



WHEEL OF DHARMA

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The Watsonville Buddhist Temple, shown at left, flooded as the result of a levee breach on New Year's Eve, hours after the special temple service. Below, the Myonyo Shonin altar at Orange County Buddhist Church is covered in plastic for the Jan. 8 service. (Courtesy of Revs. Jay Hosei Shinseki and Jon Turner)

California Storms Affect BCA Temples

Watsonville Hit by New Year's Eve Flooding; OCBC Reports Roof Leaks

By Jon Kawamoto
Wheel of Dharma Editor

The relentless series of storms that began lashing California beginning last month and continuing through 2023 — causing about 20 fatalities and widespread damage and flooding — didn't spare the BCA's temples and churches, particularly the Watsonville Buddhist Temple.

On New Year's Eve, hours after the temple held its year-end service, the front of the temple at 423 Bridge St. flooded, the result of a nearby levee breach. The flooding also caused a mandatory evacuation of the temple's apartment residents and affected some Sangha members who live in the area.

Watsonville's Hondo was left intact, but the flooding damaged the parsonage garage, and storage under the kitchen and gymnasium, according to Resident Minister Rev. Jay Hosei Shinseki.

The New Year's Day service was canceled and many Sangha members came out on Jan. 1 to clean

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Glenn Kameda Is Fondly Remembered as JSC's 'Ambassador'

He Came Out of Retirement, Serving 13 Years as First Facilities Manager

By Jon Kawamoto
Wheel of Dharma Editor

Akira Glenn Kameda had already retired from working in facilities management in Silicon Valley and was in his 70s — when he decided to take on a second career as the first Facilities Manager for the Jodo Shinshu Center.



Akira Glenn Kameda

He began in 2006 and embraced his role for the next 13 years, commuting every weekday from his Palo Alto home to Berkeley, California. Kameda not only served a vital role in managing the day-to-day

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BCA Members Share Memories of Kameda

By Jon Kawamoto
Wheel of Dharma Editor

The Wheel of Dharma sought remembrances about Glenn Kameda from a variety of people he affected, interacted with, and influenced during his life as a Jodo Shinshu Buddhist.

Kameda, who retired in 2019 after serving 13 years as the first Facilities Manager of the Jodo Shinshu Center, passed away at the age of 87 on Oct. 24, 2022. In addition to his role with the JSC, he also was a fixture at the Palo Alto Buddhist Temple, where he served as board president twice — in 1993 and 1994.

What follows are comments and statements about

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BCA Music Newsletter Launched; Gatha Writing Contest Announced

By Kemi Nakabayashi
BCA Music Committee Chairperson
Seattle Betsuin Buddhist Temple

With much appreciation to all the BCA Music Committee participants on the many sub-committees, the first issue of the BCA Music Newsletter has become a reality and summarizes the accomplishments to date.

At the BCA Music Committee organizing meetings in 2020, Cynthia Mee (Midwest Buddhist Temple) and Amy Peterson (Oregon Buddhist Temple) expressed interest in helping with a newsletter publication. For various technical reasons the

newsletter launch was stalled, but the idea remained. We are grateful to Dennis Akizuki (San Jose Betsuin) for editorial guidance and to Pam Matsuoka (Berkeley Buddhist Temple) for actually creating the newsletter for publication.

As the BCA Music Committee looks ahead to the BCA 125th anniversary celebration throughout 2024, we are brainstorming proposed projects and welcome additional volunteers to join the efforts on any sub-committees of interest.

Please also note the initial announcement of the BCA Music gatha lyric-writing contest. We are commissioning composers

to set the chosen lyrics to music with arrangements, recordings, and performances intended to be presented in 2024. We encourage participation to submit lyrics or to spread the word about the lyric contest to others for both the youth and adult categories prior to the deadline on June 4, 2023.

Details for the gatha lyric-writing contest as well as the BCA Music Newsletter are posted on the BCA Music webpage at: <https://www.buddhistchurchesofamerica.org/music>

After reading the newsletter, we invite you to contribute

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GATHA LYRIC WRITING CONTEST

In commemoration of the 125th Anniversary of Buddhist Churches of America® the BCA Music Committee is sponsoring a Gatha lyric-writing contest.

- Two categories: youth & adult
- Cash prizes for winning entries
- Deadline for entries is June 4, 2023

For details [buddhistchurchesofamerica.org/music](https://www.buddhistchurchesofamerica.org/music)



BISHOP'S MESSAGE

The Benefits of Living a Life of Gratitude



By Rev. Marvin Harada
Bishop of the BCA

This month, I would like to continue on the topic of the benefits of living the Shin Buddhist way of life. My topic is the benefit of living a life of gratitude, which is something that modern psychology is now emphasizing, but is something that Shin Buddhism has been teaching for centuries.

Modern psychology is finding that grateful people are actually happier people. People nowadays are constantly in search of finding that elusive thing called “happiness” and are now learning that the key to happiness is just to be a grateful person.

In Shin Buddhism, it is not so much that we “should” be a grateful person, but having encountered the teachings,

one cannot “help” but be grateful.

One of the most striking examples of gratitude in Shin Buddhism is the life of Hisako Nakamura, who is like the Helen Keller of Japan. Hisako Nakamura lived nearly her entire life without hands or feet due to frostbite as a small child. She lived a most tragic and difficult life, being hand-

and effort to learn how to do those things without hands or feet.

In one of her poems, she expresses the following:

*I have them, I have them,
I have them all ...*

It's all I need.

What a refreshing autumn morning.

Modern psychology is finding that grateful people are actually happier people. People nowadays are constantly in search of finding that elusive thing called “happiness” and are now learning that the key to happiness is just to be a grateful person. In Shin Buddhism, it is not so much that we “should” be a grateful person, but having encountered the teachings, one cannot “help” but be grateful.

icapped and living in Japan in the 1900s.

Later in life, she encountered Shin Buddhism and became a popular lay speaker. She was an accomplished calligrapher, writing with the brush in her mouth. She could knit, sew, and do anything a normal person can do, but not without tremendous struggle

How can someone who has no hands or feet say they “have them all”? How could you not be bitter about the tragic life you have had to live, without hands or feet like other people? But Hisako Nakamura states that she has everything in life. She lacks nothing. Her life is fulfilled and gratified. Can we say the same? We might be

grateful to a certain degree, but there is always something more that we “think” we need, whether it is a new car, a bigger house, or a new computer. Hisako Nakamura has such a perspective on life because of her encounter with Shin Buddhism.

In our Shin Buddhist services, we often sing the Japanese gatha, “Ondokusan.” The lyrics to this gatha are actually a poem written by Shinran Shonin, called “wasan.” Music was added to this poem to create a popular gatha that has been sung both in Japan and the United States for decades. The poem goes as follows:

*Such is the benevolence of
Amida's great compassion,*

*That we must strive
to return it, even to the
breaking of our bodies;*

*Such is the benevolence of
the masters and true teachers,*

*That we must endeavor
to repay it,
even to our bones becoming
dust.*

In this poem, Shinran Shonin expresses the most profound sense of gratitude that

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By Rev. Katsuya Kusunoki
Rinban
Seattle Betsuin Buddhist Temple

While driving, I am often caught in a traffic jam. One of main causes of traffic jams is car accidents. No one wants to cause an accident, but it is possible for everyone to have it. Nowadays, cars have a lot of functions to avoid causing accidents. But I should not rely on them too much. I always have to be careful when driving.

I have never had a serious car accident yet, but I have had close calls when driving a car any number of times. There are various causes to be exposed to danger. One of them is driving in a hurry.

I drive my son to a school every morning. It takes about 20 minutes to get there. We are often rushing around before we leave in the morning. When we were running behind at one time, I drove faster than usual. I only paid attention in front of my car, and lost attention to the side and back

of my car. I did not realize a car was next to me when I attempted to change lanes. I sometimes do not realize a car in front of me has braked. These were scary moments. My view became narrow when I was pressed for time. My mind became too busy to get to the destination on time. I had not enough room in my mind to look around. It puts me in a dangerous situation.

It is important to keep this teaching in our mind and reflect upon how we live our life. You can find people's deeds based on “wagen aigo” in your daily life. Please look for them. We can also try saying “wagen aigo” in our mind while driving. There are so many ways to practice “wagen aigo” in our daily life. Please try it.

While driving, I also see other drivers who are driving in a hurry and cut in front of me. How would you do if it happened to you? Instead of getting upset, I try to remember to make a smiling face in my heart and say “Please go ahead” in my mind. Someone in the car may want to go to bathroom very quickly. They may be rushing to go to a hospital to visit their family

member who has a serious illness. I should not bother them. I just let them go first. Of course, I am just using my own imagination. But if I was about to think so, I would feel I am helping others. I could make more room in my mind to consider others. I could have the wider view to be more careful to look around. It makes me relaxed while driving.

It is also important to have

we expected. The schedule was running behind. It seemed that there was not enough time to get to the restaurant. At the end of the meeting, a chairperson made a closing remark with his gentle expression in countenance,

“Thank you for attending today's meeting. The dinner is scheduled afterward. Because of the behind schedule, please move to the restaurant immediately. We can still have the dinner on time if everyone moves there without delay. Now I would like to ask you one question. What makes people being annoyed most in this situation? It is for a person to (waste time) and get to the restaurant late. But please remember, if you drive in a hurry to get there on time and you

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Correction

A caption on Page 3 of the January issue of the Wheel of Dharma misidentified an individual in a caption with “Monterey Peninsula Temple Celebrates Its 75th Anniversary.” Service Chairperson Yoshiko Matsushita-Arao is in the top right photo.



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

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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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PRESIDENT'S MESSAGE

BCA Committees Play Key Roles in Supporting Our Ministers



By **Terri Omori**
BCA President

The 2023 National Council Meeting (NCM) will be held later this month. Our BCA ministers, temple leaders, affiliated organizations, BCA board, committee chairs and staff will gather virtually for this annual event.

