



WHEEL OF DHARMA

Official Publication of the Buddhist Churches of America



"No No Girl" is OCBC member Paul Goodman's award-winning film that explores how generations of Japanese Americans are still affected by the mass incarceration of their ancestors during World War II. (Photos courtesy of Paul Goodman)

'No No Girl' Is a Double Win for Goodman

OCBC Member Overcomes Health Issues to Make Acclaimed Film on JA WW II Experience

By Dennis Akizuki
Wheel of Dharma Correspondent

Completing two independent full-length feature films by the age of 30 is in itself an impressive achievement.

But, while Paul Daisuke Goodman was dealing with writing scripts, planning scenes and casting actors, he was also battling cancer — twice.

The Orange County Buddhist Church member sandwiched making "Evergreen" and "No No Girl" with his cancer treatments. At one point, Goodman convinced his doctors to allow him to begin one round of



Paul Goodman, right, the filmmaker who created "No No Girl," poses with cast members Mika Dyo, left, and Academy Award-winning actor Chris Tashima, center, at a Jan. 28 screening at the San Jose Buddhist Church Betsuin.

chemotherapy a little ahead of his first movie. "Just the fact he's sitting on the road for 28 days to shoot

Continued on Page 9

78th Annual EBL Draws Over 120

By Tammy Wetzel
Seabrook Buddhist Temple

Over 120 members of the Eastern District participated in the 78th annual Eastern Buddhist League conference on Feb. 11, a virtual event that was truly a cross-country event of sharing, fellowship and the Dharma.

This year's theme was "Nembutsu as Living" and featured guest speaker Rev. Kurt Rye of Ekoji Buddhist Temple and keynote speaker, Rev. Dr. David Matsumoto, president of the Institute of Buddhist Studies (IBS).

The pandemic forced chang-



The 78th annual Eastern Buddhist League conference was held Feb. 11 as a virtual event. (Courtesy of Rev. Todd Tsuchiya)

es in how our various temples been a primary target. But, conduct activities. How events and services are conducted has

Continued on Page 4

Watsonville Kicks Off Flood Relief Fund

GoFundMe Goal Is \$50,000 to Rebuild, Repair and Clean Damage to Temple

By Jon Kawamoto
Wheel of Dharma Editor

The Watsonville Buddhist Temple, which was hit hard by flooding caused by January's relentless series of rainy weather and storms, has established a GoFundMe drive to repair the damage.

The temple has set a goal of raising \$50,000 to cover the rising expenses to rebuild, repair and clean the temple.

Watsonville temple past President Perry Yoshida, who established the fund, said the account will help pay for

Continued on Page 8

Rev. Tetsunen Hirota Passes Away at 94

He Served Over 40 Years as BCA Minister, and Nearly 20 Years at Pasadena Temple

By Jon Kawamoto
Wheel of Dharma Editor



Rev. Tetsunen Hirota

BCA Minister Emeritus Rev. Tetsunen Hirota, the son of a BCA minister who himself served more than 40 years at a variety of temples — most notably at the Pasadena Buddhist Temple — passed away on March 6 at the age of 94.

Rev. Hirota dedicated his life to spread the Nembutsu teaching and was assigned to six different temples

Continued on Page 8

Town Hall Covers Benefits of Gratitude

Editor's note: This is the first of a series of articles about the Feb. 18 BCA National Council Meeting's Town Hall seminar, which led off with the benefits of a life of gratitude. This article covers the presentation by Gregg Krech. Next month's article will be about the presentation by Rev. Dr. Takashi Miyaji.

By Jon Kawamoto
Wheel of Dharma Editor

The BCA National Council Meeting kicked off with a comprehensive, thought-provoking seminar based on the BCA theme this year — "The Benefits of Following the Shin Buddhist Path."

The Feb. 18 seminar featured six speakers, was moderated by BCA Bishop Rev. Marvin Harada, and was in three sections: The benefits of a life of gratitude; the benefits of a teaching that embraces all and forsakes none; and the benefits of being part of a Sangha.

Continued on Page 10



BISHOP'S MESSAGE

'Yasashii' and 'Kibishii': In Memory of Rev. Tetsunen Hirota



By Rev. Marvin Harada
Bishop of the BCA

We recently lost one of our veteran retired ministers, Rev. Tetsunen Hirota. Allow me to share my message that I gave at his funeral.

I have a special connection to Rev. Hirota, as he served as a minister at my home temple, the Idaho-Oregon Buddhist Temple in Ontario, Oregon. Rev. Hirota served there when I was a teenager in my high school years. My parents were good friends with the Hirotas, and had dinner at their home on many occasions.

After spending five years in Japan studying Buddhism for the ministry, I came to have a real appreciation for the min-

isters who came from Japan to serve in America. They had to give sermons in English, leave their motherland, and work with both Japanese-speaking and English-speaking members. When I was younger, I

“How did the Issei ministers do it?” Giving sermons in English every Sunday, going to meetings, talking with members — “How did they do it?” I realized that Issei ministers, like Rev. Hirota, even

gave a sermon in Japanese as a guest speaker that I have never forgotten.

Sensei talked about these two terms in Japanese — “yasashii” and “kibishii.” They are contrasting terms. “Yasa-

Sensei said that Shinran Shonin was a person who was “yasashii,” or gentle and easy on others, but was very “kibishii,” harsh or strict on himself. Sensei also explained that we are the opposite. We are harsh on others, but we are easy on ourselves. We are quick to criticize others, to blame others, especially when things go wrong, but when it comes to ourselves, we think, “It wasn’t my fault. I didn’t do anything wrong. It was that person’s fault.” Shinran Shonin, however, was most critical of himself. His writings are a reflection of his deep self-introspection and self-reflection.

was more critical of the broken English of the ministers from Japan.

But after I went to Japan to study for the ministry, I had a new appreciation for our Issei ministers and ministers who came from Japan. I could not read Japanese, write Japanese, or speak Japanese. I felt like a complete idiot. In my first two years in Japan, I was basically totally lost. I thought,

with their broken English, had a much higher command of English than I had of the Japanese language.

I have no memories of Sensei’s sermons in Japanese when I was growing up because I didn’t understand Japanese at all when I was young, but after studying in Japan, and becoming a minister at Orange County Buddhist Church, Rev. Hirota once

shii” means to be gentle or to be lenient. “Kibishii” is the opposite. It means to be stern, to be tough, to be harsh. For example, growing up, maybe your mother was more lenient on you, but your father was more strict or tough. Or, maybe it was the other way around. Maybe mom was more “kibishii” and dad was

Continued on Page 4

'Kyōgyōshinshō' and 'Zaijarin' — Celebrating the 800th Year of Jodo Shinshu



By Rev. Dr. Mutsumi Wondra
Orange County Buddhist Church

May’s special service in Kyoto to celebrate the 850th birthday of Shinran Shonin and the 800th year of the establishment of Jodo Shinshu is an appropriate time to ponder Shinran’s real intention to have completed his opus magnum “Ken-jōdo-shinjitsu-kyō-gyō-shō-monrui” 『顕浄土真実教行証文類』, for short, the “Kyōgyōshinshō” 『教行信証』.

It is said that Shinran had completed the draft of this writing in 1224, which marked the establishment of Jodo Shinshu, called Shin Buddhism in the West.

The torch of Shin Buddhist Dharma has been carried out to the current 25th Sennyō Gomonshu-sama, sharing the Amida Buddha’s universal soteriology that equally embraces all people without

forsaking anyone.

Next year, the BCA will celebrate its 125th anniversary since the teaching arrived in San Francisco in 1899. Shinran Shonin would be surprised if he were alive now to see his teaching flourishing all over the world.

Of all the religious currents in Kamakura Buddhism, the Pure Land movement was the most pervasive. The period is known for the emergence of local samurai and warriors who formed feudalism in Japan. There were continued political unrest and many natural disasters that made ordinary people fear for their future, and become eager to be born in the land of peace and bliss afterlife.

Within that movement, Hōnen (1133-1212) stood as Pure Land’s foremost advocate. Hōnen himself withdrew from Mount Hiei in 1175. Hōnen was 40 years older than Shinran, and both of them were nurtured for many years in the Tendai interpretation of Pure Land and with the “Ōjōyōshū” (“The Essentials of Rebirth in the Pure Land”) that was the Pure Land handbook written by the Tendai priest Genshin. Tendai’s interpretation integrated the aspiration to be born in the Amida’s

Pure Land with Mount Hiei’s concept of personal religious development.

Hōnen interpreted the Nembutsu in a much broader context that the traditional schools, called Nara Buddhism did, and at his deepest level of conviction that he embraced the Pure Land teaching to be the exclusion of the traditional path of religious exertion.

Hōnen’s Pure Land teaching became very popular because of its simplicity to solely recite the Amida’s name to be born in the Pure Land.

Shinran was one of those who appreciated the teaching. Hōnen summed up this conviction in the “Senjaku-hongan-nembutsushū” 『選訳本願念仏集』 (“Passages on the Nembutsu Selected in the Primal Vow”), composed in 1198.

Shinran first visited Hōnen at his Yoshimizu school after having the revelation in a dream at the Rokkaku temple during dawn of the 95th day of his 100-day visitation. Hōnen

was then close to 70 years of age. His full figure and face seemed perfectly matched to his mellow personality. Shinran probably could not help but feel that Master Hōnen was the very embodiment of Amida Buddha’s mind and heart. Shinran visited Hōnen day after day to hear the Amida Buddha’s teaching and the way to emancipate from the cycle of birth and death in this life.

Regardless of the evil acts we have committed as non-enlightened beings, if we respect the Buddha from the bottom of our hearts and recite the Amida Buddha’s name with total trust in the Buddha’s Vow to enlighten all sentient beings, we will be born in that Buddha’s realm. It guarantees that even the most ignorant, even those who commit the greatest evil, will be liberated. That’s why it is referred to as the “easy path.” Hōnen’s simple teaching touched Shinran’s

Continued on Page 6

Ministerial Assignment

Rev. Diana Thompson returned to the BCA ministry and was assigned on a part-time basis to the Tri State/Denver Buddhist Temple, effective Feb. 15, 2023.



Wheel of Dharma

(USPS 017-700)
Official Publication of the
Buddhist Churches of America

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

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

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

Submission Guidelines:

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.

Change of address and subscription cancellations:

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.

