to reflect upon the gratitude that I have for my beginnings at the Berkeley Buddhist Temple and for all of the countless conditions of my life that have allowed me to encounter Jodo Shinshu Buddhism.

Just as Hoonko is an opportunity to express our gratitude for the Jodo Shinshu teachings, each new year is an opportunity for us to live our lives in the Nembutsu. My daily life and the transitions within it allow me to realize the workings of interdependence and impermanence, which can result in tears of joy and tears of sadness, too. However, as these tears dry away, they leave a deep impression on my heart and mind that will continue to guide my Nembutsu life.

¹ Accessed from the Los Angeles Homba Hongwanji Buddhist Temple website, www.nishihongwanji-la.org/teachings/dharma-services/hoonko-memorial-of-founder-shinran-shonin.

From the BCA Office of the Bishop...

The BCA Office of the Bishop announces the following ministerial appointments:

Rev. Dennis Fujimoto, Rinban of the Buddhist Church of Sacramento, was assigned as Resident Minister to the Buddhist Temple of Alameda, effective November 8, 2017.

Rev. Takashi Miyaji, having completed his studies in Japan, returned to the USA and was appointed as Kyoshi Minister to the Tacoma Buddhist Temple effective December 18, 2017.

Rev. Kojo Kakihara, Resident Minister of the Tacoma Buddhist Temple, resigned from the BCA ministry and returned to Japan on December 31, 2017.

Rev. Katsuya Kusunoki, Rinban of the Seattle Betsuin Buddhist Temple, was appointed Supervising Minister of the Tacoma Buddhist Temple, effective January 1, 2018.

Rev. Candice Shibata, Resident Minister of the Berkeley Buddhist Temple, was appointed as resident minister of the Buddhist Church of Florin on January 1, 2018.

Rev. Kiyonobu Kuwahara, in addition to his position as Coordinator of the BCA Hongwanji Office, was appointed Supervising Minister of the Berkeley Buddhist Temple and was relieved of his position as Co-Director of the BCA Center for Buddhist Education as of January 1, 2018.

Rev. Matthew Hamasaki, Resident Minister of the Central California District was assigned to the Buddhist Church of Sacramento as of January 15, 2018.

We thank the above ministers for their dedicated service to the Buddhist Churches of America and ask for the continued support and encouragement of our BCA members as these ministers embark on their new assignments.



BCA Education News & Highlights - Live a Real Life!

Venice Jr. YBA Cleans Japanese American Memorial Monument

By Lindsey Kojima, Venice Hongwanji Buddhist Temple



On July 15, 2017, members of the Venice Hongwanji Buddhist Temple's Junior Young Buddhists Association (Jr. YBA) met at the corner of Venice and Lincoln Boulevards to help clean and maintain the Venice Japanese American Memorial Monument (VJAMM). Seventy-five years ago, several months after the bombing of Pearl Harbor, more than 1,000 people of Japanese ancestry from the Santa Monica, Venice, and Malibu areas were forced to leave their homes and only take what they could carry to the street corner where the VJAMM is located. From there, they were transported by bus to the Manzanar* internment camp. On April 27, 2017, the monument was dedicated to all of those who lost their possessions and constitutional rights.

Jr. YBA members Matthew Kojima, Lindsey Kojima, Jared Matsubayashi, Amanda Matsubara, Chrissy Wakasa, Toni Torkirio, Alyssa Uyeda, and advisor Vicky Tokirio cleaned the 10-foot-tall obelisk with towels, Windex and a Swiffer with a long handle in order to reach the top. They also swept up all the trash on the sidewalk around the obelisk. The VJAMM Committee provided snacks and drinks for the Jr. YBA members. Afterwards, the members spent the rest of the day at Obon working in the Jr. YBA *dango* booth.

**The Manzanar War Relocation Center is one of ten American concentration camps where over 120,000 men, women, and children of Japanese ancestry, most of them US citizens, were imprisoned during World War II from 1942 to 1945.*



BCA Summer Youth Retreat Program July 1 – 8, 2018 at the Jodo Shinshu Center, Berkeley



The Center for Buddhist Education (CBE) announces a new and invigorating Summer Youth Retreat program for high schoolers that will take place at the Jodo Shinshu Center (JSC) in Berkeley from July 1 – 8, 2018.

We invite interested BCA youth to participate in a week of relevant and meaningful lectures, workshops, field trips and discussions on how to incorporate the Buddhist teachings into their lives as young 21st century Americans. Lodging and most meals will take place at the JSC, located across the street from the UC Berkeley campus. More information will be forthcoming in early spring, and registration materials will be made available for all temples at the BCA National Council Meeting in February.

2018 BCA Educational Events

*Programs subject to change.
Events at the Jodo Shinshu Center unless otherwise noted.*

January 16 ~ Hoonko Service 1:30 pm at the Jodo Shinshu Center.