This year's host is the Coast District. The planning committee, led by Perry Yoshida and Linda Kadani, have been

working diligently together with BCA. There will be specific meetings for the registered delegates and opportunities for our general membership and Dharma friends.

On Feb. 18, there will be a Town Hall sharing as well as workshops presented by the Social Welfare Committee, Ministerial Affairs Committee, Dharma Forward Campaign and the BCA Endowment Foundation. On Feb. 23, the Institute of Buddhist Studies will present a symposium. The 2023 NCM will conclude with the BCA National Eitaikyo service on Feb. 26. The service will include special musical offerings. I look forward to seeing us join together as a national Sangha.

In previous issues in the Wheel of Dharma, I have introduced the various BCA committees. I would like to continue by introducing the committees that support our ministry. The BCA mission statement is to promote

the Buddha, Dharma, and Sangha as well as propagate the Jodo Shinshu teachings. Our BCA ministers are a key component to the mission statement.

The following committees assist in providing ministry and supporting the welfare of our ministers:

- **The Ministerial Affairs Committee (MAC)** — chaired by **Glenn Kitasoe**, with ministerial advisors **Rev. Harry Bridge**, **Rev. Etsuko Mikame**, **Rev. Yushi Mukojima** and **Rev. Candice Shibata**. The MAC advocates for our ministers by identifying programs, standards and guidelines as well as a communication link with our temples. Our ministers put in many years of service.

- **The Joint Committee for Ministers' Pension Fund and Ministers' 403B Retirement Plan** — chaired by **Dr. Kent Matsuda**, with ministerial advisors **Rev. Henry Adams** and **Rev. Yushi Mukojima**. The

joint committee oversees the retirement program and benefits for our dedicated ministers.

- **The Student Financial Assistance Program (SFAP)** — chaired by **Tom Nishikawa**, with ministerial advisors **Rev. Harry Bridge** and **Rev. Dennis Fujimoto**. SFAP assists in the study and propagation of Jodo Shinshu teachings by providing financial assistance to qualified students training to become Jodo Shinshu Hompa Hongwanji-Ha ministers and to BCA ministers taking continuing education courses related to their ministry. The BCA is fortunate to receive the generosity of many donors who established and continue to donate toward the SFAP fund.

In addition to these committees, there are other programs that support the welfare of our ministers, not only at the BCA level, but also at the temple level.

As mentioned in my January message, Rev. Dr. David Matsumoto reported that student

enrollment continues to increase at the Institute of Buddhist Studies.

Bishop Rev. Marvin Harada announced that the BCA has nine Kyoshi ministers, and Rev. Jerry Hirano shared the Center for Buddhist Education is providing four Minister's Assistant Program (MAP) training sessions to prepare the Tokudo aspirants, the ordination process scheduled to take place in Japan later this year.

As you can see, the BCA ministry programs require many people working together to ensure Shinran Shonin's teachings remain accessible to all.

And, it also takes all of us to support these programs and many others to support the welfare of our ministers and to sustain the BCA ministry. Thank you for your continued Dana and support. Thank you to our ministers for taking care of us by sharing the Dharma and supporting our Sangha.

Cleveland Holds Its 78th Anniversary Celebration

By **Jon Kawamoto**
Wheel of Dharma Editor

The Cleveland Buddhist Temple (CBT) held its 78th anniversary celebration on Jan. 15 — a testament to its history of perseverance in overcoming obstacles and difficulties since its founding near the end of World War II.

The temple has also transformed itself from a Sangha of mostly Japanese Americans who settled in the Cleveland area to a diverse, non-Japanese American Sangha.

"The CBT has survived fire bombings, rain damage, flood damage, Japanese membership declines, organizational difficulties, and several moves over its 78 years," CBT Minister's Assistant Rev. Anita Kazarian said. "We survive because we continue to evolve and change in order to share our Shin

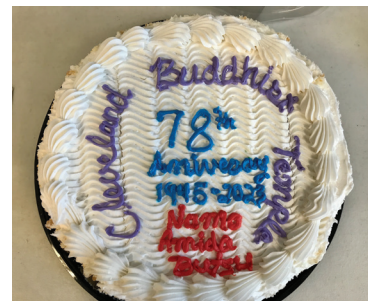


The Cleveland Buddhist Temple's Sangha gathers for a photo at the 78th anniversary celebration on Jan. 15. Above right, a celebration cake is shown. (Courtesy of Rev. Anita Kazarian)

teachings with those new to Buddhism."

The celebration was held at the CBT's rented site at the Unitarian Universalist Church in Shaker Heights, where it holds in-person services on the third Sunday of each month.

A social gathering with cake, coffee, tea and other foods followed the Hoonko and January memorial service. After the gathering, a study class discussed Rev. Dr. Taitetsu Unno's iconic book, "River of Fire, River of Water: An



Introduction to the Pure Land Tradition of Shin Buddhism."

The Cleveland Buddhist Temple formed as a result of the influx of Japanese American families from World War II detention camps. The families settled in the Cleveland area seeking jobs and beginning new lives.

The initial dedication service was held Jan. 7, 1945, at the First Unitarian Church.

The first church building was purchased in 1955 on East 81st St. In July 1966, the temple building was firebombed and services were suspended

during the city's Hough neighborhood riots. Two years later, an appeal to BCA temples and members was made for funds to help purchase a new building. As a result of the generous donations, a building was dedicated in Euclid in May 1970.

Because of declining membership as well as maintenance problems — including a major roof leak and burst pipe — the Euclid building was sold in December 2018.

Rev. Kazarian noted that the CBT's Bon Odori in 2022 had the greatest attendance in several decades, even exceeding the turnout that gathered at the Euclid location.

The CBT is grateful to Supervising Minister Rev. Ron Miyamura, the Eastern District Council and the BCA for their support in our efforts to spread the Shin Buddhist teachings in the Cleveland area.



Hosted by the Bay District Dharma School Teachers League

"Inside Out Buddhism"

2023 FDSTL CONFERENCE

April 29-30, 2023
Palo Alto Buddhist Temple,
Palo Alto, California

Learn how to help our students explore their emotions through a Jodo Shinshu lens.

SPECIAL GUEST:

History Chat with
D. Trinidad Hunt, granddaughter of
Dorothy Hunt, author of
the Golden Chain!

KEYNOTE SPEAKER:



Reverend Candice
Shibata
Buddhist Church of
Stockton

Questions?
Please contact us at:
fdstl2023conference@gmail.com

Bay District to Host 2023 FDSTL Conference at PABT

By **Stacy Uyeda**
Berkeley Buddhist Temple
2023 FDSTL Conference
Committee Chairperson

The Bay District Dharma School Teachers League looks forward to welcoming participants to this year's FDSTL Conference on April 29-30 at the Palo Alto Buddhist Temple.

A full day of in-person activities will be offered around the theme of "Inside Out Buddhism." Participants will explore several "Buddhist emotions," including joy, anger, and sadness (if that sounds a little like the Pixar movie "Inside Out," you're right). We are grateful to the Palo

Alto Buddhist Temple for hosting the conference.

Rev. Candice Shibata of the Buddhist Church of Stockton will begin the event on Saturday morning, April 29, with a keynote Dharma message. After Rev. Shibata's message, in-person participants will break out into hands-on workshops, and online participants will join a Zoom-based workshop. All participants will leave their workshops with lessons and resources to implement immediately in their classrooms.

In the afternoon, Ms. D. Trinidad Hunt of Hawaii will join us for a history chat about the fascinating life of her grandmother, Ms. Dorothy Hunt, Buddhist leader, educator, and the author of the ubiquitous "Golden

Chain" that we recite with our Dharma School students.

Both talks by Rev. Shibata and Ms. Hunt will be livestreamed.

In the evening, we will enjoy dinner, movie night, and a social hour. Out-of-town guests will be able to stay at the Crowne Plaza Hotel in Palo Alto. The website is: <https://www.ihg.com/crowneplaza/hotels/us/en/palo-alto/sfoca/hoteldetail> (use special group code: BUD).

On Sunday morning, April 30, there will be a Dharma service at Palo Alto Buddhist Temple.

For questions and to request FDSTL 2023 Conference registration materials, please contact: fdstlconference@gmail.com.



Bay District to Hold Joint Services for Shinran's 850th, Jodo Shinshu's 800th



BUDDHIST CHURCHES OF AMERICA
850|800 SERVICE
 A BAY DISTRICT SERVICE RECOGNISING THE
 850TH ANNIVERSARY OF SHINRAN SHONIN'S BIRTH & 800TH ANNIVERSARY OF THE ESTABLISHMENT OF THE JODO SHINSHU TEACHINGS

Please join us on
 March 12, 2023 at 10:00 a.m.
 at the Palo Alto Buddhist Temple

Participating BCA Bay District Temples:
 Buddhist Temple of Alameda
 Berkeley Buddhist Temple
 Enmanji Buddhist Temple
 Buddhist Temple of Marin
 Buddhist Church of Oakland
 Palo Alto Buddhist Temple
 Buddhist Church of San Francisco
 San Mateo Buddhist Temple
 Southern Alameda County Buddhist Church

Donations are gratefully accepted online at bca.kindful.com or by check payable to BCAEF (with BD 850/800 in the memo) | Palo Alto Buddhist Temple • 2751 Louis Road • Palo Alto, CA 94303
 Proceeds will go to the BCA Dharma Forward campaign.

The BCA's Bay District will be conducting the joint services of the 850th anniversary of Shinran Shonin's birth and the 800th anniversary of the establishment of Jodo Shinshu teachings beginning at 10 a.m. March 12 at the Palo Alto Buddhist Temple (PABT).

