

WHEEL OF DHARMA

Official Publication of the Buddhist Churches of America

1710 Octavia Street, San Francisco, CA 94109

VOLUME 41 • ISSUE 4

APRIL 2019

‘Awesome Gathering’



A total of 12 BCA ministers and Minister's Assistants are shown at the opening service of the 72nd Annual Northwest District Buddhist Convention held in Seattle over the President's Day weekend. Shown, in first row from the left from front to back, are: Rev. Kosho Yukawa (BCA Minister Emeritus), Rev. Kathy Chatterton (Tokudo) and Rev. Irene Goto (Tokudo); in second row from front to back are: Rev. Yuki Sugahara, Rev. Jerry Hirano, Rev. Takashi Miyaji and Rev. Anne Spencer (Kyoshi); in third row from front to back are: Bishop Kodo Umezu, Rev. Matthew Hamasaki, Rev. Katsuya Kusunoki and Rev. Jim Warrick (Kyoshi); and in fourth row from front to back, are: Rev. Donald Castro (BCA Minister Emeritus), Rev. Fred Pelger (Tokudo) and Rev. Matt May (Tokudo). "It was an awesome gathering of BCA ministers and Minister's Assistants," BCA Bishop Kodo Umezu said. "It was impressive to see."

300 Attend Northwest District Convention

By Sharon Kosai
White River Buddhist Temple

Over President's Day weekend, more than 300 attendees from the Northwest, California and Canada came together to attend the 72nd Annual Northwest District Buddhist Convention hosted by White River Buddhist Temple.

The entire weekend was planned around embracing the theme of "Compassion, Gratitude, Community."

The goal of the convention committee was to emphasize that community goes well beyond the four walls of our temples, our culture, and our limited view of what we know. The purpose was to live the life of the Nembutsu and to appreciate the relevancy of Buddhism in our everyday lives, not just focus on the everyday complexities of keeping our temples afloat. We are all in this world together so what can we do to bring us together as a community to work towards

a more peaceful world, a world of collaboration, and a world of diversity to make us stronger.

Featured guests included: Walker Stahle, who shared experiences from an addiction recovery program; Anthony Gipe, who spoke on LGBTQ issues and Buddhism and the importance of looking at a person as a whole and not just one identity; author and professor Duncan Williams, who wrote "American Sutra," a book on the Buddhist experience in the Japanese American internment camps; a young persons' panel on the future of the BCA; and seven ministers who presented on various topics related to the theme throughout the weekend.

The keynote speaker, Rev. Matthew Hamasaki of the Buddhist Church of Sacramento, spoke on the importance of gratitude, its positive effects on yourself and others, and how this cycle of happiness truly speaks to the teachings of the

Continued on Page 6

BCA FBWA Receives \$15,000 IBS Donation From Hawaii

By Janice Doi
San Jose Buddhist Church Betsuin
and Peggy Okabayashi
Buddhist Church of Florin

The Buddhist Churches of America Federation of Buddhist Women's Associations received a check of more than \$15,000 from the Honpa Hongwanji Mission Hawaii Federation of Buddhist Women's Associations.

The check -- for the IBS Eshinni Kakushinni chair -- was presented March 2 to Janice Doi and Peggy Okabayashi, the current Secretaries General

for the BCA FBWA. Doi and Okabayashi represent the BCA FBWA at the World Federation of Jodo Shinshu Hongwanji-ha Buddhist Women's Association meetings and functions.

Doi and Okabayashi attended the the Honpa Hongwanji Mission Hawaii Federation of Buddhist Women's Associations meeting to promote the World Buddhist Women's Convention, which will be held over Labor Day weekend in San Francisco. The meeting was held at the Honpa Hongwanji Hawaii Betsuin in Honolulu.

The Hawaii donation was made to an endowed chair at the Institute of Buddhist Studies honoring the efforts of Eshinni and Kakushinni to preserve and promote Jodo Shinshu.

The chair, established in 2013 by BCA Bishop Kodo Umezu and the Northwest District, has a goal of \$3 million. It was suggested that if each Jodo Shinshu temple in the world contributed \$300, the goal would be achieved. At the April 2018 special meeting in Kyoto, the resolution was unanimously adopted by the WFJSHBWA and at that time, Hawaii gave its wholehearted support. Hawaii exceeded its goal of \$11,000, which was based on \$300 from each of their temples.

On March 2, at the Hawaii meeting, Bishop Eric Matsumoto, his wife Tamayo Matsumoto, Hawaii federation President Lois Toyama, her cabinet and the delegates from each of the islands warmly greeted Doi and Okabayashi. They listened as Doi and Okabayashi gave a presentation and encouraged them to attend the WBWC in San Francisco.

For the WBWC convention, the Hawaii federation members have ordered matching purple polo shirts with a different colored logo for each island and are making matching leis, which they plan to give away to a new friend made at the convention. They practiced their entertainment -- a lovely hula



Lois Toyama, president of the Hawaii Buddhist Women's Federation, presents a check of more than \$15,000 to Janice Doi and Peggy Okabayashi for the Eshinni and Kakushinni IBS endowed chair on March 2 at the Honpa Hongwanji Hawaii Betsuin in Honolulu. Shown, from left, are Peggy Okabayashi, Janice Doi, Toyama, Tamayo Matsumoto and Bishop Eric Matsumoto. Okabayashi and Doi are the BCA Federation of Buddhist Women's Association's Secretaries General to the World Buddhist Women's Federation. Tamayo Matsumoto is the wife of Bishop Eric Matsumoto, the Bishop of the Honpa Hongwanji Mission of Hawaii.

dance and a song by BJ Soriano.

As part of the WBWC presentation, Okabayashi introduced the BCA's Arigato Obaachan campaign and discovered that the Hawaii federation representatives were eager to express appreciation for the sacrifices of their grandmothers, mothers and other significant women in their lives.

"It is easy for us to forget and fail to appreciate that our Hawaiian sisters and others from Japan, South America and Canada are making personal financial sacrifices in order to attend our convention," Doi and Okabayashi said in a statement after the Hawaii trip. "Having gone to Hawaii and making contact with the convention attendees has given us a personal connection, which we know will only strengthen when they come to San Francisco.

"As we continue our preparation for the convention, knowing that others worldwide are anxiously looking forward to coming to learn and to share the teachings with one another gives us encouragement and energy to ensure that they have a wonderful experience," the statement continued.

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



BISHOP'S MESSAGE



By Rev. Kodo Umezu
BCA Bishop

Education of the Buddha

voice, "Don't be afraid to share the teaching. You are in the position to make changes in the world."

He emphasized that we can change our attitude by being educated with right information -- meaning the Dharma.

It is so true that we can change ourselves and others by bringing the Dharma to us. Or the Dharma wants to come into us. After becoming enlightened, Gautama Siddhartha sat under the Bodhi tree savoring his great realization for a long time. At the same time, he was hesitant to share what he came to realize with people, because he thought that people would not understand the contents of his realization. It was then the Indian god descended and told him to get up and go out to share the real truth with everyone.

The truth he discovered was so profound. He knew it would

be very difficult for people to understand and accept it, but he never gave up. He went from village to village to share the treasure of the Dharma. By doing so, he was educating people little by little. Many people listened to him. They followed him and enjoyed listening to his messages. This is the basic Buddhist education shown by Shakyamuni Buddha 2,500 years ago. It is called turning of the Wheel of Dharma.

And today, we have our temples where we can get together to receive the same Dharma education. We are given the place to hear the Dharma. Therefore, our practice is to keep listening to the Dharma. Listening to the compassionate words of the Buddha eventually changes our way of seeing the world by its own virtues. How we see the world and how the compassionate eyes see the world is

completely opposite. If we do not allow the Dharma to come into our life, we won't be able to find the true fulfillment.

I was so encouraged by the couple and I am more determined to dedicate myself for the original mission of the BCA -- to share the wonderful treasure with all people.

We, at the same time, need to understand that it takes time to "educate" us. It is a slow process, but a sure way to change our way of living our lives. By appreciating the Dharma, we can treat each other with more respect and help contribute to make the world a better place for us and our children to live.

Let us place a great value in our temples and churches and let us keep listening to the wonderful teachings transmitted to us through many generations.