January 19-21 ~ Temple Leadership Workshop: *Cultivating Dharma-Centered Leadership*. The second of two workshops for BCA temple leaders. Register by January 4. Registration and JSC lodging fees are covered by the BCA. Call CBE at (510) 809-1460 or email cbe@bcabq.org for information. Temple leaders invited by the BCA Office of the Bishop and CBE.

January 27 ~ Winter Pacific Seminar – 21st Century: *Path of Great Compassion* will be held at the newly renovated Orange County Buddhist Church in Anaheim, CA from 9:30 am - 3:30 pm. Keynote speakers: Rev. Tetsuo Unno of Los Angeles and Dr. Mark Unno, University of Oregon. Presentations in English and Japanese; panel discussion with keynote speakers presented by Rev. Dr. David Matsumoto and moderated by Rev. Kiyonobu Kuwahara. Registration \$40, due by Jan. 17. Contact Rev. Koho Takata at (213) 680-9130 or email NishiDharmaCenter@gmail.com.

February 9-10 ~ Kyoshi Training.

February 21-24 ~ BCA Ministers Association and BCA National Council Meeting Events at the DoubleTree by Hilton Hotel Sacramento, CA. **Feb 22: CBE/IBS Symposium** 1-5 pm. Topic: ***Religiosity and Social Consciousness in the Buddhist Churches of America***. Guest Speaker: Dr. Tetsuden Kashima. See page 6 for more information. **Feb. 23: Dharmathon** 4-5 pm. **Feb. 24: Ritual Presentation** 1:30-2:30 pm. **Sharing Successes** 2:30-4 pm featuring participants from the 2017 and 2018 Temple Leadership Workshops.

March 9-11 ~ 11th Annual TechnoBuddha Conference: *"Sympathy & Empathy."* Keynote speaker: Rev. Candice Shibata, Buddhist Church of Florin. Conference for ages 21-39.

April 5-7 ~ Spring Minister's Assistant Program (MAP) Seminar.

April 24-26 ~ Ministers' Continuing Education (MCE) Seminar.

April 27-28 ~ Federation of Dharma School Teachers' Leagues (FDSTL) Conference: *"Intersections"* at the Crowne Plaza Hotel in Foster City, CA. Keynote speaker: Rev. Henry Adams, San Mateo Buddhist Temple. Sponsored by the Bay District DSTL.

May 12 ~ Spring Japanese Seminar.

May 18 ~ Gotan-e Service.

July 1-8 ~ BCA Summer Youth Retreat Program.

July 20-22 ~ Naikan Retreat.

August 17-19 ~ Summer Pacific Seminar, Summer Minister's Assistant Program (MAP), and Jodo Shinshu Correspondence Course August Workshop. Begins Friday at 7 pm, ends Sunday at Noon. Co-sponsored by IBS & CBE.

August 25-26 ~ Every Day Buddhism. TBD.

September 7-8 ~ Kyoshi Training.

September 7-17 ~ Tomoshie Shadow Graph Tour. (Tentative)

September 25-27 ~ Ministers' Continuing Education (MCE) Seminar. Presented by the Center for Buddhist Education.

September 29 ~ Fall Japanese Seminar. Speakers to be announced.

October 11-13 ~ Fall Minister's Assistant Program (MAP) Seminar.

November 4-13 ~ Kyoshi Training and Certification in Kyoto, Japan.

December 6-8 ~ Winter Minister's Assistant Program (MAP) Seminar.

BuddhistChurchesofAmerica.org E-mail: cbe@bcabq.org Phone: (510) 809-1460

Save the Date! August 30 - September 1, 2019
16th World Buddhist Women's Convention in San Francisco, CA.
Visit wbwconvention.org for information.

The Institute of Buddhist Studies & BCA Center for Buddhist Education present

WINTER PACIFIC SEMINAR - 21ST CENTURY



THE NEMBUTSU IN THE WORLD; THE WORLD OF NEMBUTSU
PATH OF GREAT COMPASSION

KEYNOTE SPEAKERS:

REV. TETSUO UNNO & REV. DR. MARK UNNO

SATURDAY, JANUARY 27, 2018
9:30 am - 3:30 pm

ORANGE COUNTY BUDDHIST CHURCH
909 South Dale Ave., Anaheim, CA

REGISTRATION: \$40 (Includes lunch) DEADLINE: JANUARY 17, 2018

For registration information contact Rev. Koho Takata at
NishiDharmaCenter@gmail.com or call (213) 680-9130

Download registration forms and schedule at buddhistchurchesofamerica.org

Hosted by the BCA Southern District Ministers Association & Buddhist Education Committee

Coming Down the Mountain to Spokane

71st Northwest Buddhist Convention

February 16-18, 2018

at the Hotel RL by Red Lion, Spokane, Washington

Keynote Speaker: Rev. Henry Toryo Adams

Register online at SpokaneBuddhistTemple.org

Spokane Buddhist Temple (509) 534-7954



BCA Education News & Highlights - Live a Real Life!