Bishop Rev. Marvin Harada will be the officiant. All of the Bay District ministers from the nine Bay District temples will be in attendance.

While in-person attendance is encouraged, the service will also be livestreamed via Zoom. After the service, attendees will break into smaller groups for Dharma sharing, activities for the Dharma School students and the Jr. Young Buddhist Adult groups.

A bento lunch will be available after the sessions in the gym. Bento lunch must be preordered through the local Bay District temple. For more details, check with the local temple.

Donations will be gratefully accepted online at bca.kindful.com or by check payable to BCAEF (with BD 850/800 in the memo). Proceeds will go the BCA Dharma Forward campaign.

Donations can be sent to the Palo Alto Buddhist Temple, 2751 Louis Road, Palo Alto, CA, 94303 before the service or collected that day.

For more information about the service, contact PABT Resident Minister Rev. Dean Koyama at dkoyama@comcast.net



Did you know that the Hawaii Music Committee held lyric-writing contests in order to create new gathas over many decades?

The most recent contest was in 2008 for the 750th memorial observance of Shinran Shonin. Carrie Kawamoto from Mililani Hongwanji was selected as the winning lyricist.

Professor Takeo Kudo from the University of Hawaii was commissioned to compose the music for "May Peace Prevail." A collaborative gatha video recording of "May Peace Prevail" is featured this month on the BCA Music webpage: www.buddhistchurchesofamerica.org/music

Gatha Contest

Continued from Page 1

articles related to music at your temple. If you are not already involved, please consider joining the BCA Music Committee to bolster plans across all BCA districts for the 125th anniversary celebration.

We are also developing a list of future projects for which directed sponsorship donations can be made. The "Contact Us" button at the bottom of the BCA Music webpage is the easiest way to contact me with questions, suggestions, other comments, or to facilitate your involvement.



Above left, a group of neighbors volunteered on New Year's Day to clean up the damage and mud at the Watsonville Buddhist Temple, including in the other photos: above right, of the parsonage garage; below left, at the entrance to the temple; and below right, in the temple driveway. (Courtesy of Rev. Jay Hosei Shinseki)

Storms

Continued from Page 1

up the mud that seeped into the garage and storage areas and covered the entire parking lot.

"Thanks to temple members and volunteers, we were able to clean up most of the mess," Rev. Shinseki said. "Thank you to everyone who rallied to clean up our temple."

He also noted an act of Dana — selfless giving — from several neighbors who showed up on New Year's Day and cleaned the front area of the temple and parsonage.

"They came from around the neighborhood without being asked," Rev. Shinseki said. "Truly a kind and thoughtful act from our neighbors."

In other parts of the state, Orange County Buddhist Temple had to cover the Myonyo Shonin altar in plastic for its Jan. 8 Sunday service

and reported some roof leaks earlier in the week, according to Resident Minister Rev. Jon Turner.

And, in Sacramento, one of the hardest hit cities and regions, the Sacramento Betsuin had to cancel its Jan. 8 Sunday service because of a power outage and flooding in the area, Interim Rinban Rev. Matthew Hamasaki said.

it would be safer for everyone to just stay home."

In Santa Barbara, another area of the state that experienced widespread flooding, the Buddhist Church of Santa Barbara had no weather-related damage, and there were no reports of anyone being evacuated or having major damage to their homes.

The church did have a water leak

"Thanks to temple members and volunteers, we were able to clean up most of the mess."

— Rev. Jay Hosei Shinseki

"Fortunately, we did not have any actual flooding near our temple," Rev. Hamasaki said. "We shut down because the power was out due to the weather. I'm not sure what the exact cause was, but because there would be no light as well as hazardous conditions on the road, we thought

unrelated to the storm in November that spilled about 2,000 gallons in the hallway, bathrooms, office, conference room and part of the kitchen, according to Acting President Setsuko Furuike. No major damage was reported and the church hopes to reopen by mid-March, she said.

BCA J.A.M.S.
 JODOSHINSHU ARTISTS & MUSICIANS SHOWCASE
 VIRTUAL TALENT SHOW

PREMIERES
 @11:30 AM
 SUNDAY, 26 FEBRUARY
 BCA YOUTUBE CHANNEL

<https://www.youtube.com/@BuddhistChurchesofAmerica/streams>

Nembutsu
 Appreciate every encounter

2023 National Council Meeting
 Virtual Meeting
 Friday Feb 17, 2023 / Ministers Association Meeting
 Saturday, Feb 18, 2023 / Workshops
 Thursday, February 23 / IBS Symposium
 Friday - Saturday Feb. 24-25 / National Council Meeting
 Sunday, Feb 26 / Itaikyo Service

Registration Information: www.bcanm.org



Jodo Shinshu Center Model Finds Permanent Home — at the JSC

By Jon Kawamoto
Wheel of Dharma Editor

After nearly two decades, three different homes and hundreds of miles, the cherished model of the Jodo Shinshu Center has finally found a permanent home at the BCA's Jodo Shinshu Center in Berkeley, California.

Sady Hayashida, Principal Architect for the JSC and a lifelong Berkeley Buddhist Temple Sangha member, donated the scaled matboard model that he and his office built to physically illustrate and assist in the BCA fundraising effort for the center.

The time, attention and care to detail by his office made it difficult to let it go. However, the model took up space in the Hayashida family dining room, after being on display previously in his architectural offices in Emeryville and Berkeley.

"I don't like to waste things that I feel have value; it's 'mottainai' and it wasn't in my heart to just discard it," Hayashida said. "And you know, the Buddhist idea is non-attachment ... but I was really attached to it."

He reached out last year to BCA Facilities Manager Bob Matsueda, who put him in touch with BCA Administrator Gayle Noguchi, who was delighted to accept the model. The donation was made in June 2022.

The model itself, which took about three months to design, scale and build, down to the historic columns of the structure, trusses and windows. It has a detachable roof and consists of three levels among other things, the classrooms, the library and the Hondo, down to the details of the Onaijin. The model even has the garden outside, complete with rocks and gravel. And of course, there are small figurines of people.

An outside professional model making company estimated the value at \$75,000, but in order to conserve costs, it was decided to build it in-house and absorb the costs.

The model is what's called a quarter-scale miniature, meaning that each 1/4 inch counts for 1 foot of actual physical length. The size of the model is 5-foot-7 by 4-feet, and comes apart in two sections in order to transport it. The actual Jodo Shinshu Center building is approximately 35,000 square feet.

The idea for the model came about more than 20 years ago when the BCA 21st Century Campaign was underway for



At left, Sady Hayashida, chief architect of the Jodo Shinshu Center, shows his model of the JSC to BCA Administrator Gayle Noguchi, who gratefully accepted Hayashida's donation of the model. At second row at left, Hayashida displays the JSC's Kodo. Below are photos of the elaborate model's exterior, garden and parking lot, and the interior of the main entrance room. At third row at left, the model shows each room on the second floor in intricate detail. (Courtesy of Jon Kawamoto)



the Jodo Shinshu Center and various program initiatives.

When the model was finally constructed, off it went — on the road shows — traveling and stopping at the National

Council meetings, conferences, including stops in Southern California and Central California. It became the star centerpiece with storyboards describing the proposed Jodo

Shinshu Center.

"It provided a 3D view of the project instead of just a two-dimensional set of plans," Hayashida said. "You can show people photographs, but with the model, you can take it all apart and be able to see the interior spaces. It also grabbed the attention of the kids who thought it was really 'cool.' We had cars in the model's parking lot too, and the kids would play with the cars."

The idea of a Shin Buddhist Center had been on Hayashida's mind ever since he was a student at the University of California, Berkeley, in the late

1960s. It was his senior project idea, a Buddhist Center in a campus like setting, complete with classrooms, offices, the BCA headquarters, and dorms.

His office was one of six architectural firms who competed for this project. The prospect of this project brought back all those memories in school, he said.

"That this model found a place, a final home, is so gratifying that BCA/JSC was willing to accept the model," Hayashida said. "To have it here as a display, where people can actually see it and enjoy it, is kind of cool."



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Memories

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Glenn Kameda from several individuals:

Miles Hamada, former Assistant Facilities Manager for the Jodo Shinshu Center who worked with Kameda:

“Glenn and I go back to the 1980s, when we served on the BCA Social Issues Committee. The committee’s responsibilities were to study current social issues, provide lay members with facts and information, and develop a BCA or Jodo Shinshu viewpoint on the issues. It was composed of both lay members and ministers. It also requested and received input from academicians. At that time, we were worried about the future of Jodo Shinshu in the United States and its relevance to practitioners. The committee discussed many issues and produced pamphlets on topics such as “School Prayer” and “Abortion.” The BCA Social Issues Committee was short lived, but the same issues facing the committee in the 1980s still persist today.

“We all know of Glenn’s commitment to presenting the Jodo Shinshu Center as a place for education and social activity. Besides IBS students and visiting Ryukoku students, the center welcomed and hosted ministerial training sessions, educational conferences on Jodo Shinshu and other Buddhist traditions, BCA National Board and committee meetings, and many special events.

“It has been the home of the Institute of Buddhist Studies, Center for Buddhist Education, the Jodo Shinshu International Office, Ryukoku University programs, the Buddhist Bookstore, and many BCA office staff. Not only did it provide space for conferences and lectures, but lodging and kitchen facilities for conference attendees.

“Periodically, I would meet church members who may have known Glenn from church activities, various committees, workshops, and events. Some thought of him as rather stern and a person who needed to have his way.

“At the Jodo Shinshu Center, those of us who worked with him have all been told ‘No’ when we had a request. But, of course, with a little discussion and persuasion, his answer became ‘Yes.’ Glenn listened and made a decision that benefited everyone. Many times, Glenn also tempered my negative decisions and made me see a more compassionate approach. Once a year, Glenn took out the center staff for a holiday lunch. We all had a good time and enjoyed being with each other. Truly, we were like a big family.”

