

WHEEL OF DHARMA

Official Publication of the Buddhist Churches of America

1710 Octavia Street, San Francisco, CA 94109

VOLUME 40 • ISSUE 11

NOVEMBER 2018

Gardena's Summer Youth Program Recognized

The Gardena Buddhist Church (GBC) was recognized at the Oct. 21 service by the office of U.S. Rep. Maxine Waters, D-Los Angeles, for its first Wisteria Chugakko summer program for middle school students.

Hamilton Cloud, field representative for Waters, presented the certificate of special recognition to Charlene Hirotsu, Wisteria Chugakko principal, and Rev. Iwohara, head master and resident minister of the Gardena Buddhist Church.

Wisteria Chugakko is a summer school program for middle school students entering the seventh- and eighth-grade in the fall.

According to the school's mission statement, "The Wisteria Chugakko (Middle School) is established to enrich

the academic experience, and the religious and cultural understanding of its students in order to develop academics and a greater appreciation for the potential and dignity of human and all life."

More than 40 teachers and staff came together to volunteer their energy, time and talent to offer a full day, four-week program that included courses on mathematics, English composition, creative writing and journaling, Buddhism, cooking, sewing, event planning, finances, shuji, sumi-e, shakyo and book binding, flower arrangement, tea ceremony, and auto repair.

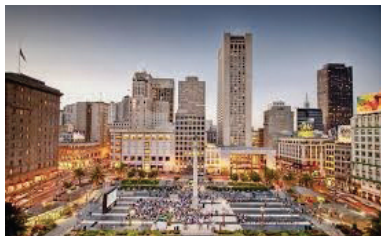
Students also attended a daily morning service to begin each school day.

The 2019 program will be held from June 24 to July 17.



From left to right: Principal Charlene Hirotsu, Field Rep Hamilton Cloud, Head Master and Rev. John Iwohara.

16th World Buddhist Women's Convention Coming to S.F. in 2019



The Buddhist Churches of America Federation of Buddhist Women's Associations (FBWA) is honored and excited to host the 16th World Buddhist Women's Convention in 2019.

The organizing committee has been working on planning this world convention — held every four years — at the downtown San Francisco Marriott Marquis from Aug. 30 to Sept. 1, 2019.

Although a Buddhist women's convention, everyone is welcome from Japan, Hawaii, Canada, South America, Europe — as well as the continental United States — to this convention with the theme of "Live the Nembutsu."

His Eminence Monshu Kojun Ohtani, 25th spiritual head of the Jodo Shinshu Hongwanji-ha, will attend the event.

The history of the Buddhist women's movement dates back to 1904-05 and the Russo-Japanese War. It was during this time that Lady Takeko Kujo, daughter of Koson Ohtani, the 21st Monshu spiritual head of the Jodo Shinshu Hongwanji-ha, along with her sister-in-law, Lady Kazuko Ohtani, co-founded

the Buddhist Women's Association with the purpose of doing public service and fostering the solidarity of Japanese Buddhist women.

From these efforts, the World Federation of Jodo Shinshu Hongwanji-ha Buddhist Women's Association emerged as a program of the Jodo Shinshu Hongwanji-ha with preparations for Shinran Shonin's 700th Memorial Observances which began in 1957.

As a result, in 1961, the World Federation of Jodo Shinshu Hongwanji-ha Buddhist Women's Association was formed, with the first convention held at the Hongwanji in Kyoto, Japan.

Women throughout the history of Shin Buddhism have dedicated their lives and supported the propagation of Jodo Shinshu Buddhism. Prime examples are Lady Eshinni and Lady Kakushinni. Lady Eshinni, wife of Shinran Shonin, appreciated the Nembutsu teaching as expounded by her husband, and supported his efforts to share the teachings with people from all walks of life.

Lady Kakushinni, the youngest daughter of Shinran Shonin and Lady Eshinni,

went on to play a vital role in laying the foundation for the spread of the Nembutsu teaching so that future generations would be able to receive and rejoice in her father's legacy.

Today, Buddhist women from Hawaii, Canada, the continental United States, South America, and beyond have and continue to hear calling of Amida's infinite wisdom and compassionate voice through the Nembutsu, Namo Amida Butsu.

Reflecting upon the theme "Live the Nembutsu," and remaining ever mindful of the common thread of the Dharma that brings us together as one community, the BCA FBWA looks forward to welcoming participants from all over the world.

Let us remember the contributions of individuals such as Lady Eshinni, Lady Kakushinni, Lady Takeko Kujo and their sincere hope to see peace prevail and the Buddha-dharma spread throughout the world.

We will continue to share important and exciting information about this event in the upcoming issues of the *Wheel of Dharma*. We look forward to seeing you in San Francisco next year.

16th World Buddhist Women's Convention

August 30 – September 1, 2019

San Francisco Marriott Marquis
San Francisco, California

Keynote Speakers:
Reverend Yukiko Motoyoshi
Professor Keiko Toro



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



www.wbwconvention.org



SOCHO'S MESSAGE

Nobel Prize News Offers a Buddhist teaching

By Rev. Kodo Umezu
BCA Bishop

There was great news for all of us recently -- especially for cancer patients and their families.

The 2018 Nobel Prize in Physiology or Medicine was awarded to James P. Allison -- former director of UC Berkeley's Cancer Research Laboratory -- of the United States and Tasuku Honjo of Japan.

"Cancer kills millions of people every year and is one of humanity's greatest health challenges," the official news release stated. "By stimulating the inherent ability of our immune system to attack tumor cells, this year's Nobel Laureates have established an entirely new principle for cancer therapy."

"Allison and Honjo showed how different strategies for inhibiting the brakes on the

immune system can be used in the treatment of cancer. The seminal discoveries by the two Laureates constitute a landmark in our fight against cancer."

I think this is a remarkable way to treat cancer. It uses our own immune system to fight against cancer cells.

Our body is made up of 37 trillion cells. Each cell must be strong and healthy in order for the body to survive. Our nation is like a human body. Our country is made up of 325 million people. Like the cells that make up our body, each person, meaning you and I, needs to be healthy and well with a good mental and spiritual immune system.

Being followers of the Buddha, we can make our immune system work to fight and overcome difficulties and hardships. This can be done through a better understanding of life.

We should know who we are.



Left: Nobel Prize Winner Dr. Tasuku Honjo. Right: Nobel Prize Winner Dr. James P. Allison.



We should know what to expect out of life. We should look at our life through the eyes of the Buddha and "be real."

Shakyamuni Buddha constantly reminded us not to blame outside factors for our misfortunes. The truth is, we find ourselves pointing fingers at others. I am not an exception. I always feel that everything should go my way. If and when things do not go as I wish, I look for something or someone to blame. For this reason, I am constantly put back in my place and reminded of who I am by

the voices coming from the true and real realm. No matter what happens in my life, I must always be mindful of the teaching of the Buddha and realize my own foolishness of false expectations.

Only when we are illumined and touched by the compassionate light of true wisdom can we refrain from the blaming game. What we can do through the activities of our temples and churches is to allow the words of the Buddha to be heard by all people. It is then that calmness comes to our families, organiza-

tions, communities and nations.