Jodo Shinshu In The News

Opinion:

In Dark Times, 'Dirty Hands' Can Still Do Good

John Kaag and Clancy Martin

THE STONE DEC. 4, 2017

Meet Helen, a middle-aged woman newly devoted to Tibetan Buddhism, living in the American Midwest. She has recently taken a vow to limit and alleviate suffering in the world. She thinks one way to do this is to make a pilgrimage to Taksang Monastery, or the Tiger Nest, in the mountains of Bhutan, to receive rare and precious teachings that will spiritually prepare her for her life of compassionate action. According to legend, the eighth century Buddhist master Guru Rinpoche flew to this location from Tibet on the back of a tigress, but Helen takes a 737 from Kansas City, Mo.

The fossil fuels burned on this trip damage the natural environment; the food that Helen eats on the plane is prepared by underpaid workers and supports industrial agriculture; the clothes she wears and the seats she sits on were made in sweatshops; the airline itself is part of an enormous multinational conglomerate.

You get the point: Even what we see as our most high-minded and noble journeys can perpetuate the destructive forces that we hope to escape. In the words of the American Transcendentalist, Ralph Waldo Emerson, "My giant goes with me wherever I go." Helen's actions, though well-intentioned, hover between hypocrisy and self-defeat.

But perhaps we shouldn't be so quick to judge Helen. We live in an age of deep complicity — and not just the political sort. The world's most pressing problems are global — poverty, hunger, environmental decimation and warming — and implicate us all. To a greater or lesser extent, and often with the best intentions, we have done our part in contributing to the mess.

Seen this way, then, Helen's complicity is not necessarily her fault. Helen did not create the circumstances in which she finds herself: it is impractical, next to impossible and probably undesirable, for Helen to find another way to Bhutan and her Buddhist goals. If she is to be a Buddhist in any sense, however, she must find a way to work through the complicity that remains the fact of the matter.

This is not unlike what Western ethicists call the "problem of dirty hands": the difficulty of tidying up the world's atrocities with hands that can never be washed clean, and may get dirtier in the process. "You can't fix the system from the outside ..." is how this kind of complicity is normally sold to someone who is being drawn into what C. S. Lewis derided as "The Inner Ring," the place of morally inappropriate compromise.

What should we make, then, of this situation that many of us find ourselves in today, perhaps especially we Americans. What is a person to do when she is at least partly responsible for the evils she would like to escape, reduce or remedy? What if our desire to do good in the world is tainted by our own harmful actions? Is it possible to act morally or maintain spiritual traditions in a broken world?

These are not, of course, new questions. And certainly not new to Buddhist practitioners. They were of great concern in particular to the 13th-century Japanese master, Shinran, the founder of the Jodo Shinshu sect. Master Shinran believed he lived in what is known in Buddhist cosmology as the Age of Dharma Decline, a period, not unlike our own, when traditional forms of spiritual cultivation were on the brink of collapse. Shinran is famous for suggesting that the way to respond to "dirty" times — of social and spiritual dissolution and decay — is to cultivate a path to the Pure Land, a simple pristine faith in Amitabha Buddha.

While the object of faith may be pristine, however, Shinran taught that the way to the Pure Land wasn't, and still isn't, pure at all. On his account, we can both be complicit and hold ourselves responsible for trying to make a difference. This is a lesson particularly suited to degenerate times. Pure Land Buddhism does not want us to give up our moral lives, but to give up the pretensions that often accompany them. It believes in very modest forms of moral improvement, eked out over the life of individuals and their communities, especially when they are largely flawed.

Shin Buddhism responded very directly to the problem of inevitable and thoroughgoing complicity. Unlike the more traditional Buddhists Dogen and Honen — two closely related teachers — Shinran was never able to shake the sense that he was, from the start, unable to fulfill the duties and ideals of monastic life; he was simply too botched. In the past, salvation might have been achieved by good works or karmic progress, but, according to the Buddhist cosmology to which Shinran adhered, this time was long gone. It is precisely where he failed, however, that he succeeded as a teacher. The pain of self-understanding (that he wasn't suited for the priesthood) passed seamlessly into self-critique, and, ultimately, into a form of confession that remains unique in Buddhist teaching today. His suggestion is clear: Salvation may turn on pure faith, but sincere faith turns on the constant acknowledgment of unavoidable imperfection.