Happy Hana Matsuri!
Gassho

Lancaster Praises BCA's Role, Success in Spreading Buddhism

By Rev. Dr. David Matsumoto
IBS President and Vice President of Academic Affairs

On March 7, an IBS and CBE Symposium, "Hearing the Light: Innovation and Compassion in American Pure Land Buddhism," took place during the BCA National Council meeting in Phoenix, Arizona.

Dr. Lewis Lancaster, Professor Emeritus of UC Berkeley, and Dr. Scott Mitchell, IBS Dean, gave marvelous talks, which explored the theme of the event. I would like to reflect on Dr. Lancaster's keynote address, "Measure of Success: The Buddhist Churches of America."

Dr. Lancaster, it should be noted, has been a friend and active supporter of BCA and IBS for over six decades. He is both an insider and outsider—a close friend of Jodo Shinshu and BCA and a person with a profound understanding of the

transmission of Buddhism worldwide. He is, therefore, the perfect person to speak about the BCA from both a closely involved perspective and a broad, historical standpoint.

His talk basically expressed his disagreement with an opinion, often voiced by BCA folks, that BCA has not been a success. I would paraphrase his talk in this way: We BCAers sometimes don't see the forest for the trees. In other words, we often get so caught up in the minute details of temple or organizational issues that we lose sight of the big picture. And so, he offered to talk about the success of BCA by placing it within the sweeping landscape of the historical and cultural spread of Buddhism.

After describing what he called the

"great circle of Buddhism" that developed in Asia over the course of thousands of years, Dr. Lancaster looked at the outward expanse of that great circle. Who would be the first to break out of it and spread Buddhism worldwide? It was, he explained, the Japanese immigrants, who in the 19th century brought their dreams, families and religious consciousness to Hawaii and then to mainland America.

At a time when Buddhism was beginning to enter the consciousness of the American people, Myōnyo Shōnin, the Abbot of Nishi Hongwanji, sent Shinshū priests overseas to study Western religions and later dispatched Hongwanji missionaries to San Francisco. For the first

Continued on Page 6



Ice of Blind Passion Turns Into Water of Enlightenment

By Rev. Katsuya Kusunoki
Rinban, Seattle Buddhist Temple

One morning in February, I found everything mantled in a sheet of white snow. When I saw Wisteria Park in front of the temple through the window, it was so beautiful. I really enjoyed the time of having my morning coffee while watching the beautiful scenery. The experience was special and interesting for me because I have lived only in warm places before, like Nagasaki, Zimbabwe and California.

That morning, my wife, son, and I went out and played in the snow. It was not easy to make a snowman because it was a dry snow. We sled over the snow



and dived into the snow. We enjoyed a fun time.

At that time, one member came to the temple to clear the road of snow and sprinkle salt. I learned what I need to do when it snows a lot, besides play with snow. The snow in front of the temple did not melt quickly because it is on the north-side and there is not much sunlight. A few days later, the road became icy, especially where people or cars tramped hard on the snow. I found a lot of our icy footprints where we played. So, the roads were very icy and slippery. We had trouble walking. We could not drive anywhere. I realized that I could not go grocery shopping or to the doctor or hospital, if someone got sick or injured. I learned about difficulties in living in a heavy snow area.

Seattle is not the only place that had snow. I heard that California also had snow. It must be a blessed snow because they often have severe drought. When I was still living in California, one person told me, "Having rain is not enough to

resolve drought. The mountains have to have snow. The snow melts little by little and provides water for us. It brings us the blessings of nature."

Shinran Shonin said in his hymn "Wasan":

Through the benefit of the unhindered light,

We realize shinjin of vast, majestic virtues,

And the ice of our blind passions necessarily melts, Immediately becoming water of enlightenment

The hindered light is the Amida Buddha's wisdom and compassion. Shinjin is the "entrusting mind" which we are given by Amida Buddha.

In this hymn, Shinran Shonin compared the ice to our blind passion and the water to enlightenment. Buddhists' goal is to attain enlightenment. One who attained enlightenment has no blind passion (bonno).

Continued on Page 6



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: Rev. Kodo Umezu, Bishop
Editor, Japanese Section:
Rev. Ryuta Furumoto
Copy Editor: Jon Kawamoto
Print Production: Jeffrey Kimoto



1000Correction

The March 2019 issue of the Wheel of Dharma should have included Rev. and Mrs.

John Doami among the donors listed in the 1000 x \$1000 x 4 fundraising program.



PRESIDENT'S MESSAGE



By **Richard A. Stambul**
BCA President

It's a Friday morning and I'm rushing to catch a plane from my local Burbank airport in time to attend the Northwest District Council Meeting in Seattle. The announcement we all dread comes over the airport PA system loud and clear: "Alaska flight 1021 is cancelled." The next non-stop flight is five hours later. Determined to make the meeting and to attend the 72nd Annual Northwest Buddhist Conference being held simultaneously, I rebook.

I decide to put these extra five hours to good use. I drive a few minutes down the block to famous 42-year old Porto's Cuban Bakery and Café. I treat myself to papas rellenas (fried potato balls that are among Rev. Jerry Hirano's favorites!),

a chicken empanada, and a double espresso. I find a table, plug myself into my favorite music, and catch up on BCA work for the next four hours. Time to leave for Seattle.

I arrive 40 minutes late for the Friday evening meeting. I marvel at the skill with which John Inge, the District Council President, guides the meeting through the agenda. I'd watched John at a Northwest meeting a year before with the same admiration. Everyone is focused on the business at hand. I am particularly impressed by the Northwest District Shin Buddhist Grant program which provides scholarships for ministers in training at IBS and in Japan.

The Northwest Buddhist Conference spans the weekend. My gratitude to the conference co-chairs who planned and executed a riveting weekend conference, Charlene Grinolds, Sharon Kosai, and Valerie Yamanaka, with significant assistance from Rev. Jim Warrick and countless other BCA ministers and Northwest District

members.

Some of the highlights include a keynote address from Rev. Matt Hamasaki on the conference theme, "Compassion, Gratitude, Community." His casual speaking style laced with good humor and plain talk is engaging.

Rev. Kodo Umezu, our BCA Bishop, addresses the hundreds of members in attendance several times during the conference about his favorite subject, Shinran Shonin, as well as sharing some moving personal reflections.

Later on Saturday, I listen to panelists Jason Yokoyama, Emily Ko, and Emma Inge, who lead a workshop about their own experiences encountering Shin Buddhism and as future leaders of the Dharma. I feel that our future is already in the good hands of our youngest members.

Rev. Jerry Hirano leads a workshop on temple culture and the Jodo Shinshu understanding of compassion. He emphasizes that all our temples must develop a culture based on

Jodo Shinshu teachings. Rev. Hirano wears many BCA hats: resident minister of Salt Lake Buddhist Temple; supervising minister of Ogden, Honeyville, and Idaho-Oregon Buddhist temples; co-director of the BCA Center for Buddhist Education; co-executive assistant to Bishop Umezu; and director of the Minister's Assistant Program.

Dr. Duncan Ryuken Williams, a well-known professor of Japanese studies and the author of a new book, "American Sutra: A Story of Faith and Freedom in the Second World War," leads another workshop. Dr. Williams presents a workshop about his new publication (which I highly recommend) and provides us with Dharma lessons from World War II. One story concerns a Japanese farmer living in pre-war California. He is fearful for his family's safety, and deeply concerned that the FBI will find his collection of books, letters, and family mementos and conclude he is un-American simply because they are all written or annotated in kanji and hira-

gana. He burns them all.

However, he cannot bring himself to burn a collection of Buddhist sutras handed down by his family over several generations. Instead, he buries them near a fruit tree located behind the family farmhouse. Later, after his release from incarceration along with 120,000 others, he returns to his farm. He was forced, like thousands of other Japanese in America, to sell his family farm for pennies on the dollar before being incarcerated. Sadly, the trees are all cut down, and despite his best efforts, he is never able to recover the lost sutras.

There are eight more equally compelling workshops that I hear about from others, and I regret I can't attend them all.

It is a great Buddhist conference. I offer my gratitude to all the members of White River Buddhist Temple who hosted it, as well as to all the members of the Northwest District Council of the Buddhist Churches of America. It is a real Namu Amida Butsu weekend!