Each of us becoming healthy and well mentally and spiritually, like the cells of the human body with good immunity, results in a society that is well and healthy. When we live our life with calmness and understanding, we then can make better decisions and live a life similar to many of our forefathers and foremothers who lived through difficult times in the past.

As Thanksgiving Day approaches, let us reflect on our way of living and find a life of humility and joy.

Self-Reliance — the Key to Inner Peace



By Rev. Kazuaki Nakata
Los Angeles Nishi Hongwanji Betsuin

flow. When the two characters are combined, it becomes "dharma." So what does dharma mean from these two characters?

Water leaves, water goes away, or water flows. Water will form clouds from the ocean into the sky. It will fall on the mountains as rain. Water will not stay on the surface of the mountain. Water on the ground and underground will create little streams and leave from the original location where they dropped, and these streams will join together to become a river. Great amounts of water will make a big stream of river and will flow into the ocean from where it originally came.

Jodo Shinshu founder Shinran Shonin often used the ocean to exemplify the source of our life. He also believed that the ocean is the place for our life to return. In fact, when near death, he requested that his body be thrown into the Kamo river in Kyoto in order to return to the ocean. "Rely on yourself or self-reliance" could be misunderstood as the cause of selfishness or arrogance in the American culture. This is a wrong assumption.

We often hear the phrase "you have to sacrifice yourself to ____." This is not a Buddhist idea but more of an Abrahamic religious ideology. "You must sacrifice your life to God so that he will protect you and take care of you" is an example of such ideology. In Buddhism, the Buddha will not help you, will not protect you, or take you to a better place because he passed away 2,500 years ago.

The sense of self-reliance comes from trust, confidence, respect and mindfulness. A simple translation is: "We shall accept as we are. It is the beginning of the self-confidence."

When the historical Buddha was born, it is said that he proclaimed, "I am a most honored one." This story cannot be accepted as real,

but how should we interpret it? The Buddha's declaration did not mean he was the only person that should be respected or honored. It can be understood as everyone has Buddha nature. It means that all sentient beings have the potential to be enlightened and become a Buddha. So, each of us should respect ourselves and honor our existence and life.

In general, religion asks of its followers to rely on their deities and that these deities will dictate the fate of an individual's life based on their faith.

The way of Buddhahood is not a conventional faith-based religion. It is a way of living. Your way of living can be decided by you is the essential teaching of the Buddha. That is why, the Buddha stated, "rely on yourself" instead of relying on the Buddha. The way of Buddhahood will help you to cultivate and grow your internal peace which is *sukha* सुख in Sanskrit and *gokuraku* 極樂 in Japanese. *Gokuraku* is known as the utmost peaceful and calming state in our Jodo Shinshu teachings.

It is my hope that every one of my readers will attain the state of *gokuraku* by cultivating and growing their internal peace. Gassho

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Email: mkubo@bcahq.org

Page 2 of 4

UNITED STATES POSTAL SERVICE® (All Periodicals Publications Except Requester Publications)

1. Publication Title: Wheel of Dharma 2. Publication Number: 0117-7100 3. Filing Date: 10-11-18

4. Issue Frequency: Monthly 5. Number of Issues Published Annually: 12 6. Annual Subscription Price: 12.00

7. Complete Mailing Address of Known Office of Publication (Street, city, county, state, and ZIP+4®):
Buddhist Church of America
1710 Octavia St.
San Francisco CA 94109-4341

8. Complete Mailing Address of Headquarters or General Business Office of Publisher (Not printer):
Buddhist Church of America
1710 Octavia St.
San Francisco CA 94109-4341

9. Full Names and Complete Mailing Addresses of Publisher, Editor, and Managing Editor (Do not leave blank):
Publisher: Buddhist Church of America
1710 Octavia St.
San Francisco CA 94109-4341
Editor: Rev. Kodo Umezu
1710 Octavia St.
San Francisco CA 94109-4341
Managing Editor: Rev. Ryutatsu Nakata
1710 Octavia St.
San Francisco CA 94109-4341

10. Owner (Do not leave blank. If the publication is owned by a corporation, give the name and address of the corporation immediately followed by the names and addresses of all stockholders owning or holding 1 percent or more of the total amount of stock. If not owned by a corporation, give the names and addresses of the individual owners. If owned by a partnership or other unincorporated firm, give its name and address as well as those of each individual owner. If the publication is published by a nonprofit organization, give its name and address.)
Full Name: Buddhist Church of America Complete Mailing Address: 1710 Octavia St. San Francisco CA 94109

11. Known Bondholders, Mortgagees, and Other Security Holders Owning or Holding 1 Percent or More of Total Amount of Bonds, Mortgages, or Other Securities. If none, check box None

12. Tax Status (For completion by nonprofit organizations authorized to mail at nonprofit rates) (Check one)
 For-profit, for-profit, and nonprofit status of this organization and the exempt status for federal income tax purposes.
 Has Not Changed During Preceding 12 Months
 Has Changed During Preceding 12 Months (Publisher must submit explanation of change with this statement)

PS Form 3526, July 2014 (Page 1 of 1) (See instructions page 4) PSN: 7530-01-000-9031 PRIVACY NOTICE: See our privacy policy on www.usps.com

Page 3 of 4

13. Publication Title: Wheel of Dharma 14. Issue Date for Circulation Data Below: November 2018

15. Extent and Nature of Circulation
Mailed or hand delivered to members

a. Total Number of Copies (Net press run)		Average No. Copies Each Issue During Preceding 12 Months	No. Copies of Single Issue Published Nearest to Filing Date
(1) Mailed Outside-County Paid Subscriptions Stated on PS Form 3541 (include paid distribution above nominal rate, advertiser's proof copies, and exchange copies)		0	0
(2) Mailed In-County Paid Subscriptions Stated on PS Form 3541 (include paid distribution above nominal rate, advertiser's proof copies, and exchange copies)		0	0
(3) Paid Distribution Outside the Mails Including Sales Through Dealers and Carriers, Street Vendors, Counter Sales, and Other Paid Distribution Outside USPS®		0	0
(4) Paid Distribution by Other Classes of Mail Through the USPS (e.g., First-Class Mail®)		50	50
c. Total Paid Distribution (Sum of 15b (1), (2), (3), and (4))		50	50
d. Free or Nominal Rate Distribution (By Mail and Outside the Mail)			
(1) Free or Nominal Rate Outside-County Copies Included on PS Form 3541		11,110	11,110
(2) Free or Nominal Rate In-County Copies Included on PS Form 3541		500	500
(3) Free or Nominal Rate Copies Mailed at Other Classes Through the USPS (e.g., First-Class Mail®)		200	200
(4) Free or Nominal Rate Distribution Outside the Mail (Carriers or other means)		110	110
e. Total Free or Nominal Rate Distribution (Sum of 15d (1), (2), (3), and (4))		11,920	11,920
f. Total Distribution (Sum of 15c and 15e)		11,970	11,970
g. Copies not Distributed (See Instructions to Publishers #4 (page K2))		30	30
h. Total (Sum of 15f and g)		12,000	12,000
i. Percent Paid (15c divided by 15f times 100)		.42	.42

* If you are claiming electronic copies, go to line 16 on page 3. If you are not claiming electronic copies, skip to line 17 on page 3.