Shinran writes: "Each of us in outward bearing makes a show of being wise, good, and dedicated. But so great are our greed, anger, perversity and conceit that we are filled with all forms of malice and cunning." This is the sort of admission that many spiritual seekers (and, for that matter, angry, self-righteous moralists or politicians) don't want to hear. It suggests that there is no transcendent escape, that, in Shinran's words "hell is my permanent abode, my house." To be clear, this admission is not spoken from a place of despair or a certain type of quietism; it is, instead, a brave realism about the human condition that is cleareyed about the realities of moral and spiritual development.

Alexis Shotwell, a Canadian sociologist and philosopher whose recent book "Against Purity" resonates with strains of Jodo Shinshu, writes that "what's needed, instead of a pretense to purity that is impossible in the actually existing world, is something else. We need to shape better practices of responsibility and memory for our placement in relation to the past, our implication in the present and our potential creation of different futures." Aiming for individual purity, Shotwell says, echoing the ancient sage, is counterproductive. When we do, he argues, we become solipsistic, narcissistic and self-focused.

When one bathes, or meditates, or hikes, or works out, or eats — one typically does so, at least in the West, by oneself. It is my naturally harvested luffa sponge, my thoughts to control and my mind to clear, my \$300 Alpine boots, my home gym, my cucumber on sprouted bread sandwich, my quest for perfection. And decidedly not yours. Part of the problem, Shinran believes, is that each of us actually think we know the way to purity and enlightenment. Each of us thinks we can get there by ourselves. He is quite clear on this point: we don't have a clue how to achieve salvation. "I know nothing at all of good and evil," Shinran admits, "... with a foolish being full of blind passions — in this burning house — all matters without exception are empty and false."

This is what Western philosophers term "epistemic humility" — a deep Socratic sense that one knows that he or she doesn't know. For Shinran, this is a pivotal form of spiritual prostration — a laying low of the last vestiges of selfhood. Everything in human existence is equally meaningful or meaningless, take your pick.

"Each of us in outward bearing makes a show of being wise, good, and dedicated. But so great are our greed, anger, perversity and conceit that we are filled with all forms of malice and cunning."

— Shinran Shonin

In being "against purity" — in knowing "nothing at all about good and evil" — Shinran also stood against the standard way that most Buddhists of his day understood themselves and enlightenment. He was neither a monk, nor a layperson, and didn't fit in anywhere. Traditional teachers called him a fool or a heretic, and upon being exiled to the remote province of Echigo, Shinran embraced his outsider status, assuming the name Gutoku — "the stubble-faced idiot." There are stubble-faced idiots who don't know they are stubble-faced idiots, and there are those who do. These idiots — the ones with self-knowledge, like Shinran — might be better equipped to mitigate the effects of their idiocy.

Some Buddhists worry that Pure Land Buddhism takes the dharma too far in the direction of resignation away from the world in favor of faith. But resignation has its virtues. It means that you might have the chance to get over yourself and consider the power and vulnerability of something else. Resignation is not regarded as a virtue in our society, but perhaps it should be. Perhaps knowing when to let go, when to relinquish control, when to free ourselves from the habits of thought that so often constrain us — maybe this is true prudence, what many ancient sages regarded as the virtue of virtues.

There is no habit of thought that is as pervasive as the aspiration to purity and perfection, but we suspect, along with Shotwell and Shinran, that it is almost always self-defeating. It comes as no surprise that the greatest champions of purity and perfection among us are revealed as the most flagrant hypocrites. Until we confront our complicity, we can never improve ourselves or the moral and spiritual circumstances we inhabit and help to create. It is high time to make our home in the "impure land." After all, it is where most of us already live.

John Kaag is a professor of philosophy at the University of Massachusetts, Lowell, and the author of "American Philosophy: A Love Story." Clancy Martin is a professor of philosophy at the University of Missouri, Kansas City, and the author of the novel "How To Sell."

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Live the Nembutsu
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Bring your heart to San Francisco!
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Placer Church Japan Tour 2017

Every several years the members of the Placer Buddhist Church go on an excursion. From October 19-31, 2017, 33 members and friends went to Japan, led by Rev. Kurt Rye and Brian Nagata, with the primary purpose of visiting the Nishi Hongwanji mother temple and seeing former Placer minister Rev. Koken Torimi and his family in Nara.

The tour began in Tokyo with a visit to the Tsukiji Hongwanji temple, followed by lunch at Tsukiji Marketplace near the famous Tsukiji fish market. We walked through Yokohama's Chinatown and then saw the Kamakura Daibutsu (Big Buddha). Moving on to Kyoto, the group encountered typhoon #21. However, by the next morning the skies were clear. We had a wonderful tour of our mother temple and paid our respects to Shinran Shonin at Otani Hombyo Mausoleum and the niche vaults of the Buddhist Churches of America (BCA) temples, which list the names of deceased BCA members. We saw the 1,000 statues of Kannon Bosatsu at the Sanjusangendo Temple, visited Nijo Castle, and shopped along Nishiki Street and Teramachi.