WHEEL OF DHARMA POLICY

HARDCOPY PUBLICATION LICENSE:

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

ONLINE PUBLICATION LICENSE:

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

Editor:

Jon Kawamoto

Editor, Japanese Section:

Rev. Ryuta Furumoto

Print Production:

Jeffrey Kimoto



PRESIDENT'S MESSAGE

Experience the Benefits of a Larger Sangha Beyond the Temple Level



By Terri Omori
BCA President

experience the familiar hustle and bustle as the Sangha prepared in bringing back the Hanamatsuri Festival.

It was inspiring to see the young — and young at heart — working together, as well as sharing another avenue of our Shin Buddhist practice to newer members, and to express gratitude for being able to receive the Dharma in a beautiful temple with connected efforts to ensure the temple doors remain open for all so that they may also receive our enriching Shin Buddhist tradition.

In the April Wheel of Dharma Bishop's Message, Rev. Marvin Harada expressed the benefits of being part of a Sangha. At the temple, especially during events like a festival, the benefits are definitely apparent. As Rev. Harada stated, Sangha is virtually everything.

In May, we will commemorate the birth of Shinran Shonin. Gotan-e services will be held at our BCA temples

and churches. Some of you may be attending the joint celebration of Shinran Shonin's 850th anniversary of his birth and 800th anniversary of the establishment of Jodo Shinshu Buddhism at Nishi Hongwanji in Kyoto, Japan.

Convention will take place. Members of our Federation Buddhist Women's League will be in attendance. I wish all safe travels and look forward to hearing about their experiences.

We all have experienced

There are multiple Sangha levels, even within BCA. At the district level, you can meet ministers and members from the other temples At the BCA level, there are many opportunities, including Center for Buddhist Education webinars and workshops and BCA Committee programs. I am truly grateful for all the opportunities I have received to expand my Sangha connections. I have met amazing people and have made wonderful friendships.

I am looking forward to seeing the photos and hearing the stories from those who will be attending this auspicious occasion. Following the joint celebration, the World Buddhist Women's

benefits of being part of a Sangha at the temple level. Have you taken the opportunity to experience the benefits of being part of a greater Sangha?

There are multiple Sangha

levels, even within BCA. At the district level, you can meet ministers and members from the other temples. Many of our BCA districts will hold an annual conference or activity. The affiliated organizations also hold seminars and conferences. From Young Buddhist Associations to Dharma Schools to Buddhist Women's Associations, many gather and look forward to seeing one another.

At the BCA level, there are many opportunities, including Center for Buddhist Education webinars and workshops and BCA Committee programs.

I am truly grateful for all the opportunities I have received to expand my Sangha connections. I have met amazing people and have made wonderful friendships. If you have not done so yet, I encourage to do so. If you are having a similar experience as I am, then please share your benefits of being part of a Sangha with others.

Leroy Morishita Named Interim President of Cal State LA

Former President of Cal State East Bay Has Served on IBS Board of Trustees Since 2008

Leroy Morishita, the Board of Trustees chair of the Institute of Buddhist Studies (IBS) and a longtime member of the Berkeley Buddhist Temple, has been named interim president of Cal State Los Angeles.

The appointment, announced March 23, was made by Interim Chancellor Jolene Koester of the California State University (CSU) Office of the Chancellor. Morishita will begin the job on July 31, and will serve until a new president is appointed by the CSU Board of Trustees.

"I am excited to formally

return to the CSU and to be part of a vibrant, dynamically diverse and student-centered university like Cal State LA," Morishita said. "I look forward to working with the extraordinarily talented faculty, staff and administrators to continue providing transformative educational opportunities for Cal State LA's students."

Morishita was president of California State University, East Bay, in Hayward from 2011 to 2020.

"Dr. Morishita is an extraordinary leader who, over a long and distinguished

career, demonstrated an unwavering commitment to inclusive excellence, innovative student-success initiatives and to educational equity in all its dimensions," Koester said. "His more than 40 years of experience in leadership positions across the CSU, including his highly successful tenure as president of California State University, East Bay, will serve him well in this role."

Morishita most recently served the CSU in a consulting role, participating in a workgroup formed by Koester to

identify a multi-year strategy to achieve stable and predictable revenues for the CSU.

He earned a bachelor's degree in psychology from UC Berkeley, a master's degree in counseling at San Francisco State University, and a doctorate of education from Harvard University in administration, planning and social policy.

Morishita began on the IBS Board of Trustees in 2008.

Cal State Los Angeles' current president, William Covino, announced his retirement in August 2022, effective at the end of July.



Leroy Morishita, Board of Trustees chair of the IBS and a longtime member of the Berkeley Buddhist Temple, is the new interim president of Cal State Los Angeles. (Courtesy of Rafu Shimpo)

Reedley Buddhist Church Celebrates Hanamatsuri



The Reedley Buddhist Church held its Hanamatsuri service on April 2. Flowers were donated by Kiku Floral, Reedley Flower Shop, and church members. In front row, from left, are: Kimiko Hojilla, Stacy Ramos, Mireya Hojilla, Ellie Ramos, Reiko Mukai, Mililani Hojilla, Maya Mukai, Melanie Mukai, and Chris Mukai. In second row, seated from left, are: Amy Naito, Amy Tsuji, Kazuko Tatami, Ron Nishinaka, Ben Nobuhiro, Michi Nobuhiro, Sue Kawamoto, and Kiyo Inn. In third row, from left, are: Judy Kobayashi, Bob Kobayashi, Joy Donaldson, Iris Justesen, Lynn Kurumaji, Vickie Nishida, Leena Nishida, Koushalya Subramanian, Larry Nishida, Bodhi Nishida, Scott Nishida, Naomi Hashimoto, Kliff Justesen, Lily Ikemiya, Nannette Hashimoto, Nori Hashimoto, Lorraine Fujitsubo, Phyllis Asanuma, Joann Heberer, Kathy Nishinaka, Albert Fujitsubo, and Margo Toyota. In top row, from left, are: Charlene Okamura, Mike Naito, Nanette Nakamichi, Danny Nakamichi, Gary Sakata, Rev. Kazuaki Nakata, and Karen Sakata. (Courtesy of Judy Kobayashi)



Bishop Performs Kieshiki at BBT



BCA Bishop Rev. Marvin Harada performed a Kieshiki ceremony at the Berkeley Buddhist Temple on March 19, in which Sangha members received a Buddhist name. A total of 26 Sangha members received Homiyos and the proud parents joined in the celebration for their children. In the front row, from left, are: Rumi Taylor, Aria Lethridge, Leslie Lethridge, Suzanne Furuya, Koji Glenn-Horstein, Kiyoshi Glenn-Horstein, Judy Fujimoto, Rev. Kiyonobu Kuwahara, Hiroto Kuwahara, Zora Uyeda-Hale, Beryl Potter, Takato Kuwahara, Masa Anoruo, Erin Kagehiro, Lorin Bond, Taka Bond, Aaron Bond, and Rev. Harada. In the back row, from left, are: Tomi Lewis, David Ushijima, Emilie Ushijima, Devon Akiyama, Maya Murashima-Yonemura, Karen Sugiyama, Paul Yonemura, Carl Wilmsen, Bill Fujimoto, Tony Hale, Romare Uyeda-Hale, Kieran Taylor, Eight Kuwahara, and Ugo Anoruo. (Courtesy of Stacy Uyeda-Hale)

EBL

Continued from Page 1

with change comes opportunity, and for the Eastern District, the change presented an opportunity for shared coordination of this annual conference.

Before the pandemic, the conference would rotate between temples, but as memberships dwindled, the coordination was beginning to have adverse impacts on Sangha volunteer capacity. Forced to go virtual in 2020, EBL is now a shared planning event with each temple or Sangha assuming a role both in the planning of and with activities on the day of the conference.

EBL kicked off with a service conducted by representatives from all Eastern District temples. Beginning with a pre-recorded ringing of the Kansho bell by a representative from Seabrook Buddhist Temple, the conference proceeded to a guided meditation by Minister's Assistant Shakutake Eli Ryn Brown from Midwest Buddhist Temple. Rev. Patti Nakai, of Buddhist Temple of Chicago, read the "Hyobyakumon" as the first of two readings while the other was read by Cleveland Buddhist

Temple. New York Buddhist Church provided a recording of several Minister's Assistants chanting "Sanbujo" followed by Rev. Yoshimichi Ouchi leading the conference attendees in the chanting of "Juseige."

Rev. Kurt Rye, currently the virtual minister to Ekoji, presented the Dharma message from his home in California. The BCA and Bishop's Office agreed on a pilot program establishing a virtual minister where Rev. Rye provides weekly services from his remote location, conducts Dharma-related programming and even hosts office hours for Sangha members to talk with him as needed, all in a virtual capacity.

Rev. Rye's Dharma message was personal and impactful as he talked about the passing of his life partner, Daniel, in the summer of 2022. He talked about how during this difficult time of loss, he would stand in front of the Butsudan, reciting the Nembutsu, to feel the oneness with Amida Buddha. He also shared that it was during this time that he never felt alone because the Dharma is always here with each of us. The message was well-received and emotionally impacted the participants.

Closing the beautiful service,

Rev. Chiemi Onikura Bly from Midwest Buddhist Temple, recited the "Gobunsho" followed by Rev. Tanis Moore from Manitoba Buddhist Temple, who read it in English. The Albany Buddhist Sangha had several of its Dharma School youth recite the Golden Chain, closing a beautiful service with the members of our future. There was no better way to end the service and open the floor for Rev. Dr. David Matsumoto's keynote address.

Rev. Dr. Matsumoto presented an hourlong, moving and impactful presentation following the conference's theme, "Nembutsu as Living," and said: "Like Shinran before us, we must choose the Nembutsu as the practice of our lives that we choose at the risk of our very selves." Rev. Dr. Matsumoto provided the conference attendees with a presentation that was thought provoking, personal and engaging.

EBL 2023 was filled with many high points. Thanks must go to Rev. Todd Tsuchiya of Midwest Buddhist Temple for facilitating a successful EBL Conference, as well as to each presenter and the more than 120 participants who made sharing our day together memorable as well as impactful.

Bishop's Message

Continued from Page 2

more "yasashii."

Rev. Hirota explained Shinran Shonin's character and spirituality in a manner that I had never heard before, using these two terms.