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UNITED STATES POSTAL SERVICE® (All Periodicals Publications Except Requester Publications)

16. Electronic Copy Circulation

	Average No. Copies Each Issue During Preceding 12 Months	No. Copies of Single Issue Published Nearest to Filing Date
a. Paid Electronic Copies	0	0
b. Total Paid Print Copies (Line 15c) + Paid Electronic Copies (Line 16a)	0	0
c. Total Paid Distribution (Line 15c) + Paid Electronic Copies (Line 16a)	11,970	11,970
d. Percent Paid (Both Print & Electronic Copies) (16b divided by 16c = 100)	.42	.42

I certify that 80% of all my distributed copies (electronic and print) are paid above a nominal price.

17. Publication of Statement of Ownership
 If the publication is a general publication, publication of this statement is required. Will be printed in the November 2018 issue of this publication. Publication not required.

18. Signature and Title of Editor, Publisher, Business Manager, or Owner
Kodo Umezu, Editor
Ryu Nakata, Business Manager Date: 10-11-18

I certify that all information furnished on this form is true and complete. I understand that anyone who furnishes false or misleading information on this form or who omits material or information requested on the form may be subject to criminal sanctions (including fines and imprisonment) and/or civil sanctions (including civil penalties).



PRESIDENT'S MESSAGE



By Richard A. Stambul
BCA President

In last month's Wheel of Dharma, I wrote an article about the European Shin Buddhist Conference in Southampton, England, at which my wife, Robin, and I were joined by a number of BCA members and Shin Buddhists from Europe and around the world on Aug. 20-24.

But it was the informal lunch held Aug. 22 in the small garden at Chomon House, home to the Southampton Shin Buddhist community, that proved to be extraordinary.

On a lovely, mild Wednesday afternoon, Robin and I joined the members of Chomon House in a brief service

where we chanted Sanbutsuge. Just before the service began, Zenmon-sama, Koshin Ohtani (Immediate Past Monshu) and his wife, the Zenurakata-sama, Noriko Ohtani, arrived unexpectedly to join us.

Following the service, one of the Zenmon's travel companions approached me and asked if I would care to talk with the Zenmon. I replied that I'd be honored. The Zenmon and I chatted briefly about what he referred to as "social issues."

We then moved to the garden for an informal lunch. Zenmon and his wife were seated on two small stools facing a table set with freshly prepared salads, casseroles and other goodies. There were three stools facing them, which were empty. No one in the group of about two dozen sat down. I think we were all a bit intimidated and reluctant. Then, Zenmon looked at me,

and urged us with the nod of his head to join them and sit down. We did. Robin and I were joined in the third seat by Toshikazu Arai, Professor Emeritus at Soai University in Osaka, Japan. This began a wide-ranging discussion that lasted almost an hour.

I asked the Zenmon if he thought that the social consciousness that seems to be rising up in the world today was connected with Jodo Shinshu, and quite apart from that, whether he thought BCA ought to be involved in these global changes.

He voiced strong support for a connection between Shin Buddhists and actions designed to help others in need. I inquired if he might suggest ways in which BCA members might best connect with those outside of our temple sanghas. He replied that when he journeys out, he leaves his "Buddha

mind" at home.

If, for example, he encounters a small child who falls down, he reaches down to help him. He doesn't ask himself if offering to help is connected to offering to help is connected to offering to help. Later, he explained that if he takes public transportation and an elderly woman happens to be standing since there's no available seat, he offers his own. These are, he suggests, acts of human kindness that come naturally from the heart.

I think there are many lessons to be learned from our discussion. One lesson is that we should strive to avoid contrivance (*hakurai*) or trying to calculate in our mind what is right, and what is wrong. We should just act by offering help to others in need. If I were to try and summarize the Zenmon's comments that

afternoon, I think he was urging our temples to look a bit outward from our mundane concerns and offer concrete ways in which to reach out to help others less fortunate.

Some of our temples and churches have active outreach programs designed to do just that. These may include visits to convalescent homes, making meals for the homeless, gathering clothes for shelters, and other similar activities. I am hopeful that all our temples will develop programs to reach out a bit to help those in need.

I will always remember our afternoon talk with Zenmon-sama and his wife. My thanks to Professor Arai who was instrumental in moving our discussion forward, and for translating Japanese and English when necessary. This is an event I will always treasure. It was an authentic *Namo Amida Butsu* moment.

Ekoji Goes Out Into the Community



Ekoji booth at the Burke Centre Festival.

By Ed Sams
Ekoji Buddhist Temple

From the very start in the 1980s, the Ekoji Buddhist Temple was not a typical BCA temple with a Japanese American community base. It has always looked to the general community to develop its Sangha.

Ekoji, founded by the late Rev. Dr. Yehan Numata and Bishop Kenryu T. Tsuji, is located in the metropolitan Washington, D.C., area, and more specifically, just outside the Beltway, the major transportation artery surrounding the District of Columbia.

Ekoji looks toward the Fairfax County and Burke, Virginia, areas for the majority of its Sangha.

Burke is highly diverse, ethnically, racially and religiously and the growing attendance each year reflects this. For more than 40 years, the Burke Centre Festival has been held as a celebration of community and Ekoji has participated for the last nine years. This year's festival was held Sept. 8-9 at the Burke Centre Conservancy Grounds.

The annual two-day event features dozens of family activities, live entertainment and music. Religious organizations and local nonprofits are encouraged to

take part as a way of introducing their communities.

Ekoji has made several contacts with other religious organizations through the festival and the participation of the temple's *Nen Daiko taiko* group has also enhanced the temple's exposure to the community at large.

In the early years of Ekoji's participation in the festival, people weren't quite sure what to make of the Ekoji booth and they tended to keep their distance. Over the years, however, Ekoji has become an accepted part of the community and individuals and families are much more comfortable in approaching us and asking questions.

The community learns about Ekoji and Buddhism and Sangha members learn how to present themselves to a new segment of America. Being present at this festival helps to demystify the temple and Buddhism, and in particular, Shin Buddhism.

Ekoji's participation in the community festival, as well as the *Obon* Festival in July that attracts several thousand community members, offer Ekoji and Shin Buddhism a chance to share the *Nembutsu* teaching with the greater American public — something that is desperately needed if Shin Buddhism is to have a continued existence in the future.

Rolling Down the Hill With Lesson in Gratitude

Rev. Yugo Fujita
Buddhist Temple of Salinas

It was about a year ago when I went to China Peak near Fresno to go snowboarding.

It was my first chance to go snowboarding in America. When I lived in Japan, I went to snowboarding several times, and I thought I had gotten pretty good with snowboarding. However, it had been three years since I last went snowboarding in Japan, so I was a little scared. I began the day on the beginner's course. After I practiced for a while going down the easier slopes, I got my confidence back.

So, then I moved to the advanced course with the determination that I could go down the hill without any problem. I thought I would show off my skills, and I tried to make a turn as I was going down the slope. However, I am very embarrassed to say, I fell and rolled down the hill. When I came to a stop, my clothes were covered in snow and I looked like a snowman.

Luckily, as I stood up, I didn't feel any pain in my neck or body. However after two days, I could not move my neck at all. It hurt so much. I could not turn my head either way, and it was even hard for me to sleep on my pillow at night.