In Nara, we visited the Sashizudo Temple which honors Shinran's teacher Honen Shonin, and afterwards had a special tour at the base of the Nara Daibutsu (Big Buddha) before seeing Kofukuji Temple.

While in Nara, we had a wonderful get together dinner with Rev. Torimi and his family, visiting his family temple the next morning. We



cherished our visit with Rev. Torimi, seeing how his daughters have grown and having the opportunity to sing gathas together.

Continuing on to Osaka, we visited the Tsumura Betsuin, learned about the historical Jodo Shinshu roots of Osaka, and also visited Osaka Castle. Then we shopped in the Dotonbori area.

Our next stop was Hiroshima, where we laid a floral wreath from the Placer Buddhist Church at the Atomic Bomb Cenotaph Memorial. We stopped at the Hiroshima Betsuin temple and then visited beautiful Itsukushima Shrine on Miyajima Island. Of course, we all enjoyed Hiroshima's famous dish, *okonomiyaki*!

Moving on to Kyushu, we enjoyed staying at an ocean-side resort in Karatsu and shopping for Arita-yaki pottery. It was just our luck that we would encounter the final (late) typhoon of the season as we returned to Kyoto and back to California.

Reflecting on this year's tour, one participant stated, "I returned home with a deeper appreciation of Japan, its culture, history, cuisine, and our religious roots thanks to this tour. And it was definitely fun shopping too!" For all of us, it was a memorable opportunity to experience the changing of the seasons in Japan, especially as Kyoto is now recognized as the most visited city in the world!

BUTSU BUTSU...

By Brian Kensho Nagata, Managing Editor

Recently, through the unfortunate circumstances of two family funerals, I had the opportunity to re-connect with friends whom I hadn't seen in 40 years. Sharing stories about the intervening forty years of our lives took me back to the carefree times we shared in the last half century *and* it made me realize how special friends really are. Even though we went our separate ways in life, it seemed like only yesterday that we were together, and we picked up where we left off...

I'm sure all of you have friends you consider "special"; perhaps you feel even closer to them than your own siblings and family. We have Mother's Day, Father's Day, birthdays, Grandparents' Day, etc., *but* there is no special day to recognize and thank friends.... (Or is there a Hallmark "Friends" Day?)

The Buddha said that between friends there should be mutual sympathy and empathy, each supplying what the other lacks and always trying to benefit the other.... One should keep a friend from falling into evil, and help when in trouble, even supporting the family if necessary.

Friends are truly one of life's great blessings.... what better way to begin the year than by thanking our "special friends" for being there day in and day out, in good times and hard times, in happy times and sad times.... So, I close this month by offering my deepest appreciation and thanks to my friends for putting up with me and all of my shortcomings *and* I want to say, "You don't know how much *your* friendships mean to me!" Thank you! *Nam Man Da Bu....*

A SYMPOSIUM

Presented by the Institute of Buddhist Studies
& BCA Center for Buddhist Education

RELIGIOSITY & SOCIAL CONSCIOUSNESS in the Buddhist Churches of America

Thursday, February 22, 2018 1 - 5 pm

Free & Open to the Public

DoubleTree by Hilton Sacramento
2001 Point West Way, Sacramento, CA

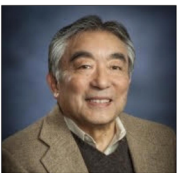
Higan Service with Rev. Julius Goldwater visiting Board of Directors and Sunday School teachers, September 20, 1942.
Manzanar Relocation Center. Photo by Toyo Miyatake

Photo is from the cover of MEMORIES, REVISED EDITION, THE BUDDHIST CHURCH EXPERIENCE IN THE CAMPS, 1942-1945. Funded by the California Civil Liberties Public Education Program. Revised Edition funded by the BCA Research and Propagation Committee. Compiled by Eiko Irene Masuyama. ©

Keynote Speaker:

DR. TETSUDEN KASHIMA

Professor Emeritus, American Ethnic Studies Department, University of Washington; Author, *BUDDHISM IN AMERICA: The Social Organization of an Ethnic Religious Institution* (1977) and *JUDGMENT WITHOUT TRIAL: Japanese American [JA] Imprisonment during WW II* (2004); *FORWARD: [Report of the Commission on Wartime Relocation and Internment of Civilians, PERSONAL JUSTICE DENIED, UW reprint 1997]*; Jeffrey Burton, et al, *Confinement and Ethnicity: An Overview of WW II JA Relocation Sites, UW Reprint, 2002*, and articles on JA Buddhism.