Sensei said that Shinran Shonin was a person who was "yasashii," or gentle and easy on others, but was very "kibishii," harsh or strict on himself. Sensei also explained that we are the opposite. We are harsh on others, but we are easy on ourselves. We are quick to criticize others, to blame others, especially when things go wrong, but when it comes to ourselves, we think, "It wasn't my fault. I didn't do anything wrong. It was that person's fault." Shinran Shonin, however, was most critical of himself. His writings are a reflection of his deep self-introspection and self-reflection.

I had never heard Shinran Shonin characterized in this manner and so Sensei's message really struck me. It made me think about how many times in my life I have been "kibishii" with others and "yasashii" on myself. I should be harder on myself and easier on others. That is the spirit and character of Shinran Shonin.

It was an honor and privilege to officiate the funeral of a minister who had given over 40 years of his life to share the Dharma, to share the teachings in this country. I will never forget that wonderful message from Rev. Hirota on Shinran Shonin and how he was hardest on himself and was easy on others as opposed to being harder on others and easy on himself.

BCA: Center For Buddhist Education

LEARN ABOUT

Buddhist Holidays



Rev Jerry Hirano

CBE Youtube: 05.13.2023 @ 11am

<https://www.youtube.com/@BCACenterforBuddhistEducation/videos>

FUNDRAISER FOR
Federation Buddhist Womens Association

VIRTUAL COMMUNITY FUNDRAISERS

When: Friday, May 19, 2023
Place your order for pickup or delivery on Friday, May 19!

Where: Available at Panda Express locations nationwide
www.pandaexpress.com

How: Online orders only
Apply code 914755 in the Fundraiser Code box during online checkout at www.pandaexpress.com or via App

28% of sales will be donated to: Federation Buddhist Womens Association

Our goal is to raise money for the FBWA 2024 Conference.

INSTITUTE OF BUDDHIST STUDIES

RACE, PLACE AND RELIGIOUS LABOR

A conversation between Scott Mitchell and Chenxing Han to celebrate the launch of "The Making of American Buddhism"

DR. SCOTT MITCHELL
Author, "The Making of American Buddhism" and Professor of Jodo Shinshu Buddhist Studies at the Institute of Buddhist Studies

CHENXING HAN
Author, "One Long Listening" and "Be the Refuge: Raising the Voices of Asian American Buddhists"

WEDNESDAY MAY 24, 2023

REGISTR FOR ZOOM LINK:
shin-ibs.edu/events

BCA Center for Buddhist Education presents

YOGA, BUDDHISM, AND A HEALTHY LIFESTYLE

Friday, June 9 - Sunday, June 11, 2023
Jodo Shinshu Center
2140 Durant Ave., Berkeley

Bob Matsueda
Yoga Therapist (Gov. of India) & Advanced Yoga Teacher

Featuring:

Rev. Bob Oshita & Rev. Patti Oshita
BCA Ministers (Retired)
Co-authors, *Dharma is Everywhere*
Yoga Teacher Candidates

Rev. Hitomi Kuwahara
Author, *Nantonaku Wakaru Yoga*
Advanced Yoga Teacher

Rick Kawamura
Founder of Palo Alto Buddhist Temple Yoga

Alan Hirahara, Chef
Healthy Vegetarian Meals

Workshop discussions:
Yoga and Buddhism - A Deep Connection
Yoga Organizing and Marketing - Growing the Sangha at Temples
Yoga Lifestyle

Workshop space is limited.
Please register early!
<https://forms.gle/nve9PE7ReK6Ya42N9>
cbe@bcahq.org



50+ Years in the Dance Circle: Michiya Hanayagi of the SF Bay Area

Editor's note: "50+ Years in the Dance Circle" will pay tribute to the extraordinary dance instructors who taught Bon Odori at BCA temples for 50 or more years. This series continues with a tribute to Michiya Hanayagi.

By Dr. Wynn Kiyama
Oregon Buddhist Temple

In a decorated career spanning six decades, Madame Michiya Hanayagi performed across the globe, participated annually in community festivals, taught approximately 1,000 dance students, and led Bon Odori at temples throughout the San Francisco Bay Area.

Michiya Hanayagi was born Michiko Kuwai in 1929, the first daughter of Shigeyoshi and Chiyo Kuwai in Nagoya prefecture. The four children — Toshihiko, Michiko, Eiko, and Etsuko — received a thorough education with additional instruction in the arts. From the age of 6 through high school, Michiko studied Japanese classical dance with Jutoku Hanayagi.

After the end of World War II, Michiko moved to Tokyo and enrolled in business school while studying with Jusuke Hanayagi II, head of the Hanayagi School of Dance. Michiko received her professional dance name, Michiya Hanayagi, in 1947.

While in Tokyo, Michiya Hanayagi met Shigeru "Shig" Kubota, a Nisei translator working for the U.S. Army. The

two were married in 1949 and moved to Berkeley, California, in 1954. She opened her dance studio in 1956 and taught Bon Odori at the Buddhist Church of Oakland. By the 1960s, she was leading Bon Odori at temples in Alameda, Berkeley, Oakland, San Francisco, and Union City. Over the years, she provided instruction to Bon Odori teachers and dancers from Concord, Marin, Mountain View, Palo Alto, San Jose, and Sebastopol.

Michiya Hanayagi carefully selected Bon Odori with suitable themes and included regional dances when requested. She taught popular dances such as "Tokyo Ondo" and "Yakyuken Odori," religious dances like "Bon Odori Uta," "Shinran Odori," and "Shinshu Ondo," and a country (inaka) version of "Tanko Bushi."

In 1974, Michiya Hanayagi was designated the head instructor and choreographer for the 75th anniversary of the founding of the Buddhist Churches of America. In 2006, the BCA recognized the 50th anniversary of the Michiya Hanayagi School of Dance and her 50 years of Bon Odori instruction.

Through the sponsorship of the Consulate-General of Japan



Madame Michiya Hanayagi leads her Michiya Hanayagi School of Dance members at the 2014 Cherry Blossom Festival in San Francisco. (Courtesy of Mark Shigenaga)

in San Francisco, Japan Society, and Japan Airlines, Michiya Hanayagi and her dancers performed in Japan, Australia, Canada, Italy, Mexico, and throughout the United States.

In the Bay Area, she choreographed for productions of "Madama Butterfly," "Pacific Overtures," and "Ghost Memories," and participated annually in the Northern California Cherry Blossom Festival and events sponsored by the San Francisco Japantown and the Japanese Cultural and Community Center of Northern California.

Michiya Hanayagi received awards and commendations from the Hanayagi School in Tokyo,

Ministry of Foreign Affairs of Japan, City and County of San Francisco, Japanese American Association of Northern California, and National Japanese American Historical Society. In 2009, she was awarded the prestigious Order of the Rising Sun, Gold and Silver Rays from the Japanese government.

Michiya Hanayagi and Shigeru had three children — James, Eileen, and Sandra. The two girls studied Japanese classical dance with their mother and earned their professional dance names, Michisuya and Michisena Hanayagi, respectively. James is a retired financial worker, Sandra is a business

owner and volunteers at the Hanayagi School in Tokyo, and Eileen continues her mother's work teaching Bon Odori at temples throughout the Bay Area.

To view a full list of 50+ teachers, follow the link: www.bit.ly/fiftyplusyears. If you have an additional dance instructor for us to consider, please email Wynn at wynnkiyama@gmail.com.

Wynn Kiyama teaches at Portland State University and is a member of the Oregon Buddhist Temple and the BCA Music Committee. He is currently working on a history of Bon Odori in the continental United States.

Seattle's Legendary Lotus Skyliners Swing Band Highlighted in Book

Japanese American Musicians Toured West Coast in 1950s, 1960s; BCA, Seattle Betsuin Made Key Contributions

By Randy Tada

In the 1950s and 1960s, a Caucasian band leader, accompanied by a talented group of boys and a female vocalist — all Japanese Americans — stepped onto the gymnasium stage of the Seattle Betsuin Buddhist Temple.

They were a swing dance band known as the Lotus Skyliners and it wouldn't be long before they were one of the most widely recognized bands in the Seattle area.

From 1953 — when the Lotus Skyliners formed — to 1962, the Lotus Skyliners commanded the stage at many dances, school proms, private parties, and even a bar mitzvah.

For those who are familiar with the Seattle Betsuin, piano player Akira Ichikawa and trombone player Shinya Ichikawa, sons of Rinban Rev. Tatsuya Ichikawa, were members of the band.

The Lotus Skyliners also toured the West Coast and played at temples in Portland, San Francisco, San Jose, Oakland, Los Angeles, and San Diego.

One of those stops was at the Civic Auditorium in San Jose, sandwiched in between the night after legendary jazz vocalist Ella Fitzgerald sang and the day before iconic jazz trumpeter Louis



The Seattle-based Lotus Skyliners were a popular and well-known group of Japanese American swing musicians who toured the West Coast from 1953 to 1962. (Courtesy of Tom Kubota)

Armstrong played.

The newly released book, "The Lotus Skyliners — How a Big Band Lifts Up a Small Community," memorializes the experiences of this unforgettable group of Japanese American band members after World War II.

Dedicated to Don Kinsley, the band's leader, mentor, and friend, this powerful story looks back on an important part of the Japanese American experience in Seattle and exemplifies the hope that can be inspired by combining capable leaders with talented youth in a vulnerable community.

FYI

A book signing for a new book entitled "The Lotus Skyliners - A Big Band Lifts Up a Small Community" will be held from 3 to 5 p.m. June 11 at the Seattle Betsuin Buddhist Temple, 1427 S. Main St., Seattle, Washington, 98144. The book is priced at \$19.95. Former Lotus Skyliners members will be in attendance. For more information, go to: www.lotusskyliners.com

"Like all great teachers, Don made us dream of becoming better than we could ever be," said Vic Kihara, the lead trumpeter in the band, who wrote the introduction to the book. "As far as he was concerned, there wasn't a chart too difficult for us. Stuff like 'Early Autumn' and 'Intermission Riff' made the Glenn Miller numbers seem easy in comparison. Without our being aware of it, he taught us patience, team work, pride, and

the rewards of practice, practice, practice!"

A volunteer committee of five former Lotus Skyliners and four volunteers felt it was important to tell their story, so they joined forces to help create the book over the past three years.

But they weren't alone. Much of the initial help came from Kemi Nakabayashi and the BCA Music History Subcommittee and Andrea Mano and Dana Nakashima of Seattle Betsuin's

Archive Committee. Rev. Irene Goto and the Dharma Exchange also hosted an announcement of the Lotus Skyliners project with book committee members Janet Baba and Shinya Ichikawa.