Perhaps you have had a similar experience? I thought I was good at snowboarding but my ego fooled myself, and I fell down in front of so many people. My ego destroyed my self!

This embarrassing event was something that happened in the past and now there is nothing I can do about it, but if I had thought about it a little more, and realized my limits, I probably would not have ended up with so much pain. Sometimes we



Rev. Yugo Fujita

have too much confidence in our own abilities.

The term "stupid" is probably too strong a term to use, but I think my actions were the result of my "ignorance."

I think it is good to have certain kinds of desire, but at the same time, as a Buddhist, I think I need to have a good understanding of my many "desires." When we recite the *Nembutsu*, I hope we will take a look at the world around ourselves.

We are not going to become a Buddha by our own power and ability. As we come to realize the Buddha's existence, we can come to understand that the only way for us to become a Buddha is through Amida's effort.

Through the teachings we can come to know Amida Buddha. But, Amida Buddha wants us to know ourselves first, and then we can come to know Amida Buddha.

However, even before we begin to think about Amida Buddha, Amida Buddha has already been thinking about everyone and all beings, even about ignorant people like me even before the beginning of time. No being is forgotten by the Amida Buddha!

I think this is a wonderful thing about Jodo Shinshu and this is why I am personally grateful to listen to the Buddha Dharma with you. *Gassho*.



Minister's Assistants Learning Continues at Ekoji

On October 4 - 6, the Center for Buddhist Education's Fall Minister's Assistant Program [MAP] Seminar was hosted at Ekoji Buddhist Temple in Fairfax Station, Virginia. Fifteen certified minister's assistants experienced a full schedule of lectures, ritual practice, and dharmathons, and had an opportunity to discuss new MAP proposals with CBE Co-director, Rev. Jerry Hirano.

Having this MAP Seminar at the Ekoji temple allowed Eastern District Minister's Assistants an opportunity to attend an in-district session which included a lecture on American Buddhism by Dr. Jeff Wilson; continued study of the Seven Patriarchs of Shin Buddhism, this time focusing on Doshaku, presented by Rev. Kiyonobu Kuwahara; chanting and ritual practice with Rev. Anan Hatanaka; and a



special lecture by Ekoji member, Dr. Sandy Kita, on the Nembutsu, from an art history perspective.

Some MAP participants took advantage of an optional tour to the Smithsonian Institute's Freer and Sackler Galleries, and attended the Ekoji Sunday Service. The CBE and seminar participants extend their deepest appreciation to the Ekoji temple and its members for their hospitality in hosting this seminar.



Front row, left - right: Rev. Ron Miyamura (Midwest Temple, IL, resident/supervising minister); Rev. Anan Hatanaka (Hongwanji Office); Rev. Kiyu Kuwahara (Hongwanji Office); Rev. Jerry Hirano (CBE Co-Director); Rev. Dr. Jeff Wilson (keynote speaker); Rev. Earl Ikeda (New York, resident/supervising minister); Rev. Nariaki Hayashi (Ekoji, resident/supervising minister). Second row, l-r: Laverne Imori (San Diego); Gary Jascula (New York); John Hughes (Longmont); Chiemi Bly (Midwest); Gordon Bermant (Seabrook, NJ); Roger Suekama (Midwest); Jesse Zavala (Midwest); Cheryl Ikemiya (NY); Isabelle Bernard (NY); Cynthia Mee (Midwest); Kennon Nakamura (Ekoji); Bob Shimokaji (Ekoji); Anita Kazarian (Cleveland); Joy Zavala (Midwest), and Erick Ishii (Ekoji).

Workshop Held on Welcoming LGBTQ Youth to Temple Programs

By Arlene Kimata
Buddhist Church of San Francisco

More than 30 people attended a Sept. 29 workshop with the goal of making temple youth programs -- such as Dharma School, sports and Boy and Girl Scouts -- more inclusive and inviting for LGBTQ youth.

"Creating Inclusive Youth Programs, Supporting LGBTQ Youth and Families, Nurturing Compassionate Communities -- A Workshop for Youth Program Leaders and Community," was organized by the Center for Buddhist Education and held at the Jodo Shinshu Center in Berkeley.

Keynote speaker and advocate on LGBTQ issues, Aiden Aizumi, spoke movingly about how, as a 0-year-old transgender man, he has come to live "a happy, healthy life as the person he was meant to be."

Aiden and his mother, Marsha Aizumi, co-authored the book "Two Spirits, One Heart - A Mother, Her Transgender Son, and Their Journey to Love and Acceptance" (2012, Magnus Books).

Four panelists joined Aiden Aizumi to tell their personal stories, suggest ways to support LGBTQ youth, discuss positive ways to deal with challenging social situations and define LGBTQ terminology.

CJ Dunford, Akiko Rogers and Sen-

sei Elaine Donlin told personal stories and suggested ways youth groups can be more inclusive of LGBTQ participants. Dunford and Rogers are both Minister's Assistants with the Berkeley Buddhist Temple and IBS students, and Donlin is with the Buddhist Church of San Francisco.

United Methodist pastor Rev. John Oda brought his research on different interpretations of Bible verses concerning homosexuality. Yumi Hatta moderated the workshop program.

Participants said they appreciated the openness of the speakers who shared their stories honestly and said the workshop theme reaches beyond LGBTQ issues. They noted that the same steps that build LGBTQ-supportive sanghas can also welcome people from diverse racial, ethnic, and social backgrounds.

Here were some of the suggestions by workshop speakers to help make all temple youth programs more welcoming to LGBTQ youth:

When lining up students, find inclusive categories that encompass all genders. Instead of "boys in one line and girls in the other," try lining up by clothing color, pets or birthday month.

Show you are an ally of LGBTQ youth. Post signs and posters or wear a button with an inclusive message. Respect each other's stories and experiences. Offer a safe space.

Keep learning about how to be supportive. Understand the difference



Panelists: (left to right) Aiden Aizumi; Rev. John Oda of Lake Park United Methodist Church; Elaine Donlin, Minister's Assistant at Buddhist Church of San Francisco; CJ Dunford and Akiko Rogers, both Minister's Assistant at Berkeley Buddhist Temple.

between sexual orientation and gender identity. Learn terminology and language that reflects what people call themselves.

When making group decisions, remember that a "majority rules" process silences the minority. Be supportive of a range of attitudes and interests so everyone can find activities that are meaningful to them.

Trauma can prevent people from opening up about themselves. Give

people a safe environment, time to feel comfortable, and allies who will be supportive.

When thinking about whether your temple or group is inclusive, ask: Is there someone not like you in attendance? Who has dropped out and no longer attends? Why? Don't fall into the trap of believing you are already inclusive.

For copies of workshop resources, contact the Center for Buddhist Education at cbe@bcahq.org.



Rev. Dr. Mutsumi Wondra

Rev. Dr. Wondra Is Awarded Ph.D. in Milestone Achievement

honored during a Sept. 19 ceremony, also becomes the first woman residing outside of Japan to be conferred a doctorate degree.

Ryukoku University is the Jodo Shinshu Hongwanji sect's highest seat of learning with a history of nearly 400 years. Rev. Dr. Wondra's dissertation was entitled "Study of Shin Buddhist Thought in America - Modernism to the Present."