Judy Kono, BCA Center for Buddhist Education (CBE) Project Coordinator:

“In working with Glenn at the Jodo Shinshu Center, it was evident that he was a very devout and dedicated Jodo Shinshu follower.

“At the JSC, some would say he was too stern and rigid, and maybe when you first worked with him that might have been the case. But after you got to know him and he began to trust your judgment, he’d soften. When I first started working with him, my motto was ‘Ask Three Times.’ When CBE wanted to do a new project at the JSC, I’d ask Glenn and he’d say ‘No.’ I’d come back later and talk more about the project and he’d say ‘Maybe.’ Then I’d come back again, and he’d say ‘OK.’

“Here is a limerick I read at his retirement from the JSC in 2019:

*There is a man named Glenn
He was born, I don’t know when
A devoted Jodo Shinshu follower is he
Which we can all heartily agree
Upon his first retirement he had a vision
That told him the JSC needed some supervision
He worked hard to fulfill the staff’s constant needs
But at times, our demands grew like wild weeds
When that happened, Glenn would get out his hoe
And chop them down with a no, no, no!
And now he’s retiring for good and will leave
As we wipe sad tears upon our sleeve
Thank you Glenn for all you’ve done
Your toughness and kindness made us a family of one
From your BCA and JSC family we all wish you the best
For you undeniably deserve your well-earned rest!*



Glenn Kameda, center, describes the first days of the Jodo Shinshu Center in 2006 at his retirement party in 2019. At left is Miles Hamada, who served as Assistant Facilities Manager to Kameda, who was JSC Facilities Manager. At Kameda’s right are current Assistant Facilities Manager Pamela Matsuoka and CBE Project Coordinator Judy Kono. (Courtesy of Julie Yumi Hatta)

Edythe Vassall, former CBE Assistant Director:

“Glenn Kameda was a dedicated Jodo Shinshu Buddhist, and it showed in the way he carried out his duties at the Jodo Shinshu Center. He was dignified and commanded respect, always looking classy in his suit and tie. At lunchtime in the JSC dining room, he sometimes talked about his past. He described his life’s hardships with humor and grace, never in anger. But he could also be uncompromising, especially when it came to protecting the integrity of the JSC. (‘Don’t touch the folding screen in the Kodo!’ ‘No tape or tacks on the walls!’) He was definitely ‘The Boss’ of the JSC.

“Glenn was kind and generous. He and Janet made delicious red bean soup (zenzai) with mochi for New Year’s. And he invited everyone who worked at the JSC, including the custodial staff, to his annual year-end manager’s luncheon at Spenger’s seafood restaurant in Berkeley. It was always a wonderful celebration. I regret that we never returned the favor for him.

“When Glenn finally became a Buddha, he brought together his friends, JSC staff members, and loved ones to hear the Dharma at his funeral service, and to gather and reminisce once more at his otoki. We truly appreciated that, and everything else he did. Thank you, Glenn! Namu Amida Butsu.”

Evelyn Nakano Glenn, Professor Emeritus, University of California, Berkeley:

“Glenn Kameda was one of the first people to respond to my appeals to Japanese American organizations for survivors of ‘self-evacuation’ to share their experiences with me. He wanted to tell his story and those of his parents, uncles, siblings, and cousins so that his children, nephews, nieces, and grandchildren would know their extended family’s suffering and perseverance. “Glenn had an amazing autobiographical memory, so that he was able to narrate events that he witnessed in great detail, even though he was only 7 years old at the start of World War II. He related in lively and frightening detail what he called the ‘crashing of the door,’ when in the wake of the attack on Pearl Harbor, FBI agents kicked in the door of his family home to search for contraband.

“One other story particularly illustrates Glenn’s acute memory and emotional intelligence. Glenn described in vivid detail how, when his family had evacuated to a rural community in Colorado, local white children threw rocks at him and his siblings and cousins every day after school. He shared that once, he threw a rock back that struck the son of a prominent white farmer. The farmer came to Glenn’s family home to complain, and Glenn’s father had to profusely apologize for his son’s behavior. Glenn’s father understood that the white students were the aggressors and therefore did not scold his son.

“Glenn was pained to witness his father suffering the indignity of having to mollify the father of a bully. At the same time, Glenn was well aware of the need to defuse the situation, given the precariousness of the family’s status. I am grateful for Glenn’s generosity and openness in sharing his memories.”

Rev. Landon Yamaoka, of the Palo Alto Buddhist Temple and IBS graduate:

“Growing up, I am not sure if I ever talked to Glenn while at temple. I usually stayed pretty close to people of the same age group, and rarely talked to any of the adults. I guess I felt I shouldn’t be bothering them. After college, I became more involved with the temple and going to events at the Jodo Shinshu Center. I became more aware of how much Glenn was really doing for our temple and for the center.

“I cannot really say when we started talking regularly at the JSC, but he was always so kind to me, and while he would ask me for help, he was always taking care of me. When I had doctor appointments in the East Bay, he would let me stay at the JSC and never charged me. He told me I was always welcome to stay if I needed a place in the East Bay.

“When Glenn found out I had enrolled in the Jodo Shinshu Correspondence Course, he came up to me one day at the temple and wanted to talk. He was so excited. He explained that if the course went well, I might consider applying to IBS down the line.

“He told me he would use a fund from our temple to pay for the class, as it was for members’ continuing education. I told him it was OK, and that he did so much for me over the years that I didn’t feel good about taking the money. He told me he needed to rationalize this account and there was enough money. My classes would not prevent others from getting a scholarship for furthering their own studies.

“I told him that I had never started paying temple dues when I returned from college, so, technically, I wasn’t a member, and that all the times he let me stay overnight for doctor appointments, or let me stay an extra day after conferences so I could help clean up was more than enough.

“Glenn got very emotional, and told me that I was a temple member in his eyes, and no matter what happened or where I would go, he would always consider me a member at Palo Alto.

“I did take the money for the first year, and I remember him congratulating me when I had gotten into IBS. I appreciated Glenn because he was more old school, and I’m more of the person who doesn’t tend to follow the standard rules of societal norms, but Glenn was always super kind to me.

“I will miss seeing him around at our temple, but even more so at the JSC. His years of dedication to helping run Palo Alto and the JSC really show just how dedicated he was to our religion and our organization. I know these words don’t do what he has done justice, but I just wanted to share something that I will always remember about him.”



Kameda

Continued from Page 1

operation of the JSC building, he also became the JSC's No. 1 ambassador — greeting visitors, giving tours, and being the first person people would meet.

By the time he retired in 2019 at the age of 84, Kameda left a legacy as a respected and beloved icon and tireless spokesman for the JSC, and for all it encompassed, including the Institute of Buddhist Studies (IBS), Center for Buddhist Education (CBE), Jodo Shinshu International Office (JSIO), BCA Bookstore, and Ryukoku University programs.

Kameda passed away at the age of 87 on Oct. 24, 2022. His service was held at the Palo Alto Buddhist Temple on Nov. 12, 2022.

“In those early years, there were many headaches and issues that had to be worked out and resolved in regards to the new building and how to best utilize it, but Glenn got us through those early years, laying the groundwork for what the JSC is today,” BCA Bishop Rev. Marvin Harada said. “He was also a great ambassador for the BCA as he gave first-time visitors wonderful tours of the facility, creating support for the JSC and the BCA.”

‘Embraced’ JSC Vision

At his retirement ceremony on Sept. 16, 2019, BCA Administrator Gayle Noguchi said Kameda “from the very beginning ... embraced the vision of what this place (JSC) could mean for the future and for the future of Jodo Shinshu in America.” She added that Kameda “touched the lives of so many people throughout the world” and thanked him for “completely dedicating his life to making the Jodo Shinshu Center the premier education facility that it is today.”

IBS President Rev. Dr. David Matsumoto praised Kameda at his retirement for handling every detail in the building, down to purchasing the coffee. “I just remember when we all moved in here in 2006, it was a great unknown,” Rev. Dr. Matsumoto said. “We didn’t know what to expect. And, luckily, we all had ‘Dad’ making sure that things were going to work, but also keeping us on the up and up.”

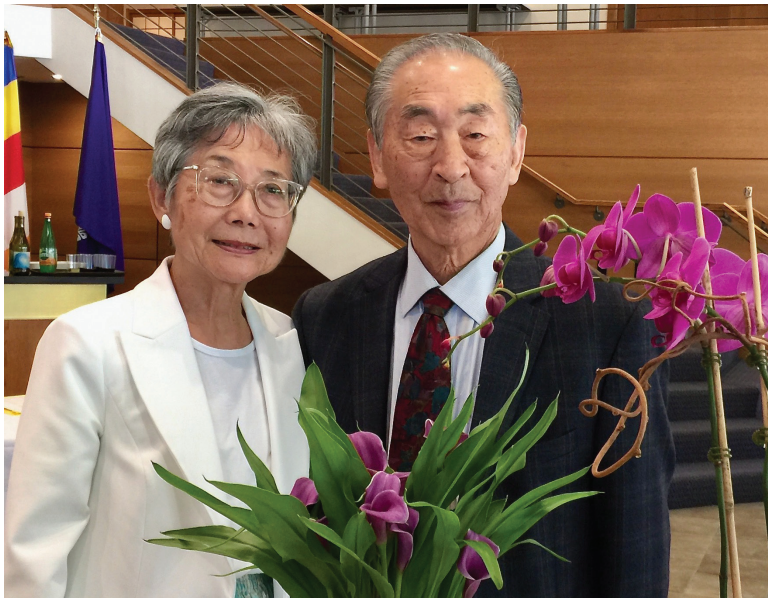
Kameda, who described his tenure as the JSC’s Facilities Manager as “the most rewarding for me,” recalled the first day the JSC opened.