According to Dr. Kashima, "religiosity" means "the beliefs, moral or devotional practices and ritual observances and/or attendance at churches or temples." This symposium will explore the past, present and future of Shin Buddhist religiosity as it has been developing in the BCA, addressing questions such as: How did the history of the Buddhist Mission of North America and development of the Buddhist Churches of America impact the development of "Japanese-American religiosity? What might this mean for the future of BCA and Shin Buddhism in America? What are examples of how Shin Buddhist religiosity is connecting to a growing social consciousness?"

Other Speakers:



REV. DR. DAVID MATSUMOTO
IBS President;
George & Sakaye Aratani Professor of Contemporary Shin Buddhist Studies

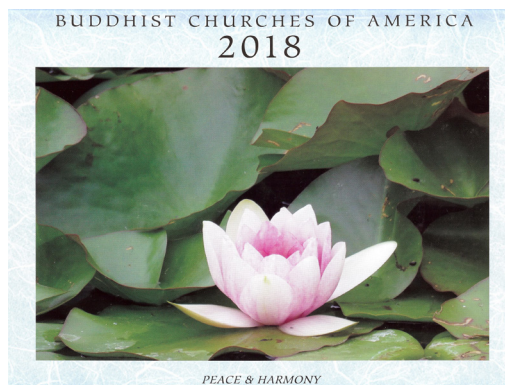


RICK STAMBUL
BCA National Board, President-elect;
Civil Rights Activist, March on Washington, Freedom Summer 1964



DR. SCOTT MITCHELL
IBS Dean of Students and Faculty Affairs;
Rev. Tamai Professor of Jodo Shinshu Studies

2018 BCA Calendars are Here! Theme: Peace & Harmony



This year's BCA Calendar focuses on the theme of "Peace" with photos submitted by BCA members accompanied by quotations from a variety of books that are available from the BCA Bookstore. In addition to the photos, major Buddhist holidays observed in our tradition and key BCA

gatherings are noted. A convenient listing of BCA temples and churches, sanghas, and fellowships is also included in the back of the calendar.

BCA Members: Please inquire at your temple about how to get your copy. This great gift idea is also available for purchase online from the BCA Bookstore for only \$5. (Shipping for online orders is a flat \$3.95, plus tax for California orders.)

Please Note: The BCA Bookstore at the Jodo Shinshu Center is closed to walk-in customers until further notice. To order online, visit buddhistchurchesofamerica.org and click on the BCA Bookstore icon.

The BCA Bookstore will also continue to serve our BCA temples, ministers, and members. For assistance, contact Gayle Noguchi at gnoguchi@bcabq.org or call (510) 809-1435.

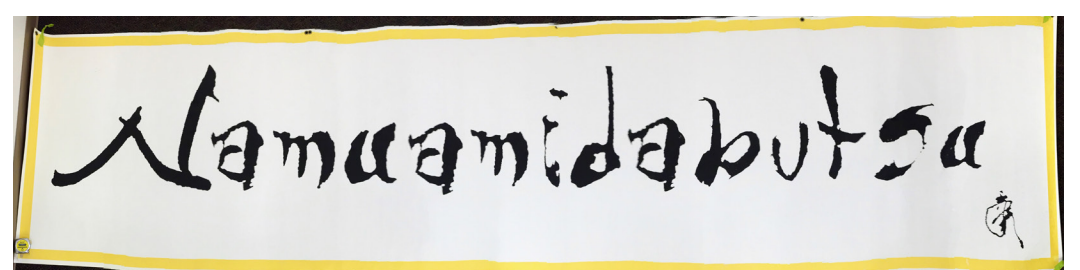


Like the Buddhist
Churches of America



Affirmation at Enmanji

On November 19, 2017, Rev. Kodo Umezu, BCA Bishop, conducted the Kieshiki Affirmation Ceremony at the Enmanji Buddhist Temple. Four temple members received their Dharma names (*homyo*) and affirmed their reverence for the Buddha, Dharma, and Sangha.



今月の法話

「親は病気の子にどう心をかける」

サンマテオ仏教会

開教使 アダムス ヘンリー



Rev. Henry Adams

最近風邪が流行っていますが、皆さまは変わらぬお元気でしょか？私には小学校一年生とプリスクールに通っている息子が二人いますが、毎年この季節になると家族が代わる代わる風邪を引いてしまい、それが何週間も続くのです。

私が親になる前はあまり風邪を引いたことがなく、ある年の冬は風邪を一度も引かなかったこともあります。しかし、子供ができ、そして子供たちがプリスクールや小学校に通いだすと、学校で作った可愛い作品を持って帰ると同時に、家族全員にうつるウィルスも持って帰ってきているようです。どんなに熱心に帰宅後に手を洗うことを促したり、病気の子供を皆と違う部屋に寝かせて病気がうつらないようにしても、ちょうどその病気の子供が治りかけたところで、家族のもう一人が咳を出し始めたり、熱を出し始めたりするので。この間、薬局で風邪薬を買っていると、私の辛そうな顔を見たレジのスタッフに「家に帰って24時間くらいベッドでゆっくり休んだら、きっと元気になるですよ。」と言われましたが、残念ながら、小さい子供がいる親にはそのような治療法はなかなか実行するのが難しいものなのです。