BCA Ministers, National Council Meet in Phoenix

By **Dr. Kent Matsuda**
Enmanji Buddhist Temple

The BCA Ministers' Association and National Council meetings were held March 6-10 in Phoenix, Arizona, covering a variety of issues, including approving the BCA budget, announcing a visit this year by Monshu Kojun Ohtani, and exploring the possibility of selling or leasing BCA headquarters.

BCA Bishop Rev. Kodo Umezu announced that Monshu Kojun Ohtani will be visiting BCA temples in the Northwest and Southern districts in the fall after attending the World Buddhist Women's Convention (WBWC) in San Francisco.

The Bishop told the council that Rev. Masanari Yamagishi was assigned to the Buddhist Church of Lodi and the Walnut Grove Buddhist Church in August 2018, and that Rev. Kurt Rye resigned from the BCA at the end of 2018.

Rev. Patricia Usuki, gicho of the BCA Ministers' Association, informed the council delegates that the 2019 Summer Seminar (Fuken) will be held in conjunction with the WBWC. The BCA Ministers' Association business meeting will take place at the Jodo Shinshu Center on Aug. 29.

On Aug. 30, they will go to the WBWC in San Francisco. There would be no registration fee for the Fuken, but temples were asked to pay for the ministers' WBWC registration, whether the minister attends or not.

Charles Ozaki, president of the BCA Endowment Foundation, reported that the foundation's investment portfolios lost money in 2018. The Growth A Fund lost 8 percent; the Growth B Fund lost 7.6 percent; the Growth and Income Fund lost 5.4 percent; and the Income Fund lost 1 percent.

Jeff Matsuoka, BCA treasurer, told the delegates that \$127,000 was raised for the Dana Fund in the past year. The money was to be used for Buddhist education.

The BCA budget was passed and the anticipated per member dues will be \$143.06, up from \$138.78 last year. The BCA made its annual loan payment of \$134,600 to the Endowment Foundation. In October 2018, the BCA was able to pay an additional \$88,600 against the principal.

Steve Terusaki, BCA vice president and chair of the Endowment Foundation's Joint Committee on Development, told the National Council that a new major capital campaign is in the works.

Sandy Saeki and Eiko Masuyama, co-chairs of the BCA Archives and Historic Preservation Committee, told the National Council that the BCA Archives have now been gifted and physically delivered to UCLA.

A short video about the BCA Archives moving to UCLA was shown to the National Council. The UCLA Archives Department considers the BCA Archives Collection the most significant and extensive collection of 20th century Buddhist and Japanese American history in the United States.

The BCA Strategic and Financial Planning Committee was formed after last year's National Council meeting in response to an effort to sell the BCA headquarters building and the Bishop's residence. This committee was looking at solutions to dealing with BCA's \$3.5 million loan to the Endowment Foundation and use of the BCA properties.



The BCA Ministers' Association and National Council meetings were held March 6-10 in Phoenix, Arizona. A variety of issues were covered and discussed, including approving the BCA budget, announcing a visit this year by Monshu Kojun Ohtani, and exploring the possibility of selling or leasing BCA headquarters. (Courtesy of Michael Endo)

The National Council voted to have: BCA look at renegotiating the loan with the Endowment Foundation; prioritize maintenance items in the BCA budget; negotiate with any "BCA-friendly" organization that may want to buy or lease the headquarters building; support the Endowment Foundation's plan for a

major capital campaign; and raise \$1 million for maintenance projects, next year's loan payment, and a pilot project to help livestream Dharma talks to the Central California District temples.

The National Council voted not to sell the Bishop's

Continued on Page 6

'Ministers House'



This illustration by Tessa Asato of the White River Buddhist Temple depicts the ministers in place of the hosts of the Japanese reality TV show, "Terrace House." The ministers were in attendance at the 72nd Annual Northwest District Buddhist Convention held over the President's Day weekend in Seattle. The illustration is of, from left to right: Rev. Yuki Sugahara, Rev. Takashi Miyaji, Rev. Katsuya Kusunoki, Rev. Jim Warrick, Bishop Umezu, Rev. Jerry Hirano, and Rev. Matt Hamasaki entering the room.



Arigato Obaachan (Thank You Grandmother) Campaign Donors and Honorees

The Buddhist Churches of America Federation of Buddhist Women's Associations (FBWA) has been receiving special donations in support of the 16th World Buddhist Women's Convention, to be held from August 30 to September 1, 2019 in San Francisco.

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

In recognizing your Obaachan, mother, aunt, sister, or group of women, you are also honoring them for the very special role they have played in your life.

Phyllis Sugimoto & Elaine Sugimoto-Jones ~ **Kiku Sugimoto**, Moschel Kadokura ~ **Christine Kadokura**, Miyoko Yuki, Misao Yamate, Sakamoto Family ~ **Merry Sakamoto**, Nagafuji Families ~ **Mrs. Mitsuko Nagafuji**, Midwest Buddhist Temple Golden Agers ~ **MBT Golden Agers Issei and Nisei**, JoAnne Hayashida ~ **Marie Teiko Kido**, May Hisako Hayashida, M. Mariko Yamashita ~ **Toshi Yamashita**, Mani B. Ryan ~ **Masa Nishinaga**, The Kawabatas ~ **Yoshiye (Yo) Kawabata**, Denise & Tami Nomura-Dent ~ **Yoshiye (Yo) Kawabata**, Tami Nomura-Dent ~ **Mitsu and Mary Shigaya**, Tami Nomura-Dent ~ **Sylvia Nomura**, Yaeko Hirotsuka ~ **Yukino Nakashima**, **Shigeko Taira**, Tanimura Fam-

ily ~ **Betty Furusho**, Alice Sato, **Chisato Tanimura**, Fumiko Tanimura, Masaye Tanimura, Sachi Tanimura, Stacy Nii-Eastly ~ **Kazuko Nii**, Shizue Nii, Norio Umezu Hall ~ **Peggy Nakamoto**, **Atsuko Umezu**, Sachi Fudenna ~ **Sakue Kamiji**, Hamano Fudenna, Kemi Nakabayashi ~ **Misao Kaneko**, Marion Dumont, Sandy Yamakishi ~ **Lillie Natsue Yamakishi**, Sandy Yamakishi ~ **Auntie May Yoshihara**, Sandy Yamakishi ~ **Juki Morikawa**, Jack & Betty Mori ~ **Tsuru Nakatani**, Jack & Betty Mori ~ **Tomiko Harada**, Imogene Imada ~ **Toshiye Imada**, Arthur & Robin Shinagawa ~ **Mary Sugimoto**, May Kurimoto, Peggy Kurimoto, Naomi Oda ~ **Chiyo Tawara**, Anonymous ~ **Arigato**

Your name, together with the names of those you wish to honor, will be written on colored "Bodhi Leaves" corresponding to your donation level (please see donation form). The Bodhi leaves will be put on display throughout the weekend at the World Buddhist Women's Convention this summer.

To donate and honor the special women in your life, please go to the wbwc.org website and click on the "Donation" button to download the form.

For information or question, please contact Terrie Masuda at terriemasuda@wbwconvention.org.

Donors are listed first, followed by the honoree's name(s) in bold print. Thank you to all of the donors, and Arigatou Obaachan and all honorees!

Obaachan, Greg, Marlene & Deborah Aso ~ **In Memory of Alice I. Santo**, Jean Fukunaga ~ **Kazuye Fukunaga**, Julie Yumi Hatta ~ **Tamako Matano and Sode Hatta**, Sadako Kashiwagi ~ **Shizuno Nimura and Hisa Horiuchi**, Min and Suzanne Yamada ~ **Kiyoko Yamada and Merry Sakamoto**, Susan Sakuma ~ **Toyomi Kitsuya and Tamaye K. Sakuma**, Susan Sakuma ~ **Koto Sakuma and Minne F. Sakuma**

Correction: We apologize for the errors (correction underlined) appearing on the previous acknowledgement: Tami Horita Louie & Family ~ **Kikuye Kamibayashi**, Kimi Horita, May Hirota.