In what was praised by Ryukoku officials as "an epoch making" dissertation, Rev. Dr. Wondra shares the life story and Shin thought of seven exemplary Buddhist leaders who lived in the United States, now all deceased: Tosui Imadate,

Emyo Imamura, D.T. Suzuki, Gyodo Haguri, Taitetsu Uno, Hozen Seki and Rev. Kenryu Tsuji.

"It was a wonderful experience to have studied at IBS and the Ryukoku University Graduate School," Rev. Dr. Wondra said. "I thank the Orange County Buddhist Church Scholarship Committee, all IBS faculty members and BCA ministers for their support and encouragement."

"I want to continue working on my research and study including the gender issue (women and Jodo Shinshu) to contribute to the IBS and BCA in order to enhance Shinran's teachings in America," she continued.

She said she hopes "more women will follow" her in pursuing a doctoral degree.

Rev. Dr. Wondra was one of the BCA's first Minister's Assistant to become a full-time BCA minister in 2015.

Rev. Dr. Wondra was born and raised in a devout Shin Buddhist family in Kyoto. She attended Kyoto Girls Jr. and Sr. High Schools and graduated in English literature from Kyoto Women's University, established by the late Lady Takeko Kujo, the daughter of the late Monshu Myonyo Shonin.

Her mother also graduated from Kyoto Women's University and was a kindergarten teacher at a Jodo Shinshu

temple school in Okayama Prefecture and she often visited the Nishi Hongwanji Mother Temple as a child with her mother.

Rev. Dr. Wondra married her husband Alan after graduating from college and moved to Southern California, where she began attending the Los Angeles Betsuin Temple.

In 2004, Rev. Dr. Wondra and her husband moved to Orange County and she began attending OCBC. It was at this time that Rev. Marvin Harada began to ask Rev. Dr. Wondra if she'd like to become a BCA minister. Her response was a consistent "no."

Continued on Page 6



Becoming a Minister's Wife – Part 1

By Sumiyo Maeda

This is the first in a series of articles appearing in the Hongwanji's monthly magazine called "Daijo," which have been translated by Ken Yokogawa and are being made available to our BCA Sangha. We hope you will enjoy learning about temple life in Japan from the perspective of a "bomori" temple wife. The term "bomori" means "bo" = temple and "mori" (mamoru) = to guard, so "bomori" implies "one who guards the temple" and is used as a term of respect to describe the wife of a Hongwanji priest in Japan. Here in the BCA we do not hear much use of the term "bomori."

This series was written by Mrs. Sumiyo Maeda, a graduate of the prestigious University of Tokyo who earned an MBA from a French university and who worked in a major Japanese financial institution before deciding to marry the resident priest of a Jodo Shin temple in Hiroshima.

RETIRING FROM WORK

"So, you're marrying the resident minister of a Buddhist temple. ..."

My supervisor at work seemed surprised. We were in an office building in the Marunouchi area of Tokyo when I told him of my decision.

"And if you move to Hiroshima, you won't be able to continue your association with our company. ..."

In our company, many women had resigned to get married, and our company did everything it could to help them, often assigning them to work in branches of the company located where it would be more convenient for them. However, since I was marrying into a temple family, a situation so completely different from that of other women who had left, my supervisor wasn't sure what to make of it.

"Well," he said, finally after a slightly awkward pause, "I guess congratulations are in order ... I wish you the very best in the future."

He smiled suddenly, and I was taken by the gentleness of his words. I'm not sure if I said, "Thank you very much," or "Excuse me for causing an inconvenience for the company" (which might be a difficult response for non-Japanese to understand, but this is what many Japanese will say when leaving a company.) I felt only gratitude for the many benefits I had received from the company.

For the remaining two months of my employment until I left the company, I completed all of the work I had been assigned, made the rounds thanking my

fellow employees and saying goodbyes, and attending my "sobetsukai" farewell party -- all of which passed in a blur during what seem like just a moment.

Both my fellow employees and friends outside work seemed surprised at my decision to marry the man I did, but I sensed a difference in how males and verses females reacted to my quitting.

Amongst the males, most seemed to have least a slight interest in Buddhism and outwardly acted little envious (but only slightly). Most said "Good for you?" Others seemed to want to impress me with their knowledge of matters outside of work by asking, "Do you know the difference between a Buddha and a Bodhisattva?"

The women on the other hand, however, all found my decision to marry a minister difficult to understand. They would all ask: "Why did you decide to marry the resident priest of a Buddhist temple?"

They were surprised at my decision because it would bring an end to my eight years of experience in the work I had performed for the company, as well as make the MBA I earned at a university in France rather useless. All I can say is that the response by women to my decision to marry the man I did were

varied and complex.

All I knew about what I was getting myself into was the character and nature of the man I had associated with and dated for 10 years, and the one time I visited his temple in Hiroshima. The atmosphere of that temple and his parents' gentle and cultivated ways completely won me over. But the only knowledge I then had of Buddhism was what I had read in a middle school text: "Jodo Shinshu is the teaching of the Venerable Master Shinran in which we are saved just from reciting the Nembutsu."

I didn't know anything about sutras, Jodo Shinshu doctrine, nor even the term "bomori." But as I will relate later, with my marriage, I became both a bomori and a Jodo Shinshu minister.

Marriage and changing jobs is jumping into completely different environments, and doing so is risky. Such changes often result in anxiety and even fear. But once you jump into that new world, you realize what you had arbitrarily thought would be anxiety and fear was completely unjustified. What awaited me was the joy and satisfaction of being in such an environment. And that may be just what life is life is like.

To be continued ...

Spokane Sangha Happenings



Seven Spokane Buddhist Temple members traveled to Vernon, British Columbia, Canada, to attend the annual Jodo Shinshu BC Buddhist Temples Federation Convention from Sept. 7-9. Rev. Dr. Kenneth Tanaka was the keynote speaker and the Spokane members attended his lectures, as well as participating in Sumi-E and Tai Chi classes, viewing a travelogue on a pilgrimage to the 88 Buddhist temples in Shikoku Island in Japan, and enjoyed meeting Canadian Shin Buddhists during the banquet. Photo by Mari Haworth



On Aug. 28, Rev. Dr. Kenneth Tanaka gave a seminar at the Spokane Buddhist Temple attended by over 50 people speaking on "The Heart of Shin Buddhism: A Path of Meaning and Happiness Within An Anxious Life and World." Photo by Melissa Opel

Arigato Obaachan (Thank You Grandmother) Campaign Donor

The Buddhist Churches of America Federation of Buddhist Women's Associations (FBWA) has been receiving special donations in support of the 2019 World Buddhist Women's Convention, to be held in San Francisco, California from August 30 to September 1, 2019.

The names below represent Buddhist women being honored for their sacrifice, hard work, dedication, generosity, pursuit of the Buddha-Dharma, and help in the propagation of Jodo Shinshu Buddhism.

Donors are listed first, followed by the honored *obaachan's* name(s) in bold print.

Donations listed are from September 17 through October 21, 2018.

Thank you, donors and *arigatou, obaachan!*

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MCE Seminar Draws Over 20 Ministers

The Minister's Continuing Education seminar drew more than 20 ministers from six BCA districts and Higashi Honganji on Sept. 25-27 at the Jodo Shinshu Center in Berkeley.