普段どんなに元気な子供であっても、病気に罹ることもあり、特別なお世話が必要なきががあります。『涅槃経』の中で、如来の慈悲は病気になった子供の世話をする親の心にたとえられます。

たとえばあるものに七人の子がいたとしましょう。その七人の子の中で一人が病気になれば、親の心は平等でない

わけがありませんが、その病気の子にはとくに心をかけるようなものであります。(略) 如来もまたその通りです。あらゆる衆生を平等にみておられますが、罪あるものにはとくに心をかけてくださるのです。

(『浄土真宗聖典 顕浄土真実教行証文類 現代語訳』283-284頁)

子供は水疱瘡、風邪、インフルエンザ等の病気に罹ることがよくあります。子供が病気になれば、父親や母親は仕事休んで専らその子供の看病をするでしょう。

ばい菌や化学的不均衡は肉体的・精神的な苦しみの一つの原因となります。仏様の教えに説かれているのは、私の命は全ての命と深くつながっているという真実を見逃すこと、自分自身が苦しみ、そして周りの人々を苦しませる行為をしてしまうということです。仏様は全ての人々を平等に救う智慧と慈悲を説かれておられますが、私たちの心の中にいろいろな苦しみを起こす愚かさが出たとき、仏様の大慈悲の心がとくに私たちの心に働きかけてきてくれるのです。

仏法の中に説かれている「罪」というのは超自然的な神の意志を反対する行為ではなく、仏教の「罪」は全ての命によって私が生かされているという真実を認めず、苦しみを起こすような考え、発言、行いを為すことを示します。

私のわがままな考え、発言、行いが周りの人々に苦しみをもたらしてしまうようなときにこそ、阿弥陀様が私に呼びかけてきてくださり、真実を照らす智慧をお念仏によって私のところに働きかけてくださるのです。

病気に罹った子供のために親がずっとそばに寄り添って看病するように、自己中心的な考え方で苦しむ私のために、阿弥陀様は常にお念仏となって働きかけてくださっています。その私に働きかけてくれている智慧と慈悲に気づくことが出来たとき、苦しみを起こす愚かな行為を好まないようになり、喜びと感謝のお念仏が自然と出てくるのです。

南無阿弥陀仏

冬季MAPの開催

12月7日から9日の三日間、浄土真宗センターで冬のMAP (Ministers Assistant Program)、開教使アシスタント研修会が行われた。研修会には各寺院より八名が参加、開教使や講師らから動式や教義に関する講話を受けた。参加者は「ブルム先生の歎異抄の講話が今回で終わ

MAP at Jodo Shinshu Center



りました。西本願寺と東本願寺の教義的な相違点を歴史的な背景とあわせて学ぶことができてとても有意義でした。」「桑原先生がくださった大きな正信偈の科文表は受講者の皆が驚きました。おかげで正信偈の構成や偈文の意味がわかりやすくなりました。」とそれぞれがみ教えの理解が深まることを喜んだ。

梅津総長のメッセージが話題に

BCAのウェブサイトで梅津総長が世界で起こる社会問題や自然災害に関してのメッセージを掲載し、徐々に話題になってきている。数年前より熊本の震災や米国でのハリケーンなどで被害を受けた方へのメッセージを掲載していたが、昨年だけで五つのメッセージを発信し、社会問題に対する浄土真宗からの一つの見解を親鸞聖人の言葉とともに広く知らしめている。2017年は、テロリストの入国に関する大統領令13769号、シャーロットツピルにおける白人至上主義者集会での事件、ハリケーンサーベイの被害者へのサポート、ミャンマーのロヒンギャ問題、差別を乗り越える仏教の教え、のメッセージを執筆している。メッセージはBCAのウェブサイトのHOMEにカーソルをあわせ、Past Message from the Bishopをクリックすると読むことができる。

アドレスは <http://www.buddhistchurchesofamerica.org/past-messages-from-the-bishop/>

冬のパンフィックセミナー

2018年、1月27日(土)にオレンジカウンティ仏教会で冬のパンフィックセミナーが開催される。

「THE NEMBUTSU IN THE WORLD: THE WORLD OF NEMBUTSU Path of Great Compassion. 世界の中の念仏、念仏の世界、大慈悲心の展開」の講題で海野徹雄師と海野マク師が基調講演をする。講演は日本語と英語に分かれ、徹雄師、マク師それぞれが話す。また、IBSの松本デイビッド開教使が講師二人とのパネルディスカッション、引退開教使の福岡誠幹師、松林ジョージ師、宮地信雄師らによる日本語アルマソンが行われる予定。登録費は40ドルで昼食付き。参加希望者は所属寺院の開教使に伝えるか、ロサンゼルス別院の高田興芳開教使にご連絡ください。ロサンゼルス別院(213) 680-9130。