Bishop Rev. Marvin Harada made a donation from the BCA Bishop's Expansion Fund and Seattle Betsuin's Rinban Rev. Katsuya Kusunoki wrote an endorsement for the book. We are grateful for their assistance.

The book was also funded by numerous former Lotus Skyliners members and friends and accompanied by equally generous grants from the Muckleshoot Indian Tribe and 4Culture of King County.

Wing Luke Museum of the Asian Pacific American Experience is the fiscal sponsor and Chin Music Press is the publisher.

Make plans to attend "Unforgettable — The Lotus Skyliners Story," the first in-person book signing event. It will be held from 3 to 5 p.m. June 11 at the Seattle Betsuin Buddhist Temple, 1427 S. Main St., Seattle, Washington, 98144. The book is priced at \$19.95.

Purchase a book, have it signed, and meet some of the former Skyliners band members. Live music will be performed by the Pat & Rich2 Quartet.

For more information visit: www.lotusskyliners.com



What Makes American Buddhism Special?

Editor's note: This is the first in a series of articles on the essay, "The Land of Many Dharmas: Buddhist Diversity in America," which appeared in the summer 2021 issue of "Tricycle: the Buddhist Review." It is being reprinted with the permission of Rev. Dr. Kenneth Tanaka.

By Rev. Dr. Kenneth K. Tanaka

Professor Emeritus
Musashino University, Tokyo

For the first time, Buddhists from virtually every tradition can be found in the same country — even the same city. We have an unprecedented opportunity to learn from one another.

For me, growing up Buddhist in Northern California in the early 1960s was sometimes difficult. There were very few Buddhists around, and many Americans looked at Buddhism as some kind of weird Asian cult.

Fortunately, things have changed enormously since then. Buddhism is today much better known and more widely practiced. As the Harvard professor Diana Eck, an expert on contemporary American religions, declared in 1993, "Buddhism is now an American religion."

Professor Eck observed that Buddhists have been in America since around 1850, and their numbers have increased greatly over time.

Surveys indicate that today over 30 million people, or close to 10% of the U.S. population identify themselves as Buddhist; read and engage in Buddhist spirituality, but don't identify themselves as

members of a religion; or have been strongly influenced by Buddhism. Which, taken together, means that Buddhism is, whether in numbers or influence, one of the fastest-growing religions in America.

While the vast majority of the approximately 500 million Buddhists in the world live in Asia, one fascinating aspect of Buddhism in America is that, for the first time in nearly the entire 2,600 years of Buddhism's history, all the major Buddhist denominations in the world today coexist in one country.

In many large U.S. and Canadian cities, there are more different kinds of Buddhism than are found anywhere in Asia, including Bangkok, Taipei, Seoul, and Kyoto.

In the Los Angeles area, for example, close to 100 different Buddhist traditions — representing virtually all the world's main denominations — find a home.

Whereas in Asia, Buddhists from different countries have rarely known, or even known of, each other, in Los Angeles, you may



(Graphic courtesy of Peter Arcle)

find temples with roots in Thailand, Korea, and Vietnam located near each other, sometimes even on the same street.

For me, this trend provides a new and exciting opportunity for all Buddhists to learn from and better understand each other.

Despite the promising demographics, and despite Buddhism's high level of cultural visibility and accessibility, few introductory books seem to address youths and young adults.

Having been myself an American Buddhist youth, and having raised three young Buddhists as well, I had long felt there was a need for easy-to-understand introductory books for this

audience.

A few years ago, I set about writing one. The book, "Jewels," was published in the spring of 2020. After its release, a friend pointed out that because American Buddhism includes so many different communities, the book might also be of value to Buddhists who know a great deal about their particular corner of American Buddhism, but not much about its full range. It is with this in mind that I've adapted sections of the book for this article.

Rev. Dr. Kenneth Tanaka is a former Resident Minister of Southern Alameda County Buddhist Church and former

FYI

"Jewels: An Introduction to American Buddhism for Youth, Scouts, and the Young at Heart (With a Bit of Humor)" by Kenneth Tanaka is available from BDK America for free download at <https://www.bdkamerica.org/book/jewels-introduction-buddhism-youth-scouts-and-young-heart>. Also, free print copies are available for temples and institutions upon request at: webmaster@bdkamerica.org or 925-388-0067.

Associate Professor and Assistant Dean of the Institute of Buddhist Studies.

Next: What Are the Three Kinds of Jewels?

Rev. Wondra

Continued from Page 2

heart and mind, and more and more, it led Shinran away from Mount Hiei and the monastic practices.

In 1201, after several years as being Hōnen's disciple, Shinran finally discarded sundry practices and took refuge in the Primal Vow, which signified his great turning point in his spiritual journey.

Subsequently in 1205, Master Hōnen allowed Shinran to copy his "Passages on the Nembutsu Selected in the Primal Vow" and his own portrait, and Hōnen signed Shinran's name on the copy.

Hōnen was 73. Shinran must have been in deep joy to have realized the efficacy of Amida's universal vow through encountering Hōnen. More than 20 years of his monastic path finally ended while a new path opened up toward the gate of Pure Land. Shinran finally saw a light of hope at the end of a long tunnel.

Hōnen's revolutionary interpretation of Pure Land Buddhism soon evoked a

harsh reaction from other Buddhist schools, particularly the Tendai school.

In 1204, while Hōnen's teaching was getting tremendously popular, he issued the "Seven Article Pledge," called "Shichikajō-kishōmon" 『七箇条起請文』, which states the rules of conduct to have his followers obey.

Consecutively, "Gedatsu-bo-Jōkei" (解脱房貞慶) of Hosso school (one of the Nara Buddhist schools) presented the "Kōfukuji-sōjō" (興福寺奏上) in 1205, condemning the nine accusations toward Hōnen's teaching.

The condemnation reached the peak in 1207, which resulted in the suppression of the exclusive Nembutsu, the exile of Hōnen and Shinran from Kyoto, and the execution of a number of Hōnen's disciples.

This Nembutsu persecution is called Jōgen-no-hōnan (承元の法難) which was an unprecedented incident in the Japanese Buddhist history. Shinran expressed strong resentment in the postscript of the "Kyōgyōshinhō." (CWS I, p.289.)

Hōnen was pardoned and

received a permission to return to Kyoto. In 1211, he finally returned to Kyoto from Sanuki (讃岐 current Kagawa Prefecture), but unfortunately, he became ill and passed away at the age of 80 on Jan. 25, 1212. Shinran also got pardoned at the same time, but decided not to return to Kyoto.

Instead, in 1214, at the age of 42, he made his way into Hitachi 常陸 and Inada 稲田 (current Ibaraki Prefecture), where he spent 20 years spreading the Amida Buddha's spiritual liberation through the Nembutsu teaching.

In Kyoto, right after Hōnen's death, Master Myōe-Kōben (1173-1232, 明恵上人高弁), an eminent Kegon priest, composed his "Zaijarin" 『摧邪論』 ("Pivotal (Points) Shattering Heresy"), which was the first major denunciation of Hōnen's "Senjaku-hongan-nembutsushū" ("Passages on the Nembutsu Selected in the Primal Vow") from the point of view of an orthodox Buddhism.

In this book, Myōe attacked Hōnen on two points: for omitting the aspiration for

enlightenment (bodhi-citta; bodaishin 菩提心) from his path to the Pure Land through the exclusive Nembutsu, and for portraying the traditional Buddhist schools as a band of thieves (gunzoku 群賊).

Several years later, Hōnen's tomb and remains were destroyed. Shinran heard the sad news while he was composing the draft of his opus magnum "Kyō-gyō-shin-shō" in 1224 in the Kanto Inada. He must have thought that completing the writing would be extremely important in order to defend Hōnen's interpretation and clarify the true essence of Amida Buddha's soteriological structure.

In "Kyō-gyō-shin-shō," Shinran states that the mind aspiring to attain Buddhahood (bodaishin 菩提心) is the mind aspiring for great enlightenment of crosswise presentation through the true and real shinjin. The mind to aspire for Buddhahood is the mind to save sentient beings. It is directed from the Amida's Primal Vow in transcending crosswise orientation, called the Other-Power that is totally free from our calculated mind and personal religious

development, so-called the self-power. (CWS I, p.107, 113, and 223, edited)

Shinran wanted to clarify in "Kyō-gyō-shin-shō" that Hōnen had never denied the importance of Bodhi-citta; the mind to aspire to attain Buddhahood. What he had denied was the Bodhi-citta to develop personal religious practice in the mind of self-power; the Bodhi-citta received through the efficacy of Amida Buddha's Primal Vow (Other-Power) is extremely essential for ordinary people to pursue attaining Buddhahood because it is the true and real One Vehicle.

Shinran praises his teacher Hōnen in the "Hymns of the Pure Land Masters" — Through countless kalpas and innumerable lives, we did not know the powerful condition of liberation; Were it not for our teacher Genkū (Hōnen), this present life also would pass in vain. (CWS I, p.387, edited)

Celebrating the 800th year of establishment of Jodo Shinshu since 1224 brings us many aspects of appreciation and deep gratitude in everyday life. Namō Amida Butsu



Chenxing Han's Book Is Memoir of Grief, Friendship, Spiritual Care

By Dennis Akizuki

Wheel of Dharma Correspondent

When IBS alumnus Chenxing Han went to visit a dying woman in an hospital oncology unit as a Buddhist chaplain, the woman's wife emphatically said her spouse didn't want to see a chaplain.

Han agreed. Silence followed until Han asked: "Would you like a hug?"

"Surprise in her gray-green eyes. A slow-motion nod.

"I encircle F at first, but upon registering the fierceness of her reciprocating embrace, I squeeze her tight, feeling the rise and fall of her breath, the heave and heart of her sorrow, until she finally lets go, wipes her eyes and sighs, I needed that."

The story is one of many Han shares in her second book: "one long listening: a memoir of grief, friendship and spiritual care."

During an April 11 book launch Zoom conversation, Han said her new book is different from her first, "Be the Refuge," a groundbreaking look into the lives of 89 Asian American Buddhists.

"one long listening" is a deeply personal book, centering on three autumns: in 2014, when Han worked as a hospital chaplain; 2015, when she spent time in Taiwan; and 2016, when Amy Frohnmayer Winn, a dear friend, was dying from complications related to Fanconi anemia, an illness that

had taken the lives of Winn's two sisters.