The group included several generations of BCA ministers and three ministers from Higashi Honganji. The MCE seminar was presented by the BCA Center for Buddhist Education.

Highlights of the two-day session included two thought-provoking lectures from top Jodo Shinshu and Buddhist scholars.

Rev. Dr. David Matsumoto, Institute of Buddhist Studies provost, lectured on the topic of "Shinran's Letters," which he noted are included in "The Collected Works of Shinran," and "reveal Shinran's pastoral approach."

Dr. Mark Blum, of the UC Berkeley Center for Japanese Studies, discussed "Honen and Shinran," commenting extensively on Christophe Kleine's article titled "Disenchanted Medieval Japan: Honen and Shinran in a Weberian Perspective," in *Hōnen bukkyō no shosō 法然仏教の諸相*, edited by Fujimoto Kiyohiko.

Ministers also had the opportunity to practice the melodic, choral chanting of Ojo Rai San, led by Rev. Anan Hatanaka, who is certified in ritual by the Hongwanji.

The closing service featured Ojo Rai San, led by Rev. Sala Sekiya, who is also Hongwanji-certified in chanting.

The MCE session included time for discussions on topics including: issues and challenges for newer ministers; engaged Buddhism; and how ministers address Christian holidays; plus many opportunities to network, relax, socialize and provide support.



BUTSU BUTSU

By Brian Kensho Nagata
Managing Editor

This past month in Japan, I had the opportunity to visit some of the most magnificent tributes of respect to the Buddha.

As I stood before the Great Buddha at Kamakura and placed my hands together in Gassho, I could feel an overwhelming sense of joy and gratitude -- gratitude for the constant embrace I receive from Namo Amida Butsu.

This great bronze statue of Amida Buddha has been sitting there since 1252 -- that's 766 years! How could craftspeople of that time create such a colossal monument?

As I sat in front of the image of Shinran Shonin in the *Goeido* Founder's Hall at our Nishi Hongwanji temple in Kyoto, I looked up toward the ceiling of the structure and wondered how many workers it took to construct such a magnificent worship hall nearly 500 years ago? The Founder's Hall ranks as one of the world's largest wooden structures, capable of seating up to 2,000 people (perhaps a few less Americans if you're sized like me ...) But can you imagine that?

A few days later, I visited Nara, got past the "heavenly" deer and offered Gassho in front of the great Vairocana Buddha at Todaiji, which is not only the world's largest statue of Vairocana Buddha and is nearly 50 feet tall. It also sits within the world's largest wooden structure, which is actually only two-thirds the size of the original temple, which was built from 752 A.D.

How was it that these monuments and structures could be built without any modern-day technology or machinery? These are simply fetes of human marvel, just as magnificent as the Vatican or the Pyramids.

However, after viewing these great monuments, I realized that within each of us, even with all of our peculiarities and faults, lie the greatest monuments which have been blessed with life, with breath, with the ability to express compassion, love and even a little wisdom at times.

Embraced by the Buddha, we have the potential to express, to share and to live with gratitude, love, humility and to be happy. Within each of us lies a structure as magnificent as the Kamakura Buddha or the Todaiji Great Buddha.

While my tired and creaking body will certainly not last 750 years, and while life is filled with many, many challenges, I now realize how truly grateful I am for this one chance to come into this world and to receive Amida's Great Promise.

And finally, visiting the port of Yokohama from where many of our Issei pioneers embarked upon the journey of a lifetime to seek a new life in America for the sake of their children and their succeeding generations, I realized my life is not only my life. My life today is only possible due to the struggles, sacrifices, sweat and dreams of countless individuals.

With gratitude ... Happy Thanksgiving! Namo Amida Butsu...

BCA Social Welfare Committee Awards Grants

By Terri Omori
Chairwoman,
BCA Social Welfare Committee

There are important committees of the Buddhist Churches of America that keep the organization and its programs thriving. Each has its own responsibilities regarding the operations, preservation and future of BCA.

The Social Welfare Committee is responsible to review the BCA Social Welfare Fund (The Fund) grant applications and recommend the disbursement of funds to the BCA National Board and Executive Committee.

The purpose of The Fund is to aid those suffering from deprivations of basic human needs with the ultimate goal to help sustain or attain a way of life which promotes mental, physical and spiritual well-being.

From the kind-hearted acts of Dana of our members and friends, the BCA has been able to touch the lives of many.

In 2018, the Social Welfare Fund has awarded the following grants:

Northern California Wildfire Disaster Relief Fund (\$10,000).



BCA Social Welfare Chair Terri Omori and Denise O'Canto, Corporate Relations Manager for the Central California Food Bank.

Rohingya Refugee Relief (\$10,000) to assist the United Nations High Commissioner for Human Rights Fund.

Central California Food Bank (\$10,000) to help fight hunger by providing fresh produce through their Neighborhood Market & Mobile Pantry programs.

Project Beauty Share, of Spokane, Washington, (\$10,000) to expand its distribution program of hygiene and cosmetic products to women and families overcoming abuse, homelessness and poverty.

Honpa Hongwanji Mission of Hawaii (\$25,000) to

assist with its disaster relief efforts for the victims of the flooding in Kauai and volcanic activity on the island of Hawaii

Jodo Shinshu Hongwanji-Ha (\$25,000) to assist with its disaster relief efforts with the flooding and landslides in the Western region of Japan

Contributions from the annual BCA Thanksgiving Offering sustain The Fund, which is maintain by the BCA Endowment Foundation.

If you wish to make a donation, please send a check made payable to the BCA Endowment Foundation, memo line Social Welfare

Fund: 1710 Octavia St. San Francisco, CA 94109. Online donations can be made on the BCA website: www.buddhistchurchesofamerica.org.

If you would like to recommend a nonprofit organization to benefit from the Social Welfare Fund the application and criteria can also be found on the BCA Website.

For questions, please email Terri Omori at tomori@bcahq.org.

As our Gomonshu stated: "... by trying to live according to the Buddha Dharma, let us make an effort to consider other peoples' joy as our own, as well as other peoples' suffering as our own. In this way, we can live to the best of our ability, aspiring to live up to the Buddha's Wish."

As we reflect upon what we are grateful for during the time of Thanksgiving, let us also be aware of "those who are weaker than myself." In our everyday living, there are opportunities to practice Dharma. The BCA Social Welfare Fund is also an opportunity to practice Dana and express compassion for others. Together, as a Sangha, we can make a meaningful difference in the lives of many.

Wondra

Continued from Page 4

However, after her mother died, Rev. Dr. Wondra began to think about the meaning of her life in the corporate world and came to the conclusion that it was not fulfilling work.

"Looking back on my spiritual journey, the cause probably was the loss of my mother when I was in my early 30s," she said. "I started thinking about the meaning

of life and my spiritual journey began. I think my late mother opened the door of Buddha-Dharma for me."

Rev. Dr. Wondra began her earnest study of the Nembutsu teaching, first by enrolling and graduating from Chuo Bukkyo Gakuin's correspondence course, then studying at the IBS in Berkeley where she received her first M.A. degree, followed by another M.A. degree from Ryukoku University and finally being awarded her

Ph.D. this fall in Kyoto.