“We opened on Aug. 3, 2006,” Kameda said at his retirement ceremony. “Exactly, at 12 p.m. The city representative walked in through the door and had the occupancy permit. That meant we were open.”

A potentially chaotic situation presented itself the next day when a bus tour group



At left, well-wishers, including BCA ministers and staff, IBS officials, and JSIO and JSC staff gather around Glenn and Yoshie Janet Kameda at his retirement in 2019. Below left, Yoshie Janet and Glenn Kameda pose for a photo. Below right, Kameda appears with former Bishop Rev. Kodo Umezu, who was one of several people who spoke about the contributions of Glenn and Yoshie Janet Kameda at the retirement ceremony. (Courtesy of Julie Yumi Hatta)



arrived from Salt Lake City, Utah. The beds in the new building’s rooms had only mattresses and no blankets, so the group used sleeping bags in their overnight stay. That was the first of many “fellow travelers on the Dharma journey to stop here,” he said.

Since then, there have been countless “fellow travelers,” not only from the BCA, but Jodo Shinshu Buddhists from Hawaii, Canada, and South America, and from Japan, Vietnam, Thailand, and Australia.

“Glenn’s passion was that the center should be well organized with all the groups working together to present their programs,” said Miles Hamada, the former Assistant Facilities Manager who worked with Kameda. “It should be ‘clean’ and welcoming to everyone. He was always ready to show visitors around and give them an extended tour. He was proud of the center and wanted church members to know of its existence and capabilities. He was on call 24/7 and was available to handle any emergency situation. The center was and still is a one-of-a-kind endeavor for the BCA and part of the future of Jodo Shinshu in America. He was a walking ‘salesperson’ for the Jodo Shinshu Center.”

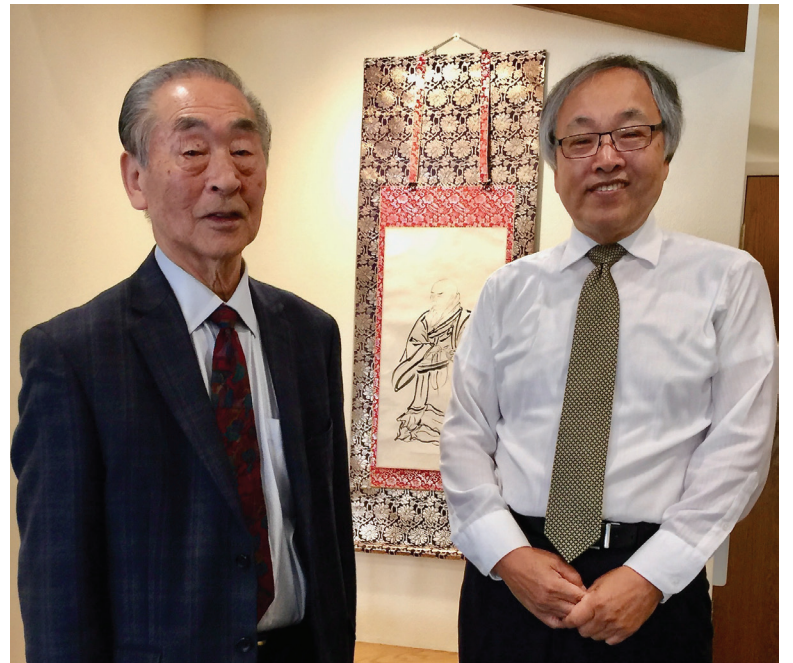
Akira Glenn Kameda was born on Jan. 9, 1935, in San Francisco, and grew up in

Belmont. He was one of eight siblings. When he was a child, his Issei father and uncles operated a thriving flower business that employed several Japanese immigrant workers. As “aliens ineligible to citizenship,” Kameda’s father and uncles were not allowed to purchase land. They were preparing to purchase land in the names of their American-born children when World War II broke out.

Evacuated to Colorado

In the aftermath of the attack on Pearl Harbor on Dec. 7, 1941, the FBI raided the homes of Japanese nationals. Kameda’s family was warned of the impending raid and got rid of anything that could be considered a weapon or contraband, from radios to kitchen knives, throwing the items down the outhouse. The FBI kicked in the door and searched the Kameda home, but did not find anything. His uncle was the head of a Japanese lyrical singing club and was arrested and incarcerated in a prison camp.

In the wake of Executive Order 9066 on Feb. 19, 1942, the U.S. government gave Japanese Americans living on the West Coast a brief window in which to voluntarily evacuate and move away from the West Coast, and avoid forced removal and incarceration.



One of Kameda’s aunts was born in Colorado and had relatives there, and the Kameda family heard that Colorado Gov. Ralph Carr was welcoming Japanese Americans to resettle there. The Kamedas decided to drive from California to Colorado in a caravan, sleeping and eating in the desert along the way. They settled first in Jaroso, in a rural part of southern Colorado. The family started working as sharecroppers on land owned by a local nurse, Mrs. West.

As Glenn Kameda described it, the family was “incarcerated socially,” as the local community was hostile to the newly arrived Japanese Americans and did not want to sell them food, water or gas. Mrs. West helped the family acquire the supplies they needed.

Along with his siblings and cousins, Glenn Kameda attended a small country school, where the teacher insisted that all of the students become Seventh-day Adventists.

Faced Racism, Violence

He and his siblings and cousins faced racial hostility and violence, with local white children throwing rocks at them every day after school. The family started vegetable farming. Kameda recalled his mother and aunt walking up

and down the rows of vegetables spraying insecticide, pausing only to breastfeed their infant children.

After the first year, his father did not think the family could survive the harsh conditions any longer and wrote to the U.S. government, asking to be taken into the concentration camps holding Japanese Americans. The government denied the request.

After two years in Jaroso, the family relocated to San Acacio, Colorado, where they lived for four years. Their primitive housing had no electricity or running water, and heat came from burning wood and coal. The family did not have the resources to celebrate Christmas, New Year’s, or birthdays.

At the local school, Glenn Kameda and his siblings and cousins faced so much racial violence that they stayed home for an entire year. Finally, the FBI had to come to the school to lecture the local white children and remind them that the Japanese American children were U.S. citizens.

“He said people were throwing rocks at him,” said Rev. Kodo Umezu at Kameda’s retirement ceremony. “Can you imagine if that happened to me now? I don’t know if

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Groundbreaking Educator Amy Sueyoshi Looks to Buddhism at Work, Life

New Provost and Vice President of Academic Affairs at San Francisco State Is Former Jr. YBA President of San Mateo

By Dennis Akizuki

San Jose Buddhist Church Betsuin



Amy Sueyoshi, Provost and Vice President of Academic Affairs at San Francisco State University, was a former Jr. YBA President of the San Mateo Buddhist Temple. (Courtesy of Amy Sueyoshi)

Amy Sueyoshi is a groundbreaking educator at San Francisco State University. She was the first person hired in Queer Studies in the College of Ethnic Studies, the first female dean of the same college and initiated an online undergraduate certificate in ethnic studies for incarcerated youth.

On July 1, 2022, Sueyoshi added to that list of distinctions, becoming the first person of color to serve as the Provost and Vice President of Academic Affairs, the university's top academic official. She is responsible for setting academic goals and making sure there are the resources to achieve those goals.

"We're fortunate to have someone with Dr. Sueyoshi's depth of experience who also knows our campus so well at this important time in our history," said San Francisco State University President Lynn Mahoney in announcing the appointment.

Serving in top academic positions as Sueyoshi has done for years has been rewarding, but is also stressful and all-consuming. She looks to Buddhism to help cope with daily challenges.

'Feel Grateful'

"I am constantly thinking about Buddhism at work and in my personal life," said Sueyoshi, a former Jr. YBA president of the San Mateo Buddhist Temple. "As cheesy as it may sound, it helps me get through all my daily difficulties. If I am feeling stressed out, I force myself to slow down, smell the air, and just appreciate all the beauty around me that I am able to enjoy."

"Each day, I actively feel grateful for the simple things — that I can ride my bike to work, that I have a stable job that has benefits, and even that I can put one foot in front of the other and continue to walk. I realize that there will come a time (when I) will not be able to bicycle or walk. This active gratitude brings me happiness, even though I know in Buddhism that technically you are not supposed to feel happy for your health or financial stability. I also feel like I am good at feeling anger and emotional pain in hopes that I'll be able to let go of it, which I think is

how meditation is supposed to work."

Born to a father who was a kibe-Nisei from Okinawa by way of Hilo, Hawaii, and a mother who is Shin-Issei from Tokyo, Sueyoshi grew up in San Mateo. While their two brothers were part members of the historically Japanese American Boy Scout Troop 12 in San Francisco, Sueyoshi had

nese American, was beaten to death in the Detroit area by two unemployed auto workers who mistakenly thought he was Japanese.

Joining the San Mateo temple was also a turning point for Sueyoshi, establishing a connection not only with Shin Buddhism but also with the Japanese American community.

dropped out of school.

Then, she happened to take a history class, a women's history course, which ignited a love of the subject. Sueyoshi would earn a bachelor's degree in history from Barnard College at Columbia University in New York, and a doctorate in history from the University of California, Los Angeles (UCLA). She is currently

"I am constantly thinking about Buddhism at work and in my personal life. As cheesy as it may sound, it helps me get through all my daily difficulties. If I am feeling stressed out, I force myself to slow down, smell the air, and just appreciate all the beauty around me that I am able to enjoy."

— Amy Sueyoshi, new Provost and Vice President of Academic Affairs at San Francisco State University

little contact with Japanese Americans and no religious practice.

When she started high school, she approached their mother with an unusual request: She wanted to start going to a church.

"When I think back on it now, I can see it's an odd thing to want as a kid," she said. "I knew I didn't want to go to a Christian church and I just happened upon the San Mateo Buddhist Temple in my research looking for a church. So, I started just going as an individual and joined the Jr. YBA."