Since 1900, Buddhist women have been the foundation for the propagation of Jodo Shinshu Buddhism in the Buddhist Churches of America. Through their sacrifice, hard work, dedication, generosity, and pursuit of the Buddha Dharma, they showed us all how to "Live the Nembutsu". Let us honor and say thank you to our Grandmothers, Mothers, Aunts and other female relatives by making a special donation in their names in support of the 2019 World Buddhist Women's Convention in San Francisco, California.

Donation levels are as follows:

Gold Bodhi Leaf	\$1,000 and up
Silver Bodhi Leaf	\$100 to \$999
Bronze Bodhi Leaf	\$50 to \$99
Lavender Bodhi Leaf	\$20 to \$49



16th World Buddhist Women's Convention
"Arigato Obaachan"
(Thank You Grandmother)

Donation Form

Donor Name(s): _____
Address: _____
City: _____ State: _____ Zip Code: _____
Telephone Number: _____
Donation Amount: \$ _____
Honoree Name(s): _____

Please make check payable to: BCA FBWA

Please mail completed form and payment to:

BCA Federation of Buddhist Women's Association
c/o San Mateo Buddhist Temple
Drawer J - Main Post Office
San Mateo, CA 94402
Attn: 16th WBWC

If you have any questions, please contact: Karen Suyama by email at karensuyama@wbwconvention.org

BCA FBWA is a duly recognized organization under Section 501(c)(3) of the Internal Revenue Code. Tax ID #94-1498362

SACBC Restores Enduring Hanamatsuri Tradition -- the Hanamido

By Karen Fujii
Southern Alameda County Buddhist Church

Southern Alameda County Buddhist Church, which was founded in 1962, celebrates the birth of Siddhartha Gautama every April.

And one of the church's enduring traditions has been the church's hanamido -- which has been at every Hanamatsuri since 1965.

The hanamido is decorated with flowers, which symbolize Lumbini's garden. In the center, a small statue of Buddha is placed in a shallow metal bowl filled with sweet tea. The Sangha members pour sweet tea on the statue, which represents the rain that legend says fell when Siddhartha was born.

After more than 50 years, the Hanamido showed signs of aging. The wood at the base of the hanamido had warped, resulting in an uneven surface. Other signs of



This hanamido, which dates back to 1965, was refurbished last year by Sangha members of the Southern Alameda County Buddhist Temple. It will be used once again for this year's Hanamatsuri. (Courtesy of Southern Alameda County Buddhist Church)

EcoSangha -- Past, Present and Future -- Is Theme of 22nd Annual Nembutsu Seminar

... we should be mindful to act compassionately toward the other living things with whom we share this world.

— Lady Takeko Kujo, "Leaves of My Heart," Page 56

By Edythe Vassall
Berkeley Buddhist Temple

About 70 people gathered for the 22nd Annual Nembutsu Seminar at the San Mateo Buddhist Temple on Feb. 9 for an interactive discussion of the theme "EcoSangha: Jodo Shinshu Buddhism and Ecology."

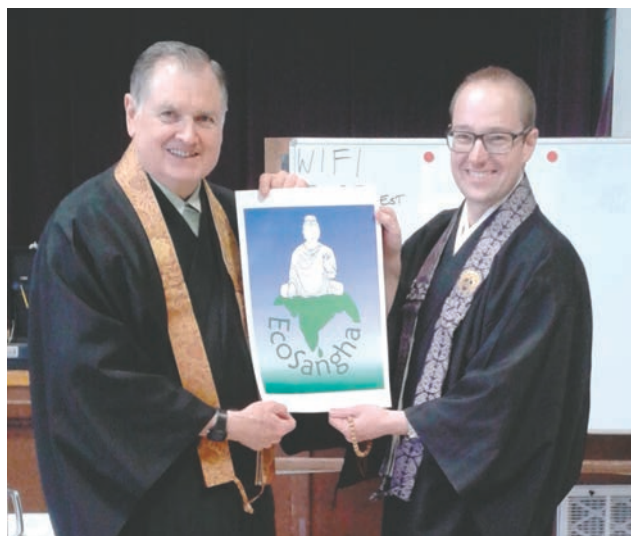
The speaker, Rev. Donald Castro, is Rimban Emeritus of the Seattle Betsuin Buddhist Temple. He founded of the EcoSangha Movement in the Buddhist Churches of America (BCA) back in the late 1970s.

"To be a Buddhist is automatically to be both an ecologist and a conservationist," he said. "Buddhism is not just ecology, however. Ecology is science and Buddhism goes beyond science. Being based on a medical model (the Four Noble Truths), Buddhists are always working for a cure. Ecologists tell us the world is in peril from many sources; conservationists seek a cure. This is why Buddhists are both ecologists and conservationists."

The Past

After a brief service led by Rev. Henry Adams, Rev. Castro explained how the connection between Buddhism and ecology started the moment Shakyamuni Buddha attained enlightenment and touched Mother Earth, declaring her to be his witness. Rev. Castro then shared a story illustrating how the early sangha practiced a "model recycling program":

Ananda was so pleased when Queen Syamavati offered him 500 robes for the Buddha's sangha that King Udyana questioned his honesty. He asked Ananda what he was going to do with the new garments. "Distribute them among those who are in rags." And the old garments? "Make bedcovers out of them." And the old bedcovers? "Make them into pillowcases." And the old pillowcases into floor covers; the old floor covers into foot towels; the old foot



Rev. Don Castro, left, and Rev. Henry Adams display the EcoSangha logo showing the enlightened Shakyamuni Buddha in the Earth-touching posture.

towels into floor mops; and finally, they would tear the old floor mops into pieces, mix them with mud, and use the mud to plaster the house walls.

Rev. Castro said that Rennyō Shōnin would have been a strong environmentalist. Rennyō once found a scrap of paper on the floor, raised the paper to his head and said, "Who could waste this paper? It also comes from Amida Buddha." Similarly, the famous Vietnamese monk Thich Nhat Hanh has commented that everything in the universe which is not paper is in a sheet of paper. All the elements, causes, and conditions needed to make a piece of paper are contained within it.

The Present

Many Japanese Americans may recall their grandmother using the word "mottainai" as she picked up every grain of rice that spilled out of the wash water. The basic meaning is "it's a shame to waste." However, mottainai goes beyond that. For example, if you throw away the lunch your mother made for you, you are also throwing away the love with which she made it.

The mottainai concept was promoted interna-

Continued on Page 5

Continued on Page 6



2018 Friends of IBS Annual Giving Program List of Donors

The Institute of Buddhist Studies (IBS) wishes to extend its heartfelt appreciation to the generous donors who supported the 2018 Friends of IBS Annual Giving Program.

The generous support insures the continued growth of Buddhist education in America. We ask for your continued support.

Because of the generosity of our Friends of IBS, the following was raised in 2018: accreditation, \$50,000; new endowments and addition to existing endowments, \$210,350; institutional development (general), \$30,653.81; IBS general scholarship fund for all students, \$70,233; ministerial scholarships, \$12,625; and BCA FBWA Eshinni/Kakushinni Fund, \$9,820 (total to date \$67,770).

Our grand total is \$383,681.81 for 2018.

The following is the list of donors who gave from June 1 to Dec. 31, 2018.