Han, in an easy-to-read first person present tense style of writing, takes the readers into hospitals where she visits terminally ill patients and in letters she wrote to Winn. The book illustrates how she tried to deal with grieving relatives at the hospital and her own grief about the death of her friend and her Nainai (paternal grandmother).

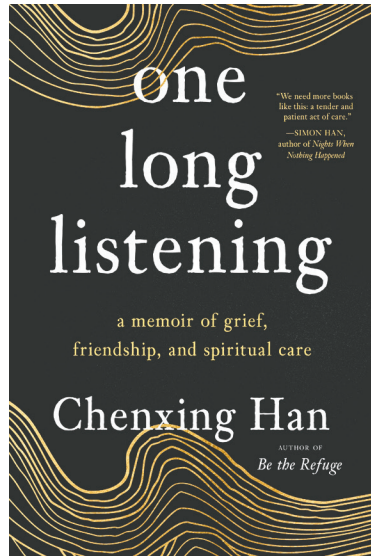
In the case of the wife who refused to let her see the dying wife, Han went with her gut instinct.

"After the first hug, the wife calls me 'the hugging lady,' And that is what we exchange each time we cross paths, not words but hugs, until her wife dies."

Han began writing what would become "one long listening," when another friend, who was curious to learn more about chaplaincy, encouraged her to write about her experience.

She said the book ended up being a "love letter" to Winn; the patients and staff at the hospital in Oakland where she worked; to her family and her ancestors. And the book, unexpectedly, ended up reconnecting her to her parents, she said.

The book launch Zoom session was a partnership between the Barre Center for Buddhist Studies in Massachusetts and the Institute of Buddhist Studies, where Han was a graduate student and worked as an editorial assistant, marketing and recruiting program assistant,



and chaplaincy program coordinator over an 11-year period.

Han is now a writer and educator. She writes for Buddhist publications such as "Tricycle" and "Lion's Roar"; co-teaches "Listening to Buddhists in Our Backyard" at Phillips Academy Andover; and is a co-organizer of May We Gather, a national Buddhist memorial for Asian American ancestors.

Han was joined in the Zoom session by Dr. Paula Arai, Eshinni and Kakushinni Professor of Women and Buddhist Studies at the Institute of Buddhist Studies. Arai read a passage from her upcoming book, "The Little Book of Zen Healing," scheduled for release in August.

The passage described the death of her mother. Arai said, "Grief has different seasons, but it doesn't end." But, she added, it is also a catalyst for healing and also "opens you up."

Han has a similar view that



IBS alumnus Chenxing Han, author of the groundbreaking "Be the Refuge" about the lives of Asian American Buddhists, has a new book, "one long listening," a memoir of grief, friendship, and spiritual care. (Courtesy of Jeffrey Harrison)

FYI

IBS alumnus Chenxing Han's new book, "one long listening," is available in paperback, ebook, or audiobook from your local bookstore at: <https://www.indiebound.org/search/book?keys=one+long+listening>
Amazon: <https://www.amazon.com/one-long-listening-friendship-spiritual/dp/1623177855>
Direct from the publisher, North Atlantic Books: <https://www.northatlanticbooks.com/shop/one-long-listening/>

grief is ongoing. Arai asked her about her own grieving process. Han replied:

"Unlike some of the stories we read, I don't know if there's a beginning or middle or an end because sometimes it seems like we are born into grief and that we die with it."

But Arai also says you shouldn't feel guilty about laughing or having a good time as you grieve. Han echoes that in her book, retelling a story she told as part of her eulogy at Winn's funeral in 2016.

At an evening dance party

at a 2010 summer camp, everyone was dressed up and singing Journey's "Don't Stop Believin'" to someone who had been fighting cancer for several years:

"Out of nowhere, she (Winn) tackles me with a bear hug so fierce it knocks the wind out of me, and I know she is grieving how he won't be there to dance with his two daughters next year. And then, with tears streaming down her cheeks, she beams a huge smile — and keeps right on singing and dancing."

BCA Social Welfare Funds Help Spread Compassion



The BCA Social Welfare Committee provided funds to renovate a Buddhist dormitory in Bangladesh. Above left, is the dorm before the repair work, and above right, the renovated dorms. (Courtesy of Celeste Sterrett)

By Rick Oishi

Orange County Buddhist Church

Did you know that the BCA Social Welfare Committee has been responding to suffering around the world with generous contributions from the BCA Sangha to help spread compassion and kindness — in many ways — and for many years?

Did you know that it is a

simple click to access ways for a grant or a contribution to the Social Welfare fund?

The BCA Social Welfare Committee has been led for many years by Celeste Sterrett, and the Social Welfare Committee is seeking your continued contributions.

The campaign theme this year is "Open Your Window To Giving" and was presented at the National Council Meeting

in February.

In the past year, the BCA Social Welfare has contributed financial support to agencies such as World Central Kitchen, an organization that delivers meals to aid in humanitarian, climate, community crisis, and natural disasters.

A few of the Social Welfare funds were allocated internationally to: the Bangladesh Buddhist Missionary Society;

UNICEF, for aid to Ukraine and Tonga; and Global Giving to Ukraine.

Nationally, funds went to: American Red Cross; Delta Humane Society (Stockton Dharma School), Direct Relief (fire, storms, and floods in California), and Dorothy's Place in Salinas, for a walk-in freezer.

The Social Welfare Committee recently allocated funds for the earthquake disaster in

Turkey and Syria. Aid was given to Mediciens sans Frontieres (Doctors without Borders), and Global Giving for basic supplies.

The allocations come entirely from BCA Social Welfare funds, not from BCA temple assessments or other BCA campaigns.

Rick Oishi is a member of Orange County Buddhist Church and is a member of the Social Welfare Committee.



Rev. Hirota

Continued from Page 1

throughout the United States. He was also remembered as a loving grandfather to his three granddaughters, and devoted his retirement to helping raise them and spending quality time with each of them.

Rev. Hirota passed away peacefully at his Gardena home, surrounded by his family members. The funeral service was held March 25 at the Pasadena Buddhist Temple, where he served as the resident minister for 19 years.

He was born on July 15, 1928, in Santa Maria, California, the first son of Rev. Tainen Hirota and his wife, Yoshiko.

His father came to the United States in 1923 and served as the minister of the now-defunct Brawley Buddhist Church, with branches in nearby El Centro and Thermal/Cochella Valley. (The Brawley temple disbanded after World War II.) He also served as the minister of the Guadalupe Buddhist Church in 1928.

In 1930, the elder Rev. Hirota returned to Japan with

his family to preside over the family temple in Hiroshima, Japan.

Rev. Tetsunen Hirota continued his Buddhist studies at Ryukoku University in Kyoto, Japan, where he graduated in 1949. He received his Kaikyoshi ordination in 1958 and returned to the United States with his family that same year. He was assigned to the Oregon Buddhist Temple in Portland, where he stayed until 1960, when he was transferred to the Enmanji Buddhist Temple in Sebastopol, California.

At Enmanji, he began a Buddhist group, which in turn formed its own temple in Marin County — and was the founding minister of that temple, the Buddhist Temple of Marin in Mill Valley.

In 1963, Rev. Hirota was transferred to the Midwest Buddhist Temple in Chicago, Illinois, and in 1965, moved to the Idaho-Oregon Buddhist Temple in Ontario, Oregon. In 1972, he was transferred to the Watsonville Buddhist Temple.

In July 1980, he and his family moved again, this time to serve at the Pasadena Buddhist Temple, where he continued to spread the

Nembutsu teaching to Sangha members until his retirement in October 1999.

After his retirement, Rev. Hirota continued to participate in major services at the Pasadena Buddhist Temple. He enjoyed visiting with the Pasadena Sangha members and reminiscing about the wonderful times he spent at the temple.

He dedicated his retirement to helping raise his three granddaughters, and loved spending quality time with each of them. He also enjoyed watching sports and “Family Feud” on TV.

Before his passing, Rev. Hirota shared how much he appreciated everyone in his life — from his family to friends and temple members.

He is survived by his wife of 65 years, Sachiko; two children, Dr. William (Emillie) Hirota and Ayako (James) Hirano; and three grandchildren, Dr. Jessica (Michael Craig) Hirota, and Madison and Lindsey Hirano.

Contributing to this article were the Hirota family, Rev. Michael Endo, and the Rafu Shimpō.



The Watsonville Buddhist Temple, shown in this undated archival photo, suffered damage because of the recent flooding in California. (Courtesy of Watsonville Buddhist Temple)

Watsonville

Continued from Page 1

the costs associated with:

- Replacement of damaged infrastructure including electrical, ducting and gas lines.
- Drying out the basement and storage areas to prevent mold and mildew.
- Replacement of drywall in damaged areas.
- Repairs to roof leaks.

Just hours after the temple held its New Year's Eve service, flood waters from the Salspuedes Creek overflowed its banks and started to flood portions of Watsonville.

“Flood waters lapped at our temple front door, but miraculously did not enter the temple,” Yoshida said. “Unfortunately, the temple

How to Help

The Watsonville Buddhist Temple has set up a GoFundMe to raise funds for flood repairs. The site is at: https://www.gofundme.com/f/watsonville-buddhist-temple-flood-relief-fund?utm_campaign=m_pd+share-sheet&utm_content=undefined&utm_medium=social&utm_source=facebook&utm_term=undefined

Donations can also be sent to: **Watsonville Buddhist Temple, 423 Bridge St, Watsonville, CA 95076**
Attn: Flood Relief Fund

storage areas, garage, parsonage and basement area did not fare as well and flood waters submerged and damaged those areas.”

He said the temple put out a call for help, and temple members and community members responded. Volunteers came out to sandbag the temple's structures, sweep out mud and flood waters, and clean the areas where the water came in. But the damage had

been done.

“The Watsonville Buddhist Temple will continue to be a sanctuary of Buddhist thoughts and teaching where everyone is welcomed regardless of race, faith or beliefs,” Yoshida said. “Our cultural events and food festivals continue to unite our community. We hope that you would consider donating to the temple fundraiser to help repair the damage caused by the flood waters.”