When asked what she feels is the most important aspect of Shin Buddhism, Rev. Dr. Wondra responded: "Putting both hands together, hearing the Amida Buddha's calling Namo Amida Butsu to me, and spontaneously responding back by reciting the Name ... I feel deep spiritual joy in receiving the Buddha's virtues. It is a tremendous source of energy to live and transform one's way of life."

Rev. Dr. Wondra feels it

is important for a minister to work with the Sangha because she said it enhances her own abilities and learning.

"OCBC is one of the most active BCA temples," she said. "Every Sunday service finds every seat in the Hondo and Small Chapel filled."

Rev. Dr. Wondra said she enjoys giving Dharma messages, doing BEC courses, serving as an advisor to the BWA and ABA and principal for the OCBC Japanese Language School.

今月の法話

「おかげさまで、ありがとうございます！」

—学位授与式に寄せて—



Rev. Dr. Mutsumi Wondra

オレンジ郡仏教会
開教使 ワンドラ 睦

9月はじめに四国や近畿地方に大きな被害をもたらした台風21号によって、関西国際空港の滑走路は一時的に洪水状態となり、また唯一の連絡橋はタンカーが追突して、使用不能となりました。大阪や京都は歴史的には、あまり災害のない地域ですが、今回は被害の中心となりました。被害で犠牲者になられた方々に心よりお見舞い申し上げます。

現在では、関西国際空港は、ほぼ復旧したようです。しかし、私が日本に出発した9月17日には、飛行機は関西空港に飛び始めましたが、空港から出る交通手段の情報が乏しく、かなりの混雑が懸念されたため、私は急遽、東京経由で伊丹空港に到着しました。京都には、やっとの思いで、18日の火曜日夜10時ごろに到着し、翌日朝9時からの龍谷大学大学院の学位授与式に備えました。

2010年から2015年の五年間、私はIBS（米国仏教大学院）の修士課程を終えたあと、京都にある龍谷大学大学院、文学研究科真宗学専攻の修士・博士課程で学ぶ機会に恵まれました。その後、2018年1月に博士論文を提出して、この度、博士（文学）をいただくことが出来ました。

今年9月の龍谷大学大学院での博士号は5名に与えられ、そのうち3名は真宗学専攻で、そのひとりが私です。振り返ってみると、修士課程には25名の学生が入学して、二年後の博士課程には外からの受験者を入れて、約30名が受験し、たった5名が博士課程の試験に合格しました。今から思うと、かなり厳しい競争でした。

会を始めとして、IBSやBCAの数多くの方々からご支援、ご鞭撻をいただいたことに心より感謝申し上げます。龍谷大学は1639年に本派本願寺（西本願寺）が学寮（がくりょう、浄土真宗を学ぶ学校）として創立しました。ですので、その歴史は今年で三十九年になります。アメリカ合衆国の歴史よりも長いわけです。今では、真宗学以外に、仏教学、史学、哲学、日本文学、法学、農学、臨床心理学、国際文化学など多くの学科を含む総合大学になりました。

私の博士論文は『アメリカ真宗思想史の研究—モダニズムの真宗から現代へ—』という題目です。平安時代後期から鎌倉時代初期を生きた親鸞聖人さまの教えはどのようなものか、当地アメリカに伝えられ、またどのような思想が形成されたかということ、19世紀から20世紀に生きた9名の真宗僧侶・学者を取り上げて、それぞれの主張をまとめました。

1899年に本山である本派本願寺が初めての開教使をサンフランシスコに派遣して、親鸞聖人のみ教えはアメリカ合衆国に届けられ、日系パイオニアや二世の方々を中心に真宗寺院が建立されて今日に到りました。日本に比べると短い歴史ですが、真宗のみ教えを伝道・布教した開教使は数知れません。今は亡き多くの方々のお導きによって、この私が、また皆さまが、阿彌陀如来さまのみ教えに出遇えることができたことに感謝しなければならぬと思います。

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
ほねを砕きても謝すべし

「恩徳讃」にあるように、私たちがそれぞれが、お名号、南無阿彌陀仏に出遇うためには、いろいろなご縁があるということ、親鸞聖人さまは七高僧を高く讃えられて、特に直接の師であった法然聖人への深い恩を示しておられます。私たちが同様に、この私を南無阿彌陀仏のお法（みのり）に導き、今もなお、この私に南無阿彌陀仏と呼びかけてくださっている方々を思



Rev. Dr. Wondra at Ryukoku Univ.

うとき、数限りない往生された方々が還相の菩薩として、この私にはたらいてくださっているお姿であると思うわけです。

宗祖親鸞聖人のみ教えは、迷いの世界に生きる人間を厳しく見つめながら、阿彌陀如来さまから回し向けられる智慧によって、真の生き方に目覚め、自己のみの救いに留まることなく、他者や社会と共生する社会性・一緒性が示されています。その意味でも、親鸞聖人のみ教えは人間であるかぎり、異文化・異言語を超えて弘まることが何ら疑いはないといえるでしょう。

今後は真宗学者として自分の専門研究分野をより充実させて、BCA・IBSと協働しながらアメリカでの浄土真宗の樹立に貢献したいと思えます。学位授与式に出席しながら、これまで、お育てくださった方々を思い出しながら、報恩感謝のお念仏を申し上げた次第です。

合掌

（続）フライ鬼倉知永美さんインタビュー

先月号に続き、現在、シカゴ中西部仏教会の宮村ロン開教使兼務のもと、アシスタントの一人として活躍されているフライ鬼倉知永美さんにお話をうかがった。

親鸞聖人の好きな言葉は？

たくさんありますが、やはり小さい頃から親しんできた「恩徳讃」です。「身を粉にしても報ずべし」「骨を砕きても謝すべし」子供の頃に、この強い言葉に驚いて、祖父に尋ねたことがありました。「そのうちわかるよ。」と優しく答えてくれました。その言葉を思い出す時に、不思議と暖かい気持ちになります。

アメリカにきて、ツインシティー仏教会で、初めて恩徳讃を讃唱した時に、涙が溢れて止まりませんでした。如来様のお働きが、海を越えて、今、私たちがともに常にあることを実感し、「身を粉にしても報ずべし」と心に誓い、感謝の気持ちでいっぱいになりました。

最後に読者に伝えたいことがあれば、教えてください。

子供の頃、自坊の本堂の脇に「念仏の声を 世界に子や孫に」というポスターが何年も貼ってありました。子供ながらに、お念仏って英語や他の言語で何て言うのかな、、、と思いつながらそのポスターを見つけていました。もちろん、将来、祖父や父のようにお得度を受け、まわりの海外で僧侶

としての道を歩ませていただくことなど、想像だにできませんでした。しかし、本当に偶然の偶然が重なって、海外で生活することになりましたが、日本から遠く離れた場所でも、お念仏の生活を、家族とともに、そしてサンガのみなさんとともに歩ませていただけるご縁に、感謝の気持ちでいっぱいです。これも先人の念仏者のみなさまのご苦労があるからこそだと思います。日本を遠く離れていても、この有難い、たくさんのご縁を大切に、先のスローガンを旨に、お念仏の道をみなさまと共に歩んでいきたいと思っています。

本願寺職員が北米で研修

SHARE Staff of Hongwanji Advanced Research & Education)と呼ばれる本願寺派職員の海外研修が10月初旬から行われている。2014年の第二回目より、四年ぶりの開講。受講者は伊澤沙羅羅師、北島教融師、仲尾光師の三名。写真はパークレーン仏教会でのハロウィンパーティーの様子。



SHARE members, Sara Izawa, Noriaki Kiyabatake and Hikari Nakao at Berkeley Buddhist Temple

法輪

2018年11月号

発行所
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二〇一八年度教化標語

「平和と調和」

あの記事をもう一度!