人事

サクラメン別院輪番藤本テニス開教使は2017年11月8日よりアラマタ仏教会へ異動。
日本へ留学していた宮地たかし師が2017年12月18日より開教使としてタコマ仏教会へ赴任。
タコマ仏教会の柿原興乗開教使が2017年12月31日に開教使の職を辞し日本へ帰国。
パークレー仏教会の柴田キャンディス開教使が2018年1月1日よりフローリン仏教会へ異動。
本願寺オフィスの桑原浄信開教使が2018年1月1日よりパークレー仏教会を兼務。

報恩講では

1月16日は親鸞聖人の祥月命日で各仏教会で報恩講が営まれます。報恩講は浄土真宗門徒にとってもっとも大切な法要です。日曜日に皆さんのお寺で報恩講にお参りするのはもちろんのこと、15日か16日にはご家庭のお仏壇をきれいにし、正信偈のお勤めをするようにしましょう。



ご門主年頭の挨拶

年頭の辞

新しい年のはじめにあたり、ご挨拶申し上げます。
 一昨年10月1日より昨年5月31日まで京都の本山本願寺でお勤めしました伝灯奉告法要には、海外開教区を含む世界各地から約15万人の方にご参拝いただきました。宗祖親鸞聖人以来、浄土真宗のみ教えが約800年間にわたって今日の私たちにまで伝わってきていることを尊いご縁だと感じました。そして、多くのご参拝の皆さま、インターネットの中継を見られた方々と共にお念仏できることをありがたく思います。

阿弥陀さまのおはたらきを聞かせていただく時、私たちは、自分の都合や思いにとらわれて、物事をありのままに受け止めることが難しい私の姿に気付かされます。ですから、阿弥陀さまのおはたらきを聞き続けることが大切であります。そのことによって、その大智大悲のお心に促され導かれて、他の人々とともに生きるという生き方に自分自身の生き方も変わってくるのです。

本年も浄土真宗のみ教えを聞き、南無阿弥陀仏とお念仏申す日々をともに過ごさせていただきます。

2018年1月1日

浄土真宗本願寺派
門主 大谷光淳



法輪

2018年1月号

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「平和と調和」

二〇一八年度教化標語

あの記事をもう一度!

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

謹賀新年

今年もよろしくお願ひ申し上げます。

今掌
編集部一同

総長年始のメッセージ

新年 明けまして おめでとうございます。

2018年を迎えまして、『法輪』の読者の皆さまに新年のご挨拶を申し上げます。昨年も、皆さまからのあたたかいご支援やご協力をいただき、米国仏教団やそれぞれの仏教会が活動を続けていくことができました。本当にありがとうございます。今年も続けてお浄土からの光を受けて、お念仏と共に意義深い日々を過ごさせていただきます。

年の初めにあたり、お釈迦さまの教えを一緒に思いおこそうではありませんか。

ものごとは心にもとつき、心を主とし、心によってつくり出される。もしも汚れた心で話したり行なったりするならば、苦しみはその人につき従う。ちょうど、車をひく牛の足跡に車輪がついていくように。

ものごとは心にもとつき、心を主とし、心によってつくり出される。もしも清らかな心で話したり行なったりするならば、楽しみはその人につき従う。ちょうど、影がそのからだから離



れないように。(『法句経』中村元訳)

私たちは不思議な因縁で仏さまの教えに近づくことができました。普通は、そのような教えを聞くことも、分かつとも思いません。自分の思いだけで生きていくのがあたりまえだからです。ところが、いろいろな出来事にあい、ご縁で仏さまのお言葉に耳を傾けるようになるのです。そして、その教えを聞かせていただくことで、人生の方向が転じられるのです。

仏さまの教えが身につけてきますと、いままでの人生が無意味でなく、新しい明るい道が自然に開けて参ります。今年も一緒にみ教えを聞かせていただきます。

称名

開教区を越えた 伝道にむけて代表者会議

12月5日、浄土真宗センターにおいて、宗派より国際伝道担当阿部総務、正田国際部長、また北米・ハワイ・カナダ・南米開教区より各総長が一同に会し、これからの将来を見据えて、開教区を越えた国際伝道、またさらなる開教区間の連携を深めるべく、臨時協議会が開催された。協議会に先立って、阿部総務と正田部長は、BCAの本部、仏教会3か寺(パロアルト、サンフランシスコ、バークレー)、コルマ墓地、スタンフォード大学を視察、またベイエリア周辺の開教使が集って意見交換会・夕食懇親会が開催された。