ENDOWMENTS: \$210,350

Folick Family Trust
Ms. Gloria Fujimoto
Mrs. Carle Hirahara
Ms. Aki E. Nagatomi – June Memorial
Ms. Faye Ogasawara
Ms. Grace Takahashi
Rev. Dr. Seigen Yamaoka
Takeo Yuki Charitable Trust

ESHINNI/KAKUSHINNI CHAIR: \$9,820

Mr. Robert, Mrs. Deanna & Ms. Emma Hanashiro - in memory of Toshio & Tomoko Kawamoto
Buddhist Temple of Salinas
Gardena Buddhist Church Buddhist Women's Association
Los Angeles Honpa Hongwanji Betsuin Buddhist Women's Association - in celebration of LA Betsuin BWA's centennial
Orange County Buddhist Church Buddhist Women's Association
Salinas Buddhist Dharma School
Salinas Young Buddhist Association
Salt Lake Buddhist Women's Association
San Fernando Valley Hongwanji Buddhist Temple Buddhist Women's Association
Seattle Betsuin Buddhist Women's Association
Southern District Buddhist Women's Association
Venice Hongwanji Buddhist Temple Buddhist Women's Association

GENERAL/INSTITUTIONAL DEVELOPMENT: \$30,653.81

Mr. & Mrs. Tad Araki
Dr. Gordon Bermant
Mr. Bruce Buchholz, Mrs. Doreen Sakamoto, Max, Wolfgang & Linus - in memory of Taeko Oda
Mrs. Koko Doami & Family – in memory of Rev. John Doami on the occasion of IBS Annual Memorial Service
Ms. Kayoko Fujimoto
Ms. Kayoko Fujimoto – on the occasion of IBS Annual Memorial Service
Mrs. Marianne Hane & Mr. Frank Oaks – on the occasion of IBS Annual Memorial Service
Mrs. Masako Hane – on the occasion of IBS Annual Memorial

Service
Ms. Holly Hiding
Dr. Clarence Hisatsune
Ms. Robbin Kawabata – in memory of Yoshiye Kawabata
Mr. & Mrs. Kuni Kitajima
Mr. Hidenori Kiyomoto
Rev. Masao Kodani
Mr. Morris & Mrs. Jane Kosakura
Mrs. Ruby Kuritsubo
Rev. & Mrs. William Masuda
Mr. Don Matsubara
Rev. Dr. David & Mrs. Diane Matsumoto
Mr. George & Mrs. Emiko Matsunaga
Mr. Roy & Mrs. Masako Matsuo
Mr. Andy Mayeda
Rev. Ronald Miyamura
Dr. Leroy Morishita & Mrs. Barbara Hedani-Morishita
Mrs. Michiko Mukai
Ms. Aki Nagatomi – in memory of Masatoshi & Masumi Nagatomi on the occasion of IBS Annual Memorial Service
Mrs. Kiyo Nagatomi & Mr. Bruce Shimizu
Mrs. Jean Nomura
Mrs. Alice Ochi – in memory of Mrs. Shigeo Yamaoka
Mr. & Mrs. Tomiaki Okada – in memory of Koko Nishi
Mr. Rickey Ono
Mr. Eugene and Mrs. Yukiko Otake – in memory of Shigeo Yamaoka
Mr. Charles & Mrs. Teri Ozaki
Mr. Oscar & Mrs. Noriko Sakamoto – in memory of Hideo & Kiyomi Yamashita
Mr. Richard Stambul
Mr. Paul & Mabel Tomita – in memory of Shigeo Yamaoka
Mr. Tomomi & Mrs. Toshiko Tsuchitani
Mrs. Sakaye Tsuji & Family – on the occasion of IBS Annual Memorial Service
Mr. David & Mrs. Emily Ushijima – on the occasion of IBS Annual Memorial Service
Ms. Carolyn Warhus – in memory of Hitoshi Takemori
Mr. & Mrs. Herbert S. Wong
Mrs. Grace & Mr. Jim Yamakawa – in memory of Satoshi Hane on the occasion of IBS Annual Memorial Service
Mr. Larry & Mrs. Vickie Yamaoka
Rev. Dr. Seigen Y. Yamaoka – in memory of Shigeo Yamaoka on the occasion of IBS Annual Memorial Service
Mrs. Marrie Yamashita – in memory of Rev. Seishin Yamashita, Rev. Taiyo Hata, Dr. Toshihide Numata & Rev. Dr. Yehan Numata on the occasion of IBS Annual Memorial Service
Mrs. Dorothy Yanagi
Rev. Janet Youth – in memory of Rev. Dr. Alfred Bloom
Buddhist Church of San Francisco Buddhist Women's Association
Federation of Buddhist Women's Association
Honpa Hongwanji Mission of Hawaii
San Mateo Buddhist Temple Buddhist Women's Association – Year-end donation

IBS STUDENT SCHOLARSHIP: \$70,233

Rev. Kenji & Mrs. Karen Akahoshi
Dr. Kiyoto & Mrs. Jeanette Arakawa
Mr. & Mrs. Tad Araki
Mrs. Dorothy Bloom – in memory of Alfred Bloom

Mr. Richard & Mrs. Emilie Endo
Mr. & Mrs. Keith Fujikawa
Mr. & Mrs. Richard Fujikawa
Mr. Paul Harada & Mrs. Michelle Nishina
Mrs. Sharon Harada
Rev. Charles Hasegawa
Mr. Claude & Mrs. Keiko Hiramoto Hess
Mrs. Kiyome Hirayama
Ms. Mikiye Honda
Mr. Phil & Mrs. Yvette Hornig
Ms. Miyoko Kaneta - in memory of Mr. Kitaro & Mrs. Kiwayo Kaneta
Mr. & Mrs. Kuni Kitajima
Rev. Ronald & Mrs. Sayoko Kobata
Rev. & Mrs. Dean Koyama
Mrs. M. Carolyn Kunihiro
Mr. Richard & Mrs. Charlene Kuramoto
Mrs. Joyce Maniwa
Mrs. Chiyoko Masumoto
Mr. Bradley Menda
Ms. Linda Minamoto
Mr. & Mrs. Tomio Mitsunaga
Mr. Richard & Mrs. Yoko Miyagawa – in memory of Rev. Dr. Taitsuo Unno
Mr. Sam & Mrs. Helen Mori
Mrs. Michiko Mukai
Rev. Brian Nagata
Mr. Ittsei & Mrs. Kiriye Nakagawa - in memory of Mr. Rodney Sadao Baishiki
Mrs. Lynn & Mr. Mitchell Nakashima
Ms. Nancy Okada
Mr. & Mrs. Tomiaki Okada – in memory of Koko Nishi
Mr. Digger & Mrs. Agnes Sasaki
Rev. LaVerne & Mrs. Helen Sasaki
Mr. & Mrs. Robert Shintaku
Mrs. Celeste & Mr. Dan Sterrett
Ms. Phyllis Sugimoto
Ms. Sandra Takeda
Mr. & Mrs. Steven Terusaki – in memory of Shigeo Yamaoka
Mr. & Mrs. Steve Tsuchida
Mr. Landon Yamaoka
Mrs. Fusae Yoshida - in memory of Eiichi Yoshida
Takeo Yuki Charitable Trust
Buddhist Church of Oakland Dharma School
San Jose Betsuin Adult Buddhist Association
West Los Angeles Buddhist Temple

MINISTERIAL STUDENT SCHOLARSHIP: \$12,625

Mrs. Koko Doami – in memory of Rev. John Doami
Mrs. Sharon Harada – in memory of Chizu Ase
Mrs. Sharon Harada – in honor of Brian Nagata
Mr. Milnes & Mrs. Nori Kurashige
Mrs. Aya Nagatomi-Windle & Mr. David Hoke Windle – in memory of Masumi Nagatomi
Mr. Wilbur & Mrs. Iris Takashima
Rev. Dr. Seigen & Mrs. Shigeo Yamaoka
Rev. Dr. Seigen Yamaoka
Isao Hane Charitable Giving Fund (Mrs. Grace Yamakawa) - in memory of Ichitaro and Hifuyo Hane
Oakland Buddhist Women's Association

Eco-Sangha

Continued from Page 4

tionally by the late Professor Wangari Maathai, a Kenyan politician and environmental activist who was awarded the 2004 Nobel Prize for Peace, the first black African woman to win a Nobel Prize. Professor Maathai founded the Green Belt Movement to reduce plastic pollution in Kenya. She visited Japan in February 2005, and mottainai resonated with her.

Rev. Castro lamented the lack of connection between practice and enlightenment in Jodo Shinshu Buddhism. "Interdependence means we have a personal responsibility to take care of everyone and everything," he said. "When one understands the fragile nature of life, one treats things differently." Compassionate acts represent the working of Amida's power. Practice is the

best way to live and minimize suffering. Practice can't bring enlightenment, but it can express gratitude for being accepted "just as we are."

Ideas for the Future

By practicing care for our world, we are following our principles, preserving resources, and serving as a model for our children. People might complain that it costs more, but what is the real cost?

Rev. Castro challenged the participants to imagine this scenario: It's Obon in the future. Our adult grandchildren are dancing in 116-degree weather. They are telling each other, "Our grandparents had a chance to do something about this, but they didn't." Will we do something, or will we squander our children's inheritance? He added, "Looking back, I would never have believed that climate change deniers would be calling the shots today."