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<http://buddhistchurchesofamerica.org/about-us/wheel-of-dharma>

第16回 中加教区で婦人会大会の概要が公表される

9月始めに第16回世界仏教婦人会大会の概要が発表された。9月半ばより各寺院へ大会概要が送られ、多くの会員の参加と協力を呼びかけている。大会のテーマは「Live the Nembutsu」。2019年8月30日から9月1日の3日間開催され、サンフランシスコ市のマリオート・マークスホテルが会場となる。大谷光澤門主が臨席される予定で、基調講演をストックトン仏教会の本好由紀子開教使、「コアジャセからの贈り物」の著者である都路恵子教授がとめる。参加費用は一人350ドルで、来年6月30日が締め切り日。大会を成功させるべく寄付を募っており、各寺院婦人会や個人からの協力が求められている。寄付の問い合わせや大会参加登録の詳細は、所属寺院の開教使かBCA本部へ。左は、大会委員会会長のポッター・スーザン氏のメッセージ。

2018年9月1日
御仏の無量光とお慈悲の内にお喜びの日々をお過ごしのことと存じます。
米国仏教婦人会連盟は第16回世界仏教婦人会大会を主催させて頂きます事はこの上なき名誉と存じます。この美しいサンフランシスコ、カリフォルニアで、この楽しい有意義な催しにご参加下さいます事を心より歓迎いたします。

1961年の第一回大会の時に比べ、世界は分離され、対立しています。そして我々の地域社会や家族は否定的、悲観的に傾拍しています。

今日、私達の地域や家族は多様な文化や人種の中にありながら、お念仏の教えを分かち合い、生かされています。それ故に、仏教婦人にとりまして、第16回世界仏教婦人会大会のテーマであります「念仏に生かされて」は大切な事であり、浄土真宗の歴史に於いての女性は宗門を献身的に支えてまいりました。特に恵信尼公と覚信尼公はその主な方々です。恵信尼公は夫である親鸞聖人が詳細に説かれた念仏の教えを正しく理解し、多くの人々と共に聖人のみ教えを分かち合い、支持されました。お二人の末娘である覚信尼公もお念仏の教えを広める為の地盤を敷かれ、極めて重要な役割を果たされました。その為、次世代の人々も聖人の教えを喜び、受け継ぐ事ができました。

念仏に生かされてという意味を考えるに当たり、私どもを地域社会と結び付ける仏法の筋道を心に留めて、平和が普及し、念仏のみ教えが世界中に広まることを望み、恵信尼公、覚信尼公の貢献を心に留めようではありませんか。

報告書並びに質問例の書類を添付致しました。もし、ご質問がありましたら、ご遠慮なくご連絡ください。またお会い致しました時に、念仏の喜びを分かち合う事が出来ます日を楽しみに致しております。

合掌
2019年WBWC代表、
ポッター・スーザン

総長コラム

米国仏教団総長 梅津廣道

今年のノーベル医学・生理学賞がアメリカのジェームス・アリソン博士と日本の本庶佑(ほんじょ・たすく)博士のお二人に贈られたことは皆さんの記憶に新しいことと思えます。お二人の研究は、私たちの体の中にある免疫システムを有効に働かせてがんを治すということなのです。

私たちの体は三十七兆個もの細胞でできているそうです。そのひとつひとつの細胞が健康でないと病気になってしま

秋の開教使研修会

9月25日から27日の三日間、浄土真宗センターにおいてMCE (Ministers Continuing Education) 研修が行われ、20名の開教使が参加した。研修では、松本ティビッ

います。同じように私たちの住んでいるアメリカは三億二千五百万の人によって構成されています。その一人一人が身も心も健康でなければなりません。それによって初めて国が栄え、国民が安らかに暮らせるのではないのでしょうか。今、アメリカだけではなく、世界中の多くの国の人々が不安と不満の中で暮らし、お互いの悪口を言い合っています。それは、国だけではなく、いろいろな組織や、コミュニティや家庭も同じであります。

それでは私たち仏さまの教えをいただくものとしては一体何が出来るのでしょうか。それは、一人一人が仏さまの教えを聞かせていただき、たとえどんなことが起ころうとも、社会がどのように変わろうとも、それによって自分を見失うことのない生き方をさせていただくのです。

お釈迦さまは、幸福や不幸は外からもたらされるのではないと言われました。しかしながら、私たちは目をいつも外に向けて、思い通りにならないことが起きると、何でも他人のせいにしてお互い憎しみあい、争いあうようになりま

す。自分自身も例外ではありません。何かあると人のせいにして自分を悲しんでいます。そして、そういう自分であるということに悲しんでいく方がおられます。それは南無阿彌陀仏の呼び声であります。いつも思い通りにしようとしている自分の愚かさを知らされます。人生にどんなことが起きようとも、それを引き受け、お念仏の種とさせていただくのです。この生き方は社会に関係しないというのではなく、一人一人がしっかりと免疫をつけて、できるだけ争いを起こさないようにして行くことで、国やコミュニティや家庭に安らぎをもたらすことができるのではないのでしょうか。

仏教にできることは、その門を開いて、できるだけ多くの人々に仏さまの慈しみの心を知っていただくことではないでしょうか。私たちの両親や先祖も同じように仏さまの光を仰ぎながら、苦難の道乗り越えていかれました。今年もまたサンクスギビングデーがやってまいります。常に自分を省みて、感謝と喜びの生活を続けさせていただきましょう。

東部教区でMAP

Minister's Assistant seminar at Ekohji in Fairfax Station, VA

10月4日から6日にかけてワシントンD.C.近郊の恵光寺で開教使アシスタントの研修会MAPが行われた。15名のアシスタントが参加し、教義に関する講義や勤式指導等を受けた。参加者は「浄土真宗センターから先生方

においていただき、伝統的な勤式指導やご講義を賜り、また東部を中心とした他の仏教会のアシスタントのみならずと一緒にご縁をいただくことも貴重な体験です。」と開教使らの指導に真剣な表情で耳をすませた。

第16回世界仏教婦人会大会
2019年8月30日-9月1日
カリフォルニア州・サンフランシスコ市
サンフランシスコ マリオート・マークス ホテル

記念講演者
本好 由紀子
北米開教区開教使

都路 恵子
仏教研究家

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

主催：米国仏教団 仏教婦人会連盟

本願寺オフィスの畑中阿難師が往生礼讃のお勤めを指導、夕時勤行で参加者全員が礼讃をとなえた。また、開教使同士で開教の現状と課題、教義の疑問点などを話し合い、活発な意見交換が行われた。参加者は「この研修会では講義の時だけでなく、食事中も教義のことを話し合うので、とてもためになり深めた。」



MCE Seminar at JSC