‘Dial the Dharma’ for Enlightening Messages 800-817-7918

Press 1 for English, Press 2 for Japanese, Press 3 for Spanish



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

CROSSING OVER
5/26/23 - 5/27/23

Discovering Jodo Shinshu from other Religious traditions

THE PANEL
Rev David Quirk-Thorton
Rev Melissa Opel
Rev Carmela Javellana
Rev Jerry Hirano

PANEL INFORMATION & REGISTRATION:
From the UK as a former Franciscan friar, an active Evangelical Minister, or raised as a devout Catholic in the Philippines, listen to the stories of how these ministers discovered Jodo Shinshu.
<https://forms.gle/E4yNXkScU9cDg9LQA>

IN-PERSON EVENT:
Jodo Shinshu Center
2140 Durant Ave
Berkeley, CA 94704

SHINJIN
PART 4

Rev Dr David Matsumoto

Online Seminar

CBE Online Seminar Register Below

Saturday May 6, 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 4 of his 4 part online series. Parts 1-3 are on the CBE Youtube Channel if you wish to view them.

REGISTER & INFO HERE:
<https://forms.gle/1uAW37E2wp2YMffq8>



Goodman

Continued from Page 1

here is a miracle,” said Chris Tashima, one of the stars of “No No Girl,” during a panel discussion after a Jan. 28 screening at the San Jose Buddhist Church Betsuin that drew 165 people.

Before the San Jose screening, Goodman — now in remission for the second time — reflected on the scary, challenging and fulfilling last seven years. He expressed gratitude to his family, the Japanese American and Asian American communities, and the Shin Buddhist Sangha for supporting him.

“It’s always been overwhelming still to this day,” Goodman said. “Right now I’m at a Buddhist temple I’ve never been to and everyone is so welcoming and inviting and so excited that the movie is here and I’m here.”

The 6-foot-5 former high school basketball player looked like he can still lace it up and hit the court, but Goodman said he still has to be careful. His immune system, the doctors say, is like that of a young child.

Series of Screenings

Goodman, now 31, took “No No Girl” to a series of screenings in February and March, including the Sacramento Betsuin and film festivals in Eugene, Oregon; Austin, Texas; and Washington, D.C. He anticipates it will debut on a streaming service within a year or so.

The 150-minute movie revolves around a 20-year-old Yonsei woman and her family — a Buddhist family — as they grapple with a family mystery tied to their sometimes tense relationships with one another and the World War II mass incarceration of Japanese Americans.

The support for Goodman and the movie from the community mirrors what happened when he was searching for a bone marrow match. His sister Laurie was a 50% match, but there was hope someone who was a 75% match could be found, a search more difficult because Goodman is biracial — Japanese American and European. Buddhist temples, including the BCA, and Asian American community groups throughout the West Coast and Hawaii organized bone marrow drives.

(See Wheel of Dharma articles: “OCBC Member Needs Bone Marrow Match,” January 2021; “Team Paul Goes on Offense in Bone Marrow Drive for OCBC Member,” March 2021; and “Gardena Sets Marrow Drive for Goodman,” April 2021.)

Ultimately, someone with a greater match was not found and Laurie was his donor, but the drives in the community and publicity about them drew more attention for finding bone marrow donors who



are biracial.

“It’s beyond heartwarming,” said his mother, Bonnie Goodman, who was selling movie merchandise at the San Jose showing. “We’re so grateful just for the compassion of everyday people we don’t know.”

Goodman grew up attending the Orange County Buddhist Church, where his family has been members since the 1960s and where he shot some scenes for “No No Girl.” He participated in church activities from elementary school through high school, and for years volunteered at the Los Angeles Buddhist Coordinating Council summer camp for children. He continues to regularly edit videos for OCBC.

“I’m a very proud Buddhist,” Goodman said. “So much about Buddhism is always affecting my life.”

“I’m a very proud Buddhist. So much about Buddhism is always affecting my life.”

— Paul Goodman

Buddhism, he said, “means my community,” his temple family and friends who are a big part of his life. As he gritted through the painful cancer treatments, he said he would think about the lessons in church about suffering and he talked to OCBC leaders such as Rev. Marvin Harada, currently the BCA bishop.

“He has maintained a positive attitude despite the challenges of cancer that he has had to face in recent years,” said Rev. Harada, who watched Goodman grow up from his toddler years.

Interest in Filmmaking

Goodman’s interest in filmmaking began while he was a student at UC Santa Barbara. Some of the people he met at the university have acted in the two movies or been part of the film crew. He worked as a camera operator for the Discovery Channel series “Whale Wars,” spending months at sea filming environmentalists working to stop the killing of whales.

In 2016, Goodman, who had always been healthy, began feeling sick and was diagnosed with acute lymphoblastic leukemia, which people in their 20s rarely get. As he began a three-year-long regimen of chemotherapy treatment, Goodman reassessed his career. He decided he would begin making his own movies, partly to tell his own stories and partly so he could control his schedule. One of his dreams is to make a movie of his childhood favorite book, “Baseball Saved Us,” about baseball in the Japanese American incarceration camps.

During the first two years of treatment, he made two short films. By the third year, he had written the script for a full-length film. “Evergreen” is about two acquaintances drawn closer as they drive up

the Pacific coast.

Goodman said he was doing well enough toward the end of his treatments that the doctors approved adjusting the treatment schedule so he could go on the road to film the movie.

He was informed he was in remission before the final treatment. Then came the double high of finishing “Evergreen” and his final chemotherapy session within days of each other. “Evergreen” is available on Amazon Prime Video.

Goodman moved to Las Vegas, got engaged, resumed living an active life and continued planning “No No Girl.” But in late 2020, he noticed a lump on his neck. The cancer had come back in his brain and spinal fluid.

He would need chemotherapy again, but this time, also radiation, and he would need a bone marrow transplant. And all this occurred at the height of the COVID-19 pandemic.

He decided that neither the recurrence of cancer nor



Paul Goodman, left, discusses his award-winning film, “No No Girl,” before a packed audience at a Jan. 28 screening at the San Jose Betsuin. Above, Goodman, right, appears with, from left, Todd Tsudama, and “No No Girl” actors Mika Dyo and Chris Tashima. Tsudama organized the San Jose film screening. (Courtesy of Todd Tsudama)

FYI

To view a trailer of “No No Girl,” go to: <https://www.youtube.com/watch?v=iSAuMY1pFk>

For more information about Paul Goodman’s Eight East Productions and future screenings of “No No Girl,” go to: <https://www.eighteastproductions.com/>

the pandemic would stop him from making “No No Girl.”

“I told cancer, ‘It’s my turn,’” Goodman said.

Once again, Goodman balanced his strength-sapping cancer treatments with making a movie. “No No Girl” took 18 months to make, a fast turnaround for a movie.

Goodman is proud that the Japanese American family members at the center of the movie were all played by Japanese American actors, and that 65% of the crew was Asian American.

“No No Girl” premiered in August 2022 before a sold-out audience at the Japanese American National Museum in Los Angeles’ Little Tokyo. The following month, the movie was shown for a week at a Glendale theater, where it drew about 1,000 customers, outdoing some other bigger budget Hollywood films for a similar time frame. The movie received the Online Audience Award of the Silicon Valley Pacific Fanfest.

Positive Response

The reception was so positive and enthusiastic that a two-month schedule of screenings was arranged.

Joining Goodman and Tashima at the San Jose showing was Mika Dyo, who played Sue Hasegawa, the young woman at the center of the movie. Tashima thanked Goodman for making the film.

“It’s an important experience that needs to be shared with everyone and not be forgotten,” said Tashima, who won an Academy Award for live action short film in 1998 for “Visas and Virtues,” about the Japanese equivalent of Oskar Schindler, diplomat Chiune Sugihara, who saved thousands of Lithuanian Jews during World War II by granting them visas.

Todd Tsudama, who organized the San Jose screening

of “No No Girl,” praised the movie, which is about a family chest buried days before evacuation.

“It all seemed so familiar, as my uncles would say the same things during some controversial Thanksgiving dinners, when we were talking about the disposition of my Obachan’s property,” Tsudama said. “I know it may sound dumb, but it was good to see similar faces, like mine, on the screen. Way too many times non-Asians play our parts.

“I also enjoyed the Q&A with Paul and the cast,” Tsudama continued. “I am so thrilled that a Yonsei is out there producing movies like this and he absolutely understands the mindset of the Nisei.”

Different Experience

Devon Matsumoto, who along with other members of Young Buddhist Editorial helped at the showing, had seen the movie during an online Asian American Film Festival. But he said it was a different experience with an audience of community members of different generations.

“I think it really speaks to the importance of the film that brought together the different JA generations to dig up parts of our history we have left buried in the ground,” Matsumoto said.

Those reactions aren’t unusual, according to Goodman. He said people come up to him to tell him an incident shown in the movie happened to themselves or their family.

“More than just validating the movie, it validates me as a person because I wrote these moments in this movie to reflect my life and what I’ve experienced and to just feel the reciprocation from everyone, that this is my truth, too,” he said. “I think that everyone whoever makes a piece of art — I think that’s all they hope for.”



Town Hall

Continued from Page 1

The segment on gratitude featured Gregg Krech, director of the ToDo Institute, a Naikan education and retreat center in Vermont, and Rev. Dr. Takashi Miyaji, Ohtani Chair of the Institute of Buddhist Studies (IBS) and minister at Southern Alameda County Buddhist Church (SACBC).

Rev. Dr. Miyaji is the son of BCA Minister Emeritus Rev. Nobuo Miyaji and the grandson of the late Rev. Kakue Miyaji, the only Kangaku, or highest ranking priest who resided in the United States.

View of Awareness

In his presentation, Krech spoke about a consideration of gratitude, Naikan and Shin Buddhism from the perspective of awareness. And Rev. Dr. Miyaji recalled his grandfather, a Buddhist scholar who taught at Kyoto Women's University for a long time.

"In Japanese psychology, we have a maxim that says your experience of life is not based on your life, but on what you pay attention to," Krech said. "So, I thought it would be interesting to look at these themes from the standpoint of what we pay attention to, from our awareness."

He began by listing the three questions at the heart of Naikan self-reflection, which is rooted in Pure Land Buddhism:

- What have I received from others?
- What have I given to others?
- What troubles and difficulties have I caused others?

"When we look at our awareness we've had exposure to some type of practice like Naikan, or self-reflection, or Buddhist principles, when we look at the awareness of what we've received, for example, we might find that a lot of what we're noticing isn't what we've received that's helpful or supporting us, but we're paying a lot of attention to what we've received that is what we really want, but what we have not received. We're looking at our unfulfilled wants and needs. 'What I am not getting from this world?' 'What I am not getting from others?'"