She noted this happened against the backdrop of a surge of anti-Japanese sentiment in the United States during the 1980s due to the success of the Japanese auto industry and growing influence in the electronics industry. In June 1982, Vincent Chin, a Chi-

"When I look back on it now, I think I also wanted to be around more Nikkei folks," she said.

Sueyoshi was a "regular kid in church." She was a Girl Scout, helped in the kitchen during Obon and, as a senior in high school, became the Jr. YBA president.

After high school, she initially set out to become a doctor because she had three heart surgeries by the time she was in college, and she wanted to "give back to the medical community that had given me life."

But despite a stated goal of pursuing a medical career, she encountered an obstacle she couldn't overcome — "I was terrible at science" she said. Sueyoshi failed chemistry and barely got by in biology and physics, landing on academic probation during the first two years in college. She nearly

completing an MBA at San Francisco State University.

Sueyoshi was the first Japanese American to be the Community Grand Marshal of San Francisco Pride and the founding curator of the first queer museum in the country.

Began Nikkei Jeans

During the pandemic, Sueyoshi started Nikkei Jeans, a sewing project to repurpose old blue jeans into items such as tote bags and pouches. She was inspired by a designer, Justin Messinger, who makes hoodies out of thrift store clothing.

Sueyoshi told the Nichi Bei Weekly that Nikkei Jeans is about environmental justice and community building.

"After learning how much clothing waste goes on in the fashion industry and how countries in Africa, Asia, and

Latin America are impacted by our clothing choices, I was motivated to take up a leisure activity that would not have a negative impact on the environment or other people on a global scale," Sueyoshi told the Wheel of Dharma.

Two leaders in the 1968 strike that resulted in the college of Ethnic Studies have helped with the project. Penny Nakatsu gave Sueyoshi an old sewing machine and Betty Matsuoka provided sewing lessons.

Nikkei Jeans' first craft fair was the annual boutique in September 2022 that was organized by Midori Kai, made up of Japanese American professional women.

The project also connects with the lessons that Sueyoshi's mother taught about respecting everyone and everyone, not wasting resources such as water, and being compassionate toward others. Her own life lessons, she said, are rooted in Buddhism and reinforced by services in San Mateo, Jr. YBA conferences and discussions with fellow Shin Buddhists.

Ministers' Impact

Sueyoshi recalled that during a summer program at IBS, Rev. Tetsuo Unno "had all of us teenagers crying our eyes out, repenting for the ways we treated our parents with disrespect. Yes, at the time, I was deeply embarrassed about my parents because of the way they dressed because they didn't speak English well and because they were socially awkward. Reverend Unno had this way of capturing our disdain of our parents and flipping into 'see this is how much your parents love you.' It was an eye-opening moment, and I went home with a deeper appreciation of my folks and their struggle."

Another minister who made a lasting impression when she was growing up was Rev. Carol Himaka, who recently retired.

"I thought she was cool, being a woman in a man's world, and she had this super chill energy," Sueyoshi said.

While being a Buddhist has helped deal with difficulties that she has encountered, she wishes there were more Buddhist texts for feminists and people who are actively fighting for equity.

"I want the Buddhist book for survivors," she said. "How do we continue to work toward justice even as we feel angry or exhausted?"



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‘Why Are You Buddhist?’ My Reply: ‘Why Aren’t You Buddhist?’

Editor’s Note: This article first appeared in the EVERYDAY BUDDHIST blog and is being reprinted with the permission of Ricky Schlesinger, President of the Vista Buddhist Temple. The EVERYDAY BUDDHIST course pathway is a great way to either take your first steps into learning about Buddhism or to deepen your existing Buddhist practice. The current offering costs \$95 for a year, and gives you unlimited access to all new courses and content. For more information, go to: <https://everydaybuddhist.teachable.com>

By Ricky Schlesinger
Vista Buddhist Temple

Like some of you, I discovered Buddhism later in life, but a majority of my friends and family have not. With some level of interest they ask, “Why are you Buddhist?”

Explaining Buddhism is difficult for me. Even after 20 years, I ramble through some of the primary beliefs and practices. But in my mind, I am thinking, “Why aren’t you Buddhist?”

Wouldn’t you agree that life is full of uneasiness (Duhkha), even in the best of times? It is not plausible to expect everything will be perfect. Life is never perfect.

Things are always changing, aren’t they? How can we be surprised when tomorrow is different than today; sometimes better, sometimes not so good? Change is ever present; so, don’t let it bum you out. Buddhism helps us accept, understand and expect change. It also reminds us there is no birth without death. None of



Ricky Schlesinger

us are getting out of this alive! Buddhism trains us for the inevitable.

Wouldn’t we agree that it’s a miracle (not in the biblical sense) that each of us are alive today? Think of all the innumerable “causes and conditions” which took place for you to become you. If your

grandmother “had a headache” on the fateful evening your father was conceived, you wouldn’t be here at all. Another being would be living your life, sitting here talking to me. How can we not be grateful for this life?

Rather than hoping for a better life in the next realm, why wouldn’t we try to make the most of this one? Take advantage of this moment, rather than procrastinating in hopes of the next life being sweeter? If there actually is a next life, you won’t be penalized for making this life more meaningful.

When I joined Vista Buddhist Temple, there were “two Jews in the joint,” me and the Minister. I learned a lot of lessons during the Reverend Rosenthal era. An early important lesson was there’s no need to renounce our current

religion to practice Buddhism. It doesn’t force us to make a choice. Buddhism doesn’t conflict with most other religions, and in fact, shares much of the same values. So I can light Hanukkah candles, have a Christmas tree and celebrate Bodhi Day with a clear conscience. My Shin Buddhism brings me the most peace.

Other religions ask us to “believe.” Buddhism asks us to “practice,” be introspective and never stop learning. Buddhism is a process; rather than devotion, being sworn in, converting or receiving the secret handshake. Amida’s embrace is not the result of a final exam.

So, the question for my friends and family is not, “Why am I Buddhist?” It’s: “Why aren’t you Buddhist?” Or maybe, in some ways, you already are.

BCA Bookstore Moves to New Workspace in Jodo Shinshu Center

Right before the pandemic shut down the Jodo Shinshu Center in March 2020, the BCA Bookstore was moved from its original space in the JSC to Room 135, which was being used as a shared bookstore and classroom space.

The BCA National Council’s approval to convert this room to a dedicated bookstore space will make it easier to manage the store operations,

according to BCA Bookstore Manager Madeline Kubo.

The newly installed workspace allows for a more efficient and comfortable packing and shipping area. Additionally, the reorganized and cleared out space has made it possible to keep a more secure and organized inventory, Kubo said.

“We deeply appreciate the improvements that have been made to give the BCA Book-

store a more permanent home and are excited to continue to support Sangha members, temples, and the Institute of Buddhist Studies,” Kubo said.

The BCA Bookstore remains closed to the public. To place orders, go to the website at: <https://bcabookstore.mybigcommerce.com/>

For information and questions, email: bookstore@bcahq.org



The BCA Bookstore has moved from its original space in the Jodo Shinshu Center to Room 135, which has been converted to a dedicated bookstore space. (Courtesy of Madeline Kubo)

Rev. Kusunoki

Continued from Page 2

cause an accident, we cannot fully enjoy the party. We may need to cancel the party. It causes the worst trouble to everyone. So, please remember safety first and move to the restaurant swiftly.”

I was one of the individuals who was in a hurry to get there. He must have understood how I was thinking when he gave his closing remark. While I was looking at his gentle expression and listening to his thoughtful words, I was able to calm down my mind and safely move to the restaurant on time.

It tells us about the Bodhisattva Dharmakara’s practice in the Larger Sutra. One of the practices is “Gentle in countenance and loving in speech, he perceived people’s intentions and was attentive to them. (wagen aigo, senni jomon and 顔愛語 先意承問).”

The Bodhisattva fulfilled this practice, attained enlightenment, and became Amida Buddha. Amida Buddha is the master of “wagen aigo — Gentle in countenance and loving in speech” and has always been practicing it anywhere. How about you? Are you practicing “wagen aigo” in your daily life?

When I could do it, my heart becomes warm and peaceful. But I am an ordinary being (bonbu). I cannot always successfully do this practice. Even so, it is still meaningful to me if I was able to realize that I could not do it. It becomes my opportunity to learn.

It is important to keep this teaching in our mind and reflect upon how we live our life. You can find people’s deeds based on “wagen aigo” in your daily life. Please look for them. We can also try saying “wagen aigo” in our mind while driving. There are so many ways to practice “wagen aigo” in our daily life. Please try it.

Kameda

Continued from Page 7

I could be like him. He witnessed all these difficulties in history. But he never gave up, and he really appreciated the teachings of the Buddha. Because of the teachings of the Buddha, I think he is able to move through that difficult time in the history of this country.”

Eventually, after World War II ended, the Kamedas returned to California in 1957, and settled first in East Palo Alto and then in Palo Alto. His father and uncle went into the gardening business.

Kameda was drafted into the military and served six months of active duty. He began college, but when his father passed away, he had to drop out in order to work and support his family. Kameda had a career in facilities management and health and safety

in biotechnology industries before his role with the JSC.

In addition to his work with the JSC, Kameda was a longtime member of the Palo Alto Buddhist Temple, along with his wife, Yoshie Janet Kameda. At the PABT, he served two terms as president in 1993 and 1994; chaired the temple’s Buddhist Education Committee; was recognized by then-Bishop Rev. Koshin Ogui as an honorary Minister’s Assistant since 2007; and served as the lay leader when the temple had no resident minister.