Originally, Rev. Castro had wanted to start an EcoSangha

at every temple in the BCA and beyond (and he did succeed in helping to start an EcoSangha at Seattle University). Now he would be happy just to see more ecological practices put into place at more temples. In particular, the huge amount of

waste at our bazaars is an issue needing to be addressed.

Rev. Castro would like to see Earth Day on April 22 be acknowledged as the common holiday for Buddhists, the way Christmas is for Christians. The shared symbol would be Shakyamuni Buddha in the Earth-touching posture. He also suggests we practice Naikan self-reflection for Mother Earth by asking ourselves these

questions daily: What have I done for Mother Earth? What have I done to Mother Earth? What has Mother Earth done for me?

Many other ideas were shared by participants. Several mentioned that they save the

cold water before the shower and use it to flush the toilet or to water plants. Others bring their own utensils when eating out instead of using disposable ones.

A Dharma school teacher tells her students, "Before you start to throw something away, think about where it came from and where it is going." Another teacher noted that the BCA Dharma School 6th

Grade Teachers' Guide has two chapters on interconnectedness in nature and with nature. Rev. Adams, who is on the Federation of Dharma School Teachers' Leagues board, encouraged teachers to send their eco-friendly ideas to him at sanmateo.buddhist@gmail.com.

The San Jose Betsuin's EcoSangha was started on Earth Day 10 years ago. Its members think up eco-friendly tips every month to share with their sangha so people can keep these ideas in mind and use them, rather than doing things in a quick and convenient but wasteful manner. And Glenn Kameda of Palo Alto Buddhist Temple suggested we share ideas and create a template for an EcoSangha Workshop, which could then be used by all the temples.

Please try to do something for our world every day and especially this Earth Day on April 22!

"To be a Buddhist is automatically to be both an ecologist and a conservationist."

-- Rev. Donald Castro



A Short Presentation of Shin Buddhism

Editor's Note: This is the first of three articles that Bishop Kodo Umezu would like to share with the readers of the Wheel of Dharma. It was written by Rev. Shitoku A. Peel of Belgium some years ago and published as a small booklet. Rev. Peel has influenced many people in Europe. Please enjoy his appreciation of Jodo Shinshu teaching.

By Rev. Shitoku A. Peel

Buddhism is a religious teaching ("soteriology") proclaimed in the Northeast of present day India during the 5th and 6th centuries. Siddhartha Gautama, the historical Buddha, who is better known as "Shakyamuni," the Wise man of the Shakya-clan.

All Buddhist teachings, however diverse they may seem to the outsiders, inherit the fundamental teaching of the historical Buddha. Their variety is determined by the spiritual transmission of a tradition that is maintained in writing in the 13,520 of the scriptural canon. Indeed, the difference between the various Buddhist schools and currents lies in their interpretation and evaluation of these scriptures. Usually one Buddhist

school will put greater emphasis on a certain doctrinal point than another. Yet the main distinction between the various schools rests in the method recommended to render Buddha's Teaching into everyday-life.

In his "Four Noble Truths," Shakyamuni gave a precise and detailed explanation of human existence, and provided us with an expression of an ideal way for all beings:

Each and every form of existence is characterized by suffering. This suffering should be understood in the broadest sense: not only as pain, sickness, old age and death, but also as all mental, moral, psychological or spiritual suffering, dissatisfaction, unrest, all fears, frustrations, conflicts, and so on. This suffering could be described as the urge to possess and the fear of loss.

The cause of this suffering can be traced back, through desire and attachment, to fundamental ignorance (not a lack of learning!) namely, the deep realization that all things and beings are characterized by impermanence and selflessness (egolessness or non-self). This ignorance colors our experience and creates an image of the world that is based on illusion. We consider the world and ourselves,

as center of that world, as everlasting. We desire things, attach ourselves to them and want to make them "ours." In this we miserably fail, because even our own life escapes us. When things we desire escape us, we experience suffering.

When we can locate the cause of this existential suffering, we can also find the means to end the *experience* of suffering. When we succeed in removing the cause of suffering we realize the state of non-suffering. This state of spiritual and mental perfection is called "Nirvana": the extinction of illusion and thus of suffering. The term "Nirvana" is also described as "Enlightenment," "Pure Land," and "Buddhahood."

The Noble Eightfold Path is the pointing finger, the salvific method that should allow us to overcome existential suffering. It is a path of Wisdom, Morality and Concentration of Mind: (1) Right View, (2) Right Intention, (3) Right Speech, (4) Right Action, (5) Right Livelihood, (6) Right Effort, (7) Right Mindfulness, (8) Right Contemplation/Concentration.

-- Translated by Yuho B. Van Parijs and Jokyo G. Getenby

National Council

Continued from Page 3

residence.

Judy Kono, former chair of the BCA Ad Hoc Special Functions and Events Committee, reported that BCA President Rick Stambul dissolved the committee at the committee's request. The BCA president would be able to continue to establish "one-time event" committees, if needed.

The National Council delegates

voted in three new directors-at-large: Glenn Inanaga of the Orange County Buddhist Church; Steve Terusaki of the Buddhist Church of Oakland; and Tyler Moriguchi of the Seattle Buddhist Temple.

Although the Gardena Buddhist Church was the official host temple, many people from Southern District helped under the leadership of the co-chairs, Terri Omori of Vista Buddhist Temple and Arlene Miya of the Gardena Buddhist Church, and especially the members of the Arizona Buddhist Temple. Sadly,

Charles Matsumoto of the Arizona Buddhist Temple, one of the original event coordinators, died before the meetings.

This meeting marked the second held in Phoenix, Arizona. The first meeting was held in 1981.

Next year, the BCA Ministers' Association and National Council Meeting will be held Feb. 19-23, 2020, with the Northwest District Buddhist Conference at the Hyatt Regency Lake Washington in Renton, Washington. The theme will be "Dana for World Peace."

Rev. Kusunoki

Continued from Page 2

When I think of myself, I compare myself to other people and envy them. When I watch TV or the internet, my greedy mind for buying something arises. While continuing living my life like this, my desires and attachments pile up in my mind. These get hard and are stacked just like snow, tramped hard, and become like ice on the road. Once these get stiffened and become the ice of blind passion, it is not easy to melt them. Moreover, the snow of desires and attachments falls one after another.

Shinran Shonin showed a path to people who cannot shovel and melt

snow. It is the Nembutsu (recitation of Namoamidabutsu) path. It is the path for people who stack snow and ice and lose their way. The Nembutsu path is the path of listening. We listen to the Buddha Dharma and reflect upon our life. And then we recite Namoamidabutsu ("I take refuge in Amida Buddha") to express our appreciation.

While continuing to walk the this Nembutsu path, we realize that the ice of our blind passion melts and becomes the water of enlightenment. Because the snow of desires and attachment falls one after another and becomes the ice of blind passion, it is important for us, as ordinary people (bonbu), to keep walking the Nembutsu path. What kind of snow

and ice do we have in our mind? We put our hands together and keep asking ourselves this question. The Nembutsu path opens up where we realize the snow and ice in our minds.

Early in the morning on that day, I was watching outside. A car stopped at my house. It was from the post office. In this heavy snow, the post office delivered a small package to us. When I opened the package, I found the Disney "Cars" toilet training underpants that my wife ordered several days before. My son was so happy and wore them. In the cold weather, they brought such a soft and warm gift and heart. I felt sorry for, and appreciated, their hard work.

Hanamido

Continued from Page 4

aging included a column coming loose, trim on the roof falling off, and paint chipping.

In 2018, two board members, Bob Kitajima and Paul Nakao, used their wood crafting skills and made a new stage, replaced the columns, and reattached the trim. Sangha member Steve Sanders gave the hanamido a new coat of paint.

And the refurbished hanamido was ready in time for last year's Hanamatsuri.

When Kitajima and Nakao turned the base of the hanamido over, Japanese writing or kanji was discovered on the underside of the boards that spoke to its beginnings.

Yoshio Tamura, who built the hanamido, hand painted the sacred words with his brush that Siddhartha is said to have spoken immediately after his birth. He wrote the words on the underside of the boards.

The saying reads: "Tenjo tenge yuiga dokuson," which translates as "In the heaven above and the Earth below, I alone am holy."

The boards were replaced and now hang in the church's hondo.