"So, we might think about 'I wish my adult daughter would call me more often,' 'I wish the Wi-Fi was faster,' 'I wish I'd get more recognition for the work I'm doing,' 'I want to get paid more for my job' — these are all examples of looking at what we've received, but basically looking at what we're not receiving that we would like to get."

Regarding what we've given to others, Krech said that people often make two errors: We tend to overestimate what we've given to what we've received.

"In other words, we're not as quite as much of a giving person as we thought we were," he said.

The other error has to do with the role in the giving process. Krech cited the example of driving a friend to a medical appointment, and "essentially taking credit" for the act of giving. But, he said, in order to do that, a vehicle was needed, and that vehicle had to be built, and others had to build roads and install stop lights and stop lights along the way. In addition, the car needed gas for fuel, and oil, and someone had to teach Krech how to drive.

"You see what my point is," Krech said. "There's actually a lot of objects, and people, energy, and money that's involved in the gift of somebody getting a ride to a medical appointment. And I'm playing a role in it, but actually, my role is a relatively limited role compared to everything else that made that possible."

Speaking about the troubles that we've caused, Krech said: "What happens often with our awareness initially is that instead of looking at the troubles and difficulties that we've caused others, we become aware of the troubles and difficulties that others are causing 'me.' 'This person caused me an inconvenience,' 'This person is doing something that aggravates me,' 'This person was a problem for me the other day at work.'"

"We basically look at how often people are causing us trouble," he said. "We don't really see ourselves as part of that club. In other words, we don't see ourselves as someone who's causing trouble to other people. It's not something that we're easily aware of."

"Most of the time, we're not aware of our awareness," he continued. "We go through the day. We notice what we notice, and we don't notice what we don't notice. Our awareness is uncultivated, and it's mostly driven by our ego and self-centeredness."

Krech then introduced Naikan self-reflection to the process and pointed out what happens when awareness is cultivated.

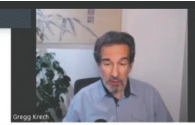
First, he said, we become more genuinely aware of what we're receiving from others, or how loved and supported we are.

"I might become more aware of the 'little things' in life like someone who opened the door for me at a store, or somebody sorting my mail at the post office," he said. "I might become more aware that my wife made a fresh pot of coffee early in the morning, so I could have a nice, hot cup of coffee when I got up. So we become more tuned into those things."

Krech said we may become more aware of what we've given in comparison to what we've received.

"We get a sense of whether

Naikan Self-Reflection (rooted in Pure Land Buddhism)



1. What have I received from others?
2. What have I given to others?
3. What troubles and difficulties have I caused others?

www.thirtythousanddays.org

Gregg Krech gives a presentation about Naikan and Shin Buddhism from the perspective of awareness. (Courtesy of Jon Kawamoto)

FYI

For more information about Naikan, go to: www.thirtythousanddays.org

we're actually given more to the world or actually receiving more from the world," he said. "We also become more aware of the interdependence of things in the world, particularly in the gifting process."

"If I give some roses to my wife, one type of awareness — I just see myself as 'I'm a nice guy, I just gave roses to my wife.' But when I look at that through my awareness that's been cultivated by self-reflection, then I begin to see that these roses started from seeds, someone planted the seeds, and there was cultivation of those roses. They had to be exposed to the sun. They were nourished by rain, and then somebody had to take care of them in terms of any kinds of insects or fertilizer that was used. And they were finally cut and they were transported and shipped, and dealt with very carefully. And they ended up in a florist shop maybe where I bought them. I'm more aware of the entire process, or at least, much of that process that went on, and I see myself as part of that process, but with a certain humility because I see myself realistically as only one element of a long sequence of the process that got those roses to my wife."

Troubles, Difficulties

When we view the subject of troubles and difficulties, Krech said, we become aware of the things we've actually done throughout our lives that have caused inconvenience or problems, or embarrassment or awkwardness, or actual suffering to people.

"Naikan affirms us as our humanness as having an ego and being self-centered," he said. "It doesn't eliminate it. It affirms it, but it also makes us aware of how important a role that plays an important role in our relationships with the world around us and other people in our life."

Krech also referred to a circular diagram taken from "Gratitude: Its Source and Power" by Rev. Dr. Taitetsu Unno. The diagram was intersected with horizontal and vertical lines, representing planes. The horizontal plane

a different way of looking at what we might be grateful for, and we understand our existence in relation to life."

Intersecting Planes

Where those planes intersect can be "a wonderful experience for us because, at that point in time, we begin to see our ordinary life as the same as our spiritual life," Krech said.

Krech pointed out the following results of awareness within the vertical dimension of Shin Buddhist teachings:

Appreciation of life in its totality as a blessing, including its ups and downs, joys and suffering.

Acceptance of ourselves with the actions and choices made throughout our life and a willingness to simply be who we are without trying to appear better or different.

A deeper awareness of our own transgressions that can lead to a diminished inclination to judge others.

An inclination to want to give something back to the world to specific people and to the world in general because of a heightened sense of gratitude.

We lose confidence and faith in ourselves, which creates a space for a greater faith (shinjin) in a power beyond self.

Next: Rev. Dr. Takashi Miyaji talks about gratitude and his grandfather, the late Rev. Kakue Miyaji.



DID YOU KNOW?

Did you know "Shinran's Family" was composed by former BCA President Kent Matsuda in 2005 in order to have a gatha to acknowledge the important roles of Shinran Shonin's wife Eshinni-ko and daughter Kakushinni-ko in our Jodo Shinshu history?

A collaborative gatha video of "Shinran's Family" is now featured on the BCA Music webpage <https://www.buddhistchurchesofamerica.org/music> and also has been added to the BCA Music YouTube channel gatha playlist <https://www.youtube.com/playlist?list=PLUP6bBfcX20CkMYqa3iew-I-s0R-BjnvW0>

SUPPORT BCA AND IBS

PANDA FUNDRAISER

JUNE 2, 2023, FRI

CODE: 914467

-VIA APP AND ONLINE-
ORDER.PANDAEXPRESS.COM

(前ページ今月の法話、続き)
要するに、京都の比叡山にある天台宗を中心とした宗派に対して、あまり挑発的な行動に出ないように、謹んで行動するようにと注意をされたのです。一八〇名の弟子たちがこれに署名し、親鸞さまも「僧道空(そう・しゃくう)」という当時の名前を残しておられます。

念仏弾圧は一層強まり、翌年には奈良にある興福寺が専修念仏(せんじゅねんぶつ)の禁止を朝廷に訴え、さらにその二年後には、当時の天皇であった後鳥羽上皇の寵愛(ちようあい)を受けていた鈴虫・松虫という二人の女官が法然聖人の弟子が主催する法会(ほうえ)・お経の会)に参加して、あまりの感動の末に出家してしまいます。これに激怒した上皇は、承元元年(一二〇七)、念仏を即刻に停止するとともに、法会を主催した僧四名を死罪の刑に処して、法然聖人、親鸞聖人をはじめ八名人を流罪にしました。法然聖人は現在の香川県へ、親鸞聖人は越後、今の新潟県・居多ヶ浜(こたがはま)にご流罪となられ、これを承元(じようげん)の法難(ほうなん)と呼びます。

滅多にご自分の思いを語られない親鸞聖人ですが、このような無理な不法行為に対して『教行信証』のなかで激しく非難しておられます。

「古い仏教団の僧侶たちは、人間にとって何が真実であり、何が偽りであるかを知らない。また京都の知識階級や指導者たちも、専修念仏の正しい仏道と、見せかけの古い仏教との区別さえつかない。天皇と朝廷の貴族たちは法に背き正義にたがい、怒りの心にまかせて大変な危害を加えた」として、正面から天皇とその臣下を批判されました。(『註釈版聖典』四七一頁参照)

僧の身分を剥奪(はくだつ)され、一升のモミと少しの塩を与えられて京都を離れた親鸞聖人は、自らを愚禿親鸞と呼び、もはや僧ではない、しかしながら、この世俗のなかに埋もれて生きる(こゝろ)ではないとして、「非僧非俗(ひそ



Kyogyoshinsho

この二つの失は真摯な求道者であった明恵からすれば、許すことのできないことであったと思われまゝ。明恵は以前においては法然聖人を尊敬していたらしいですが、法然聖人入滅後に開版された『選択集』を読んだ、そこに書かれている菩提心理解に多いに疑問を抱いたわけだ。菩提心とは「さとりを求める心」ですが、明恵の菩提心観は「行」に先立って「心」があるとして、身・口・意の三業のうち、意業を一番重要視し、

うひでく)「という生き方を選ばれます。

越後に流罪となった親鸞聖人は建暦元年(一二二二)に赦免(しゃめん)されますが、しばらく越後にどどまり、それから妻子とともに関東に向かわれます。そのとき親鸞聖人は42歳でした。関東では稲田(いなだ)の地に移り住み、晩年に帰洛するまでの約20年間、稲田草庵を主な生活の拠点として、一二二四年には『教行信証』の草稿本を完成し、その年を浄土真宗の立教開宗の年とします。

法然聖人にも同様に赦免が下がりますが、一二二二年、京都への道中で残念ながら法然聖人は往生されます。きつと親鸞聖人は師である法然聖人との再会を切に願っておられたことと思いますが、残念ながら叶うことはできませんでした。法然聖人が入滅された年の九月、それまで数人の門弟のみ書写を許されていた『選択集』が開版され公開されます。その開版後、わずか三カ月して華嚴宗の中興の祖といわれる明恵上人高弁が『摧邪輪』(『於一向専修選択集中摧邪輪』)を発表します。明恵は次の年の六月にも、『摧邪輪』を補完するために再び『摧邪輪莊嚴記』を著して、法然聖人への糾弾が始まります。また、その頃の京都では比叡山延暦寺の僧兵たちが法然聖人の墓を破却(こわすこと)するという痛ましい嘉祿(かろく)の法難(一二二七)が起こります。

『摧邪輪』全三巻において、明恵は法然聖人に対して二つの過失を指摘し、第一としては「菩提心を撥去(はつきよ)する失」、第二に「聖道門を群賊悪獣に譬える過失」を挙げて厳しく批判しました。