Kameda was predeceased by his parents, Itsuyo and Shigeru Kameda, and his brother, Robert. He is survived by his wife, Yoshie Janet; three sons, Ken (Juri), Kurt (Tamaki), and Khar (Rieko); and six grandchildren. He is also survived by two sisters, Hiroko Fujii, and Sherri (Yutaka) Kawazoye, and four brothers, Scott (Amy), Fred, Terry (Su-

san), and Lane (Rhonda).

Rev. Umezu called Glenn Kameda “the GOD — Guardian Of the Dharma,” and said: “I’d like to express my deepest appreciation to Glenn and Janet for being part of this center for many, many years I really thank you for helping us come this far.”

Miles Hamada added: “On quiet days at the center, Glenn and I still discussed the same issues about the BCA and Jodo Shinshu that we did in the 1980s. We wondered about its future, but we saw much hope. A person of hope was the way to view Glenn. I thank Glenn for this outlook and for being another mentor in my life.”

Contributing to this article were: Yoshie Janet Kameda and the Kameda family; Miles Hamada; Bishop Rev. Marvin Harada; Julie Yumi Hatta; Antonia Grace Glenn; and Evelyn Nakano Glenn.

Bishop’s Message

Continued from Page 2

he has, not for his parents, or for his home, or for his family, or for his daily food. He expresses his profound gratitude to the heart of the Buddha,

great compassion, and to the masters and teachers who have transmitted that heart of compassion to him, through the teachings. For Shinran Shonin, that is the deepest sense of gratitude. It doesn’t mean he isn’t grateful for his wife, or his family, or his home. It

means that even deeper than that for him is his sense of gratitude to the Dharma, to the Nembutsu. And that is why he feels compelled to repay that debt of gratitude. How does one repay that debt of gratitude? By sharing the teachings with others.

Dharma on the Go!

The American Buddhist Study Center is offering two new ways to stay in touch with the Dharma. **Free SMS text messages.** Sign up to receive each week a Buddhist-inspired text message. Go to www.ambuddhist.org and click on the SMS text message link. **Dial 607-350-ABSC (2272)** to listen to a Buddhist inspiring teaching. Each week will be a different message.



Orange County Buddhist Church's first pickleball tournament, which was held this past Nov. 26-27, attracted about 100 players and raised funds for OCBC. (Photos courtesy of Gregg Goodman, Ryan Onishi and Kent Suzuki)

OCBC Hosts Pickleball Tournament

The Orange County Buddhist Church held its first pickleball tournament — and it was a resounding success, attracting about 100 people in doubles and mixed doubles.

The tournament, held over the Thanksgiving weekend in 2022, was the idea of Sangha member Carol Sakamoto, who came up with the suggestion of holding a fun tournament and raising funds for OCBC.

The tournament and OCBC pickleball has also had other positive impacts. It has brought back families to OCBC, led to an increase in memberships, and created more opportunities for people to experience and appreciate the Dharma.

Pickleball was already a popular exercise activity geared toward OCBC's senior temple members before the pandemic. Ryan Onishi, an avid pickleball participant, began the group because he wanted to introduce the sport he loves to his father and other seniors, according to OCBC Sangha member Jeff Sakamoto, husband of Carol Sakamoto.

“Carol and I started playing the sport during the pandemic and quickly got hooked because it was a great way to get outside for some fun exercise,” Jeff Sakamoto said. “Earlier this year, we started a weekend pickleball program at OCBC as many of us couldn't attend the weekday sessions. To our surprise, there was overwhelming interest from the OCBC Sangha and we now have a roster of over 125 members from beginners to advanced players. During the summer, we often had pickleball weekend sessions that ran for six hours, covering all levels of play.”

“We received a lot of comments of how much fun people had reconnecting with friends they haven't seen in years,” he said. “In that sense, I think the objective of having a ‘fun’ tournament was achieved. With participants generously buying



Linda Ogata, left, returns a serve as Donna Minamide looks on.



Kelli Kato, Kevin Nguyen, Carol Sakamoto, and Jon Shimazaki congratulate each other at the net after playing pickleball.

raffle tickets and meal tickets, we also achieved the goal of raising funds for OCBC.”

Because of the success of our first tournament, the group is already discussing having a

tournament in the summer. The OCBC pickleball tournament organizers would like to thank the tournament committee and the many volunteers for the event's success.

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BCA Center for Buddhist Education
Living The Dharma (formerly Every Day Buddhism) Committee Presents:



THE BENEFITS OF A LIFE OF GRATITUDE: Benefits of Shin Buddhism

PART 1

Saturday, March 11, 2023
11:00 am – 1:00 pm (PT)

Guest Speaker: Rev. Dr. Kenji Akahoshi



Rev. Dr. Akahoshi served as the resident minister of the Buddhist Temple of San Diego for 8 years and recently retired. Prior to becoming a minister, he received his DDS degree from UCSF Dental School and practiced dentistry privately in San Jose. He served as the San Jose Betsuin Broad President (2 years) and was a Buddhist Chaplain in the Santa Clara County Juvenile Hall for 7 years. He received a master's degree from the Institute of Transpersonal Psychology in Palo Alto and a Masters of Buddhist Studies from the Institute of Buddhist Studies of Berkeley, CA. He originated (1998) and continues to conduct annual Shin Buddhist Retreats in California, Washington, and Hawaii. He is currently heading the Minister's Support Pillar for the Dharma Forward Campaign.

Moderator: Rev. Marvin Harada

Registration

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SHINJIN

Rev Dr David Matsumoto



Online Seminar

CBE Online
Seminar
Register Below

Saturday
March 18, 2023
11am - 1pm (PT)

About

Rev Dr. David Matsumoto is the president of the Institute of Buddhist Studies. He will continue his series about the meaning of Shinjin. This is part 3 of his 4 part online series. Parts 1 & 2 are on the CBE Youtube Channel if you wish to view them.

REGISTER & INFO HERE:

<https://tinyurl.com/ShinjinSeminar3>



今月の法話

「帰命無量寿如来 南無不可思議光」

山東三州仏教会

開教師 林 斉昭



Rev. Nari Hayashi

お寺の日曜礼拝や法要などでよくお勤めするものの中に正信偈があります。京都にありす西本願寺では毎朝六時より御影堂にてこの正信偈をお勤めしております。

この「正信偈」は、浄土真宗のご開山である親鸞聖人が、その著作『教行信証』の中にお書きになられた「漢文のうた」で、正式には「正信念仏偈(しょうしんねんぶつげ)」といわれています。

私たちが日常的に、この「正信偈」をおつとめするようになったのは、本願寺第八代宗主である蓮如上人の頃からだといわれています。蓮如上人は「正信偈」と「和讃」そして念仏を加えて、浄土真宗のおつとめと定めました。それ以降、本願寺派では「正信偈」と「和讃」を日常的におつとめています。

正信偈とお称えするときによく、小学生の頃この正信偈が嫌いだったのを思い出します。それはなぜかと言いますと、単純に長いからです。読経が長いと言つことは、お勤めそのものが長くなるということであり、その分正座する時間が長くなります。その上、次第に飽きてくるので、いつも正信偈が億劫でした。重誓偈を称える時がどれほど嬉しかったかが思い起こされます。

しかし、今振り返って親鸞聖人が教行信証を書き上げるのに要した年月を考えますと、私が当時苦しんでいた正信偈の長さなんて屁の河童です。

さて、ご承知のように、正信偈は「帰命無量寿如来、南無不可思議光」の二句で始まります。親鸞聖人は「正信偈」を作るに当たって、まずご自身の信仰をこの二句に表明されています。

この二句の現代語訳をご紹介しますと「限らない命の

如来に帰命し、限らない光の如来に南無したてまつる」となります。

ではこの二句はどのような意味を持つのでしょうか。まずこの中の「帰命する」と「南無する」と言う部分は、両方とも依り処として、敬い信じて順うと言う意味をもちます。

次に如来という言葉は「如」と言う字と、行く、来るの「来」という字で成り立っています。「如」と言う字は真実そのものを意味しますので、如来とは真実から来る、つまり、真実側から私たちに向かってはたらきかけるという意味になります。

ではなぜ真実が私たちにはたらきかけているのでしょうか。それは私たちがこの世の真理に背いた不実な生き方をしているからです。そのことを知らしめるために私たちにたらきかけているのです。

では私たちが背いている真実とはなんなのでしょう。それは、私たちが無数の縁によって生かされ、存在しているという真実です。これを縁起と言ひ、仏教では教えの中心原理に据えています。

私たちは普段、「縁起が良い」とか「縁起が悪い」という形で縁起という言葉を使用します。しかし、これは誤りであり、縁起という言葉は元々仏教用語で、因縁と同義語です。少し詳しく申しますと、縁起とは、

- (A)これ有る故に彼有り
- (B)これ起る故に彼起り
- (C)これ無き故に彼なく
- (D)これ滅する故に彼滅す

と雑阿含経に説かれていますように、一切の存在は相互に因となり、縁となつて相依り相(あい)まつて存在する道理のことです。

昨年、あるお寺のお彼岸法要でZoomでご法話をさせていただく機会がありました。そのお彼岸の法要後に参加者との団欒の時間があり、こちらにも参加させていだきました。そこでみなさんのご自身にまつわるいろいろなお話を聞かせていただくことができました。そのことを後から振り返りましたら、その場では気にも留めなかった、あることに気がつきました。

それは、みなさん年齢も経験もバックグラウンドも違うにも関わらず、その朝、みんな一緒に仏法を聞き、一緒に御念仏を称えていたということです。違つもの同士、違つところから来ているもの同士が一緒に集い、仏法を聞くことを可能にした無数の縁がはたらいていたのです。

もし、仮に一つでも縁が欠けていたら、一つでも条件が変わっていたら、あの場は実現しなかったのです。

このように限らない縁によって私たちの存在、そして命が支えられているのです。

しかし、私たちはそのことをどれだけ自覚して生きていくのでしょうか。私自身、いろいろ偉そうなことを言っていますが、じゃ果たして自分はどうなのかと言われますと、自覚をしているとは言えないかもしれません。だからこそ、真実が真実側から私たちにはたらきかけ、私たちを絶えず呼びかけ、自覚を促そうとしているのです。