Yoshio Tamura crafted the hanamido, which was completed in 1965. This is his name written in kanji. (Courtesy of Southern Alameda County Buddhist Church)

NW Conference

Continued from Page 1

Nembutsu. He also emphasized trusting the youth of the BCA and allowing them to make mistakes and support them in their learning process of taking temple leadership roles. His relaxed demeanor was very refreshing and attendees were impressed with his messages and his connection with people of all ages.

The plenary speaker, Bishop Kodo Umezu, shared his vision of the Hongwanji in the United States and the relevance to the theme of "Compassion, Gratitude, Community." He also shared a personal experience of how Buddhist teachings could help answer questions for those who are trying to find acceptance, compassion, and gratitude in their hearts. All in attendance were very appreciative of his candor, sensitivity and hope for the future.

In the concluding workshop, White River's own Rev. Jim Warrick wrapped up the weekend by tying together the theme of "Compassion, Gratitude, Community" with a synopsis of the weekend and temples can learn to embrace that all are welcome.

After a full weekend of friendship, sharing, learning, and fun, attendees walked away with full hearts, stomachs, and minds.

In an effort to continue the theme, all donations and osaisen offerings were donated to three local community partners – the Auburn Foodbank; the John Volken Academy; and International Families Justice Coalition.

Rev. Matsumoto

Continued from Page 2

time in history, a group of professional Buddhist priests came from the great circle of Buddhism and began to teach Buddhism in America.

Dr. Lancaster then recounted many of the "momentous achievements" of Shin Buddhism

throughout its 120-year history in America: creation of the North American Buddhism Mission; building of temple communities; survival through the World War II concentration camps; establishment of the Buddhist Churches of America; remaking of lives and communities; holding together and expanding the fabric of a culture and religion among different age groups and varieties of people in cities and the heartland; and producing literature, educational activities, newspapers, booklets, online efforts to carry the Buddhist message throughout the world.

He concluded his address with these words, "BCA has been part of bringing into U.S. culture a great religious tradition (Buddhism) and has maintained a cohesive social group that has continued for more than a century. If that isn't true success, I don't know what is."

Dr. Lancaster's words offer profound insight, grounded on his vast knowledge and experience, as well as, I believe, a very strong suggestion that from time to time we BCAers need to take a step back from our focus on the leaves, branches, bark and roots of the trees (the vital organizational issues of money, policies, regulations, structures and the like), and draw encouragement from the forest – the vast "circle of Buddhism," of which Jōdo Shinshū and the BCA have been vital, active and necessary parts. And perhaps in this way, we might also get a glimpse of the future of the world and humanity, which has been made a bit brighter by all of the many nembutsu followers of the past and present, who have been able to "hear the power of Amida Buddha's light" and share it with the world.



Dr. Lewis Lancaster

今月の法話

「瑜伽行唯識派と『浄土論』」

オレゴン仏教会

開教使 菅原 佑軌

「本願力にあひぬれば 空しくむなくすぐるひとぞなき 功德の宝海みちみちて 煩惱の濁水へだてなし」 『高僧和讃』13 註釈版、p. 502

大乘仏教の「菩薩」には様々な階位が存在します。中でも有名なのは『華嚴経』の十地で、その初地である「歡喜地」をもって、「凡夫」（凡地）と「聖者」を分けるものであります。聖者の階位に至るまで修行者は退墮する恐れがありますが、聖者の階位に至ればもう退転することがないため、どのようにして「歡喜地」に至るのかというのは大乘の菩薩の間でも大きな関心事でありました。

七高僧の第二祖、インドのヴァスバンドゥを私達は敬意を込めて天親菩薩と呼ばせていただいています。大乘仏教には龍樹菩薩によって大成された中観派、そして天親菩薩によって大成された瑜伽行唯識派の二つの主流があります。その天親菩薩の著作の中に『無量寿経優婆塞舎願生偈』（略称『浄土論』）があります。天親菩薩はその中で阿彌陀如来への一心帰命を説いてくださったので、浄土真宗において非常に大切な方でありました。ところが、この天親菩薩が歡喜地以上の聖者ではなく「凡夫」であったという伝承があります。

天親菩薩の生涯を伝記としてまとめた真諦三蔵の『婆薮般豆法師伝』の最後には、天親菩薩が「凡地」（凡夫）であったことについて言及されており、また、瑜伽行唯識派の思想を顕揚する中国唐代の法相宗の窺基（日本では「三蔵法師」として有名な玄奘三蔵の弟子）、その弟子である慧沼も天親菩薩が凡夫であったと伝承します。伝承は伝承ですからそれが事実であるとは限りません。しかし、尊敬すべきである唯識思想の大成者が「凡夫」であったと伝承するのは何か理由があるのではないのでしょうか。そこで天親菩薩本人の著作を見てみると、『唯識二十論』という論の中で天親本人は唯識について「言葉で考える」



Rev. Yuki Sugahara

段階であることを示唆する言葉があります。唯識について「言葉で考える」というのは、天親菩薩の他の著作である『唯識三十論頌』の第二十七頌に凡夫の

段階である「加行位」の状態として示されているものであり、直接的に自己が「凡夫である」という言葉を使われているわけはありませんが、天親菩薩は「凡夫」であった可能性、またご自身が「凡夫」であると自覚されていた可能性は十分にありえます。

そもそも何故、天親菩薩が「凡夫」であるかどうか問題であるかというところ、瑜伽行唯識派の文献によれば「凡夫」が達成できる「願」と「生」には限りがあるからです。しかし、天親菩薩は『浄土論』の中で「願生安楽国」と安楽国（阿彌陀仏の浄土）への往生を願われています。では、その「願生」は凡夫に達成可能なものなのでしょうか？もし達成可能であるならばどのように達成可能なのでしょうか？

瑜伽行唯識派の文献の中に『大乘莊嚴経論』というものがあります。その中で、「大乘経典の中に『生まれる事を願うだけで往生することが出来る』と説くのは怠け心を對治するためすぐに実現可能なものではない」という旨のことが示されています。つまり、凡夫は「願生」するだけでは往生することは出来ないのです。

さて、『大乘莊嚴経論』の他の箇所では凡夫が達成可能な「生」は「業の力によって思いのままの所に生まれることが出来る」という「業力自在の生」であると示されています。これに従い『浄土論』を見ていくと、その中に「五念門」という修行方法が説かれ、身業・口業・意業の三業による修行が説かれています。すると、阿彌陀仏の浄土へと往生を願うものは三業の修行が必須であり、その業の力によって極楽へと往生することを『浄土論』は示しているようにも読めます。

しかし、本来、凡夫の煩惱に汚れた業の力は自己を迷いの世界に縛り付けるものであり、思いのままの所に生まれる原因となることなどできるはずがありません。では何故、凡夫が業の力によって思いのままの場所に生まれることができるのかというと、それは仏の「救護」の働きによるからであります。『大乘莊嚴経論』には、仏は衆生の煩惱に汚された行い（業）によって、生老死という苦を生じる感・業・苦の輪廻から救護することが示されています。つまり、「業力自在の生」の根底には仏による「救護」の働きがあるのであります。

唯識思想を研究されておられる筑波大学教授の佐久間秀範先生によりますと、瑜伽行唯識派の根本論書とも言える『瑜伽師地論』「摂決択分」の通称「涅槃章」と呼ばれる箇所「転依（よりどころの転換・迷いからさとりの転換）」に対する新旧解釈のせめぎ合いがあるといえます。つまり、修行によって煩惱を滅し尽くすという「自力」的な旧解釈に対して「仏の世界から清らかな種子が修行者に植えられるという、仏の側からの働きかけで成仏することを意味する」という「他力」的な新解釈が後に主流となっ

たと言います。

この「転依」の新解釈、そして、さきほどの仏による「救護」という解釈は天親菩薩が在世の頃には既に存在していた考え方であります。そこで、天親菩薩が『浄土論』で示さんとしたのはどのような凡夫でも、阿彌陀仏の本願力という仏からの働きかけ、救護の働きによって「歡喜地」へと至り、そして成仏するという「他力」の思想であったのではないのでしょうか。ですから、たとえ煩惱にさいなまれる凡夫であろうとも、「本願力」に遇えば、空しくすぎないことはなく、仏となるさとの因が満たされるのであります。大切なことは自力に依る修行によって煩惱を滅していくことではなく、阿彌陀仏の本願力に遇うこと、法を聞くことでもあります。