その意業にもとづく菩提心を浄土の正因と考えます。よって、法然聖人が提唱された口称念仏が浄土の正因になることと真つ向から衝突したわけだ。

しかしながら、法然聖人はすでに往生されていて、もはや法然教団は壊滅的な状態にあり、明恵の激しい攻撃に対抗できる弟子は誰もいませんでした。親鸞聖人にとつて、これは大変悲しい出来事であり、どうしても法然聖人が示された菩提心の本当の意味を頭かしたいと願われました。その願いのなかで親鸞聖人は62歳で帰洛され、法然聖人の教えを正当化するために『教行信証』の完成に力を注がれます。

親鸞聖人は『教行信証』信巻において、如来回向の真実信心は浄土の菩提心であり、真実信心は横超の大菩提心であることを頭かされました。「真実信心はすなはち金剛心なり。金剛心はすなはちこれ願作仏心なり。願作仏心はすなはち度衆生心なり。度衆生心はすなはちこれ衆生を摂取して安樂浄土に生ぜしむる心なり。この心すなはちこれ大菩提心なり。この心すなはちこれ大慈悲心なり。」(『註釈版聖典』二五二頁)と示され、法然聖人が説かれなかつた横超他力の菩提心を頭かされたのです。そして、法然聖人は明恵上人が自力の菩提心を否定されたが、横超他力の菩提心は否定されず、むしろ浄土教においては必然的なものであることを弁明されました。親鸞聖人は法然聖人が明確にされなかつた如来から賜る大菩提心を『教行信証』において説くことにおいて、真宗はまさに「顕浄土真実」の教えとなり、ここに立教開宗の深い意義を見ることができるといえます。

師である法然聖人を心から尊敬され慕われた親鸞聖人が法然聖人を讃えるご和讃をご紹介します、私のお話を終わらせていただきます。

智慧光のちからより 本師源空あらはれて
浄土真宗をひらきつつ 選択本願のべたまふ
(『註釈版聖典』五九五頁)

曠劫多生のあひだにも 出離の強縁しらざりき
本師源空いままさずは このたびむなしくすぎなまし
(『註釈版聖典』五九六頁)

合掌

佐々木ラバーン名誉開教使が往生される



Rev. LaVeme Sasaki

佐々木ラバーン名誉開教使(93)が3月31日に往生の素懐を告げられた。佐々木師は、祖父の千重師、父の千象師と三代にわたって北米で開教に従事された。師は千象師がストックトン仏教に駐在されていた1930年に出生。戦時中はツールレイクの日系人収容所で過ごした。1952年にサクラメントステイト大学を卒業後、日本へ留学し、1958年に東京大学で仏教学の修士号を取得した。同年に開教使としてストックトン仏教に赴任。駐在中、1965年にパシフィック大学で宗教教育の修士号を取得した。1971年にマウンテンビュー仏教会へ転任。19年間駐在したのち、1990年からサンフランシスコ仏教に駐在し、2000年に引退された。教団葬が4月30日にマウンテンビュー仏教会で営まれた。多くの有縁の開教使や門信徒が参列した。

ご縁を喜び、お念仏とともに

第17回 世界仏教婦人会大会

The 17th World Buddhist Women's Convention

2023 5.11(土)~12(日)

本願寺 / 国立京都国際会館
Hongwanji, Kyoto / Kyoto International Conference Center, Japan

浄土真宗本願寺派 仏教婦人会総連盟

法輪

2023年 5月号

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

二〇二三年度教化標語
「念仏道 行けば
わかるさ 一南無阿弥
陀仏をとええれば」

あの記事をもう一度!

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



親鸞聖人御誕生
50
立教開宗
800

私は親鸞聖人のことをこのように説明されたことを聞いたことがありません

その当時を語る文献が乏しいので、歴史的実事を証明することは困難なのですが、私が学んだことをもとに、そのあたりからお話します。

総長メッセージ

広田徹然先生を偲んで



Bishop Rev. Marvin Harada

米国仏教団 総長
原田 マービン

3月6日に広田徹然名誉開教使がお亡くなりになり、25日にパサデナ仏教会で葬儀をおつとめしました。今月号では葬儀でお話したことを書いてみたいと思います。

広田先生は、私の故郷であるオレゴン州オタリオにあるアイダホ・オレゴン仏教会に1965年から1972年に駐在されていたので、私は先生のことをよく知っています。当時私はティーンエイジャーでした。私の両親は先生ご夫妻と仲が良く、何度も先生の家で一緒に食事をしたことを覚えています。

私は日本に5年間留学した後、日本からアメリカにきた開教使の先生方に深く尊敬の念を抱くようになりました。彼らは母国を離れ、毎週日曜日に英語で法話をし、日本語を話すメンバーと英語を話すメンバーの両方と仕事をしなければなりません。

私は若い頃、日本人の先生たちのカタコトの英語に対して批判的だったのですが、私が日本へ留学してからは、日本から来られた先生方に対して、改めて尊敬と感謝の気持ちを持つようになりました。私が日本に行った時、日本語を読むことも書くことも話すこともできませんでした。何もわからないので、最初の2年間は、完全に迷子になっているような気分でした。そのとき私は、「日本からアメリカに來られた一世の先生たちはどうされたのだろうか?」と思います。毎週日曜

日に英語で法話をし、ミーティングに行き、メンバーたちと話をされていました。「一体先生たちはどうやってそんな大変なことをされているのだろうか?」と広田先生のような一世の先生方は、たとえカタコトの英語でも、当時の私の日本語能力よりはるかに高い英語力を持っておられたことに気づかされました。

私が十代のころは日本語が全くわからなかったのですが、広田先生が日本語の法話で何をお話しされていたかは記憶があります。けれども、私がオレンジスカウンティ仏教会に駐在していた時に、広田先生がゲストスピーカーとして日本語で法話をされた時のメッセージはよく覚えています。

先生は、日本語で「優しい」と「厳しい」という二つの言葉について話されました。この二つは対照的な言葉です。「優しい」とは、gentleやlenient(優しい)という意味です。「厳しい」はその反対です。Stern, tough, harsh(厳しい)という意味です。例えば、みなさんが幼い頃、お母さんは優しくしたけど、お父さんは厳しかった、ということがあったかもしれません。あるいは、その逆だったかもしれません。お母さんの方が厳しく、お父さんの方が優しくしたかもしれません。

広田先生は、親鸞聖人の人格を、この二つの言葉を使って説明されたのです。

先生は、親鸞聖人は、人に「優しい」方で、自分には「厳しい」方だったとおっしゃいました。先生は、「私たちはその逆だ」ともおっしゃいました。他人には厳しく、自分には甘い。特に物事がうまくいかないと、すぐに他人を批判したり、非難したりしますが、自分のことになると、「私は悪くないんだ。私は何も悪いことではない。あの人が悪いんだ」と思ってしまうのです。しかし、親鸞聖人は、自分自身がそのような思いを持っていないこと、たいへん批判的でした。聖人の著作には、その深い自己内省が反映されているように思えます。

今月の法話

『教行信証』と『摧邪輪』

立教開宗800年に寄せて

オレンジ群仏教会 ワンドラ 睦



Rev. Dr. Mutsumi Wondra

今年五月には各海外開教区から多くの方々が親鸞聖人御誕生850年・立教開宗800年慶讃法要に本山へお参りされること存じます。

40年以上にわたってこの国で親鸞聖人のお念仏の教えを伝えてくださった広田先生の葬儀を執り行うことができたのは光栄なことです。広田先生から学んだ素晴らしいメッセージ、「自分には厳しく、他人には優しく」を忘れず、実践していきたいと思っています。

私もオレンジ郡仏教会のご門徒さんやそのお友だちと一緒に参加するひとりです。その旅行を前にして、この法話を書いておきます。今回の私の法話は立教開宗800年をお迎えするにあたって、その歴史的経緯と意義について、宗祖親鸞聖人がお書きになった『教行信証』(具名『顕浄土真実教行証文類』)と『摧邪輪』(ざいじやりん)を中心にお話したいと思います。なるべく分かりやすくお話ししますので、お付き合いください。宗祖親鸞聖人のご生涯については、どなたさまも何度もお聞きになっていると思いますが、念仏停止(ねんぶつちようじ)が起こって京都から越後に流罪になられた頃から何となくぼんやりとなるような気がしませんか?

比叡山での20年にわたる天台修行のあと、親鸞聖人はその頃、日本浄土教の開祖といわれた法然聖人の吉水草庵を尋ねられます。生死いづべき道を求められた親鸞聖人の胸のうちは暗く重いものであったと想像します。そのような親鸞聖人(その当時の名前は範宴)を暖かい眼差しで受け入れられたのは法然聖人でした。「範宴さん、比叡山でご修行されたのですか。この私もそうですよ。あなたの悩みはよく分かります。私もそうでした。でもね、何も落ち込むことはないのですよ。万人を救ってくださる阿弥陀さまのみ教えをお説きしましょう。」と優しく包み込んで話されました。さとりへの行先を失って絶望の淵におられた親鸞聖人の暗く冷たい心は、阿弥陀さまのみ教えによって、一筋の光が注がれるように仄(ほの)かな希望が芽生えたことでしょう。

その後、親鸞聖人は『教行信証』化身土巻において「愚禿釈の親鸞は、建仁元年(一一二〇)に自力の行を捨てて本願に帰依し、元久二年(一一二五)、源空(法然)聖人のお許しをいただいて『選択集』を書き写した」と書かれています。そして、師である法然聖人はご自分の絵像を弟子である親鸞聖人に写すことを許され、その横に親鸞聖人の名前を書かれました。(『註釈版聖典』四七二、四七三頁参照)法然聖人には一八〇名ほどの多くの弟子がおられました。ご自分の教えをまとめた『選択集』(具名『選択本願念仏集』)を書き写すことを許された門弟は数人であつたらしく、その意味でも親鸞聖人はとても優秀な弟子であつたと想像できます。

法然聖人が説かれる阿弥陀さまの教えは老若男女や社会的階級に関係なく、京都を中心として各地で大人気となりました。厳しい修行が出来ない人でも、阿弥陀さまのお名前である「南無阿弥陀仏」を称えるだけで浄土に往生できるという教えはシンプルでインパクトがあつたのでしよう。しかし一方では、比叡山の修行者や従来からの旧仏教から厳しい批判の声があびせられました。

元久元年(一一二〇)四、比叡山の衆徒が念仏停止(ねんぶつちようじ)を求めると、法然聖人は弟子に対して『七箇条の制誡(せいがい)』を出して、注意を促(うなが)します。(次ページに続く)