どのようにはたらきかけているのかと言いますと、如来というかたちを取つて私たちにはたらきかけています。そして浄土真宗ではこの如来を阿弥陀と申します。

また阿弥陀は限らない命と限らない光の如来とも言われます。そしてその限らない命と限らない光の阿弥陀如来は、どこかに留まつて私たちを待っているのではなく、私たちに常にはたらきかけているのです。

浄土真宗で扱ひ所としている浄土三部経の一つである阿弥陀経の一節に、阿弥陀如来は「今現に仏法を説いておいでになる」とあるのはそのことを表しているといわうことができます。

鈴木あやこさんという方の詩に「ういうのがあります。『説法はお寺で、お坊さまから聞くものだと思つていましたのに、肺癌になつてみたら、あそこ、この如来様のご説法が自然にきこえてまいります。このベッドの上が法座の一等席のようです。』

鈴木さんは真宗のお寺の住職の坊主でした。ですから、幾度となく仏法を聞く機会があったのでしよう。しかし、本當の意味で仏の教えを聞き、扱ひ所とできたのは肺がんと診断された後でした。それまではおそらく、知識として仏教の教えを聞いていたが、それがガンという現実と直面してみても、初めて心から領くことができた。聞く間こうとしてたのが自然と聞こえてきた。

現に今、法を説いてらっしゃる阿弥陀如来の声の自然と聞こえ、安らぎを得ることができたのでしよう。

親鸞聖人が正信偈の最初の二句の中に表明された「帰命無量寿如来南無不可思議光」、限らない命の如来に帰命し、限らない光の如来に南無したてまつるとは、まさにこのことではないでしょうか。

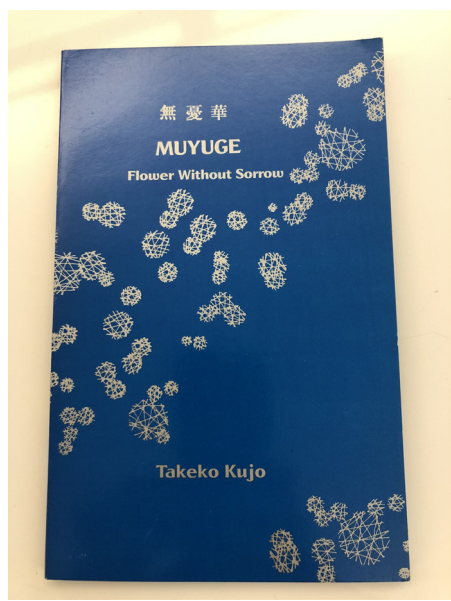
合掌

涅槃会

2月15日はお釈迦様が完全な涅槃(ねはん)に入られた日として涅槃会がとまります。お釈迦様がなくなれたことを入滅、または涅槃といひ、すべての煩惱が吹き消された状態や世界に入られたいことを表しています。各仏教会で法要があるのでお参りしましょう。

如月忌

仏教婦人会の創立に携わつた九条武子さまは1928年2月7日に往生されました。そのため、武子さまを偲んでお勤めする法要を、2月の別名にちなんで、如月(きさらぎ)忌と呼びます。2月には各仏教会で法要があるのでお参りしましょう。武子さまは歌人としても知られ、著書「無憂華」に掲載された「聖夜」が仏教讃歌としてB



CAで親しまれております。以下に「無憂華」に掲載されている別の詩を紹介しましょう。

幼児のころ

幼児が母のふところに抱かれて、乳房を咄くんでゐるときは、すこしの恐怖も感じない。すべてを托しきつて、何の不安も感じないほど、遍満してゐる母性愛の尊きめぐみに、跪かずにはをられない。

いだからでありとも知らずおろかにもわれ反抗す大いなる手に

しかも多くの人々は、何ゆゑにみづから悲しむのであらう。救ひのかゝやかしい光のなかに、われら小さきものもまた、幼児の素純な心をもつて、安らかに生きたい。大いなる慈悲のみ手のまゝ、ひたすらに久遠のいのちを育みたい。大いなるめぐみのなかに、すべてを托し得るのは、美しき信の世界である。

(写真は英訳『無憂華』の表紙)

法輪

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二〇二三年度教化標語
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総長メッセージ

米国仏教団 総長
原田 マービン



Bishop Rev. Marvin Harada

今月も前回に引き続き、今年のBCAの標語である、「The Benefits of Following the Shin Buddhist Path」についてお話ししたいと思います。真宗者が念仏の道を行くことの一つの利益は感謝できることです。浄土真宗ではこのことを何世紀にもわたって教え続けています。

現代人は常に「幸せ」というものを求めています。最近の心理学では幸せの鍵は、ただ「感謝する人」にあることだと言っています。感謝をする人はより幸福感を得るので、感謝するべきだとすすめています。浄土真宗では、「感謝すべき」というよりも、教えに出遇ったからには「感謝せずにはいられない」といいます。

真宗で感謝の人としてよく知られているのは、日本のヘレン・ケラーのような存在である中村久子さんです。中村久子さんは、幼いころに凍傷のため手と足を失い、両手足のないまま一生を過ごされました。1900年代の日本で障害をもちながら生きるのはいへん困難なことだったようです。

久子さんは浄土真宗の教えに出遇われ、深く教えを理解し、講演活動をされるようになりました。筆を口にくわえて書く書道が得意で、編み物や裁縫など、普通の人ができることは何でもされましたが、手や足がなくてもできるようになるには、大変な苦勞と努力を要したそうです。久子さんが書かれた「ある ある ある」という詩で次のように言われています。

ある ある ある
みんなある
さわやかな
秋の朝

久子さんは、どうして「みんなある」と言えるのでしょうか。手足がないことで、困難の多い人生を送らなければならなかったのですが、何一つ欠けているものはなく、自分はすべてを持っている、と言い切られるのです。つまり、彼女の人生は充実し、満たされているのです。私たちは同じことが言えるでしょうか。ある程度は感謝をして生きていかなくてもいいかもしれませんが、新しい車、大きな家、新しいパソコンなど、常に「ない」と思うものがあります。中村久子さんが「みんなある」と言える人生観を持つようになったのは、真宗の教えとの出遇いがあったからだと思います。

日曜日のサービスで、よく「恩徳讃」を歌います。この歌詞は親鸞聖人がお書きになった「正像末和讃」からのもので、日本でもアメリカでも何十年も歌い継がれている人気の高い曲です。

如来大悲の恩徳は
身を粉にしても報ずべし
師主知識の恩徳も
ほねをくだきても謝すべし

(現代語訳、わたしたちをお救いくださる阿彌陀仏の大いなる慈悲の恩徳と、教え導いてくださる釈尊や祖師がたの恩徳に、身を粉にしても骨を砕いても、深く感謝して報いていかなければならない。)

この和讃では、親鸞聖人は最も深い感謝の気持ちを見せています。それは、親や家族や日々の食事に対してでなく、仏の大慈悲の心、またその大慈悲の心を教えを通して伝えてくださった師匠、先生方への深い感謝の気持ちを表現されています。けれどもそれは、妻や家族、家庭への感謝がないわけではありません。妻や家族、家

庭へ感謝をされるのももちろんのこと、仏法やお念仏へはそれよりも深い感謝の気持ちを持ってもらったということです。そして、そのご恩に報いる行の一つは、み教えをシェアすることだと言われています。

2023年冬季パシフィックセミナーが開催される

1月28日にロサンゼルス別院においてCBE、IBSおよび南部教区共催の冬季パシフィックセミナーが開催された。講師は大谷大学前学長で現在、カリフォルニア大学バークレー校の客員研究員の木越康師(日本語)とブリティッシュ・コロンビア大学のメイン・ジェシカ教授(英語)。



Rev. Yasushi Kigoshi



Winter Pacific Seminar, Japanese

セミナーは親鸞聖人におけるHOPEで、オンラインとインパーソンの合計100名以上が参加した。本堂での重誓偈のおつとめの後、英語と日本語の講義に分かれ、メイン教授はカナダからオンラインで講義をした。日本語の講義には約20名がオンラインで集まり、オンラインで約30名が参加。「ボランティアは親鸞の教えに反するののか」の著がある木越師は、東日本大震災後に学生をつれてボランティアに行つた時の経緯を通して、歎異抄の慈悲に関するご文や他力に関する見解を話した。参加者は「ボランティアをすることが自力になるのでボランティアをしてはいけない、と思われていた学生さんがいたということを知り驚きました。」



Winter Pacific Seminar at LA Betsuin

「震災でお子さんや亡くされた方が、お子さんがかたちを変えてただ存在していると強く感じられていて、浄土教の死後の考え方と似たところがあると思いました。」と学びを深めた。

ダイヤルザダルマで日本語法話

コロナウイルスのパンデミック中にはじまった、電話で5分間の法話を聞くことができる「ダイヤルザダルマ」プログラムが今も継続している。

電話での聴聞は、コンピューターをあまり使わない門信徒の方をはじめ多くの聞法者から好評を得ている。(800) 817-7918に電話すると、原田総長の声で英語の方は1を日本語の方は2を、スペイン語のご法話を聞く場合は3を押す。各言語にて約5分間の法話を聞くことができる。法話は毎週水曜日午後5時に更新される予定。

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法要日程 2023(令和5年)

第1期	3月29日(木)~4月3日(月)	6時開
第2期	4月10日(月)~4月15日(土)	6時開
第3期	4月24日(月)~4月29日(土)	6時開
第4期	5月8日(土)~5月13日(木)	6時開
第5期	5月16日(火)~5月21日(日)	6時開

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