さて、今回の記事は私が二月に提出・合格した修士論文の内容を記事用になるべく簡潔にまとめようと試行錯誤したものでありますから、読み返してみると結局は難しかったかもしれませんが、まだまだ言い足りないこともありま

合掌

おごがみおばあちゃん、内田せと子夫人



1905年から1923年まで第四代北米開教総長を務められた、内田光融師のご令孫廣田勝子さんが、ありがとうございます。

力してください。廣田さんはある新聞記事から祖母内田せと子夫人が婦人会リーダーとして聞法にはげられたこと、明治39年（1906年）のサンフランシスコ地震で被災者の救援に奔走されたことなどを知った。

その記事（仏教タイムス1963年1月）によると、1905年（明治三十八年）8月に内田光融師が29歳で北米開教総長としてサンフランシスコの本願寺出張所に着任せと子夫人22歳、長男の勲さん3歳と三名一緒に渡米した。その当時、在米日本人人口は少なく、特に日本人女性の数は極めて少数であり、せと子夫人は洋服の着方があまりわからず、着こなしに慣れるのにとまどったという。女性の数は少数といえども、仏教婦人会が組織されており、月一回の集会で皆と一緒に熱心に聞法していたとある。渡米後八か月してサンフランシスコ地震が起こった。せと子夫人は「八か月目には大震災に逢い、教会も住宅も焼けました。この時こそは、仏恩報謝と心に硬く誓ひまして、主人を助けて、開教師さまや仏青会員とともに、罹災者同胞

第十六回世界仏教婦人会大会

ありがとうおばあちゃん募金

名前	_____
住所	_____
電話番号	_____
募金額	_____
感謝を伝えたい方のお名前、例) BCA ハナコ (祖母)	_____

チェックの宛名は BCA FBWA で、下記住所まで送ってください。

BCA Federation of Buddhist Women's Association
c/o San Mateo Buddhist Temple
Drawer J—Main Post Office
San Mateo, CA 94402
Attn: 16"WBWC



せと子夫人、下、内田総長、BCA本部、または所属寺院の開教使まで連絡。（写真、右上、せと子夫人、下、内田総長、

法輪

2019年4月号

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

二〇一九年度教化標語

「ありがとう
おばあちゃん」

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>

アリゾナ州で開教使会議を総会

三月五日から十日にかけて開教使会会議および米国仏教団総会が開催され各仏教会の開教使と代表者ら約230名が集った。南部教区の担当で、会場はアリゾナ州フェニックス市ダウンタウンのルネッサンスホテル。同地ではこの時期に米プロ野球。MLBの各球団が春季トレーニングを行っている、そのことに着想をえて、大会のテーマをメジャーリーグプレイズムとした。開教使会議、総会のほか、IBSシンポジウム、CBEワークショップが行われ、多くの参加があった。また参加者は寺史や資料の保管法、開教使のリタイアメント、寺院とコミュニティの関わり合い、BCAエンドウメントファシリティのワークショップ出席し、寺院の将来に関して積極的に学び、意見交換をした。来年は西北部教区の担当でシアトル市近郊で開催



BCA National Council Meeting in Phoenix

龍谷・IBSレクチャー「上座仏教徒社会で盛り上がる」



Ryukoku IBS Lecture with Prof. Yukio Hayashi

今年の龍谷・IBSレクチャーは、龍谷大学歴史学科の林行夫教授をお招きして、3月12、14日の両日にわたり、「南伝上座仏教徒の世界―現地からみた伝統と変容―」について講義をしていただきました。社会学・文化人類学が専門である林先生は、1981年から2年間、タイのチュラーロンコーン大学 (Chulalongkorn University) に留学され、その後、タイを中心に上座仏教の研究に専念されています。1990年以降の冷戦体制終焉とともに研究対象の国は広がり、タイに隣接する社会主義国であるラオス、中国西南部の西双版納、カンボジア、ミャンマーやスリランカまで含むことになりました。タイという国は、人口の95%以上が上座仏教徒で、男性は20歳になれば一生に一度は出家して僧侶になり、27項目の戒律を守る生活をするようになります。不殺生(生き物を故意に殺さない)、不偷盗戒(他人のものを盗まない)、不邪淫戒(不道徳な性行為をしない)、不妄語戒(嘘をつかない)、不飲酒戒(酒を飲まない)を始め、細かい戒律があります。僧侶の生活が自分に合うなら、そのままプロの僧侶として過ごすことができ、何らかの理由で僧侶の生活を続けることが不可能なら還俗できます。また、生涯において何度でも僧侶・還俗を往復することができます。タイの女性は、戒律が途絶えているので、比丘尼になれませんが、僧侶への朝食の寄

総長コラム

米国仏教団総長 梅津廣道

二月下旬にサンルイスオビスポ仏教会で毎年行われている有名なカニ二食べ放題の基金募集に今年も招待されて妻と二人で三時間ドライブして行ってきました。毎年のように大勢の人が列を作って待っている中、前にいた夫婦と考えるカップルと取り止めもないことを話しているうちに、話題がLGBTQの同性愛の差別のことにになり、同時に私が米国仏教団の総長とすることが知られ、男性の方から、「あなたは世界を変えることができるボジションにいます。みんなに仏さまの偏見のない見方を知らせてください。」と強い口調でお願いされました。彼は教育の大切さを強調していました。

仏法聴聞と言うことは教育でありましょう。仏さまが先生です。仏さまのお心が私たちを変えてくださることができるとです。お釈迦さまはお悟りを開かれた後、菩提樹の下で立ち上がろうとせずと座り続けて、お悟りの内容の素晴らしいを一人で楽しんでおられました。同時に、世間の人にそれを説いてもわかってもらえないだろうと思っていました。仏伝によりますと、そこにインドの神が降りてきて、「あなたは素晴らしいことを悟られました。みんな不幸を全部私のせいにしていただきます。どうか世の中の人に真実を説いてください。」と、お願いしたのでした。それで、お釈迦さまは立ち上がり、人々に真実のみ教えを説いていかれたのです。実に多くの人

が仏法を喜び、少しずつその輪が広がり、人々も喜びの生活をするようになりました。これが二千五百年前の仏教教育です。これを法輪を転がすと言います。

今でも私たちは仏教会で同じ仏教教育を受けられるのです。法輪を聞く場所が与えられていることは嬉しいことです。私たちがなすべきことは仏法聴聞を続けることです。仏さまの慈悲の言葉を聞かせていただくことで、心の中に自然に喜びが沸き起こってくるのです。私たちが見る世界と仏さまの心で眺められる世界は真反対なのです。もし仏さまの教えをいただくことが出来なかったら、いつまでも本当の深い喜びを得ることは出来ません。私もたまたま出会ったカップルから、短くなった総長職を全うしないといけない、きついお叱りをいただいたように感じました。残された一年を米国仏教団のために最善を尽くしたいと思えます。

仏教教育というのは時間もかかります。しかし、必ず人生の方向が転換されるのです。仏法に親しむことで、生き方も変わり、お互い仏の子供として敬うことができようになります。何世代にもわたり受け継がれてきたこの大切な教えを大切にして、仏さまのお言葉を聞かせていただきます。

今月は各地で「花まつり」がお祝いされます。ぜひお寺に足を運び、仏さまのお誕生を皆と一緒に祝いいたしましょう。

付やお寺で瞑想することで功徳を積み、その功徳を無くなった両親や親戚に分けることで、健やかに暮らすことを願います。

浄土真宗は自分が何かすることによって功徳を積むという教えではなく、むしろ阿弥陀如来さまから名号、南無阿弥陀仏という功徳をいただいて、報恩感謝のお念仏の生活をすると考えます。上座仏教の世界に触れることで、浄土真宗の教えを再認識できる貴重な体験となりました。

オレンジカウンティ仏教会、
ワンドラ睦開教使寄稿

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 マリオット マーキー ホテル

記念講演ご講師:
本好 由紀子
北米開教区開教使

都路 恵子
仏教研究者



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



主催: 米国仏教団 仏教婦人会連盟