

WHEEL OF DHARMA

Official Publication of the Buddhist Churches of America

1710 Octavia Street, San Francisco, CA 94109

VOLUME 37 • ISSUE 12

DECEMBER 2015

Hollywood Buddhist Church Centennial Commemoration



Rev. Koho Takata, Advisor to Hollywood Buddhist Church, Associate Minister of Los Angeles Homba Hongwanji Buddhist Temple

The Hollywood Buddhist Church celebrated its 100th anniversary on Sunday, November 1, 2015. In 1915, Japanese immigrants residing in the Hollywood area felt the need to create a place to gather and receive the Buddha's teachings.

They planted the seeds of the Buddha-Dharma for us to live in the teachings and wished for the flower of the Buddha-Dharma to fully blossom as we share the true and real mind of Amida Buddha with all beings around us. It is truly amazing how numerous causes and conditions brought us to encounter the True Teaching of Nembutsu which our founders deeply entrusted and appreciated. I humbly witnessed their appreciation of the Nembutsu Teaching by learning of the hardships and sufferings they endured in order to survive in this country and establish the Hollywood Buddhist Church.

The Centennial Commemoration Service, in conjunction with the Eitaikyo Sangha Memorial Service, was officiated by Rev. Kodo Umezu, BCA Bishop, assisted by the current and former Rimban of Los Angeles Homba Hongwanji Buddhist Temple and Hollywood Buddhist Church advisors. The Hollywood Buddhist Church overflowed with ministers, members, and friends. The chanting of "Shoshinge" (Hymns of True Shinjin and Nembutsu) and the recitation of the Nembutsu resonated and resounded throughout the universe as if all of our founders were calling us to hear the Buddha-Dharma.

Rev. Umezu reminded us that Hongwanji (The Temple of Primal Vow), where we hear the true and real mind of Amida Buddha, is the spiritual home for all of us who live the Jodo Shinshu teachings. The Bishop's Dharma message was consistent with the congratulatory messages received from Monshu Kojun Ohtani who urged us to listen to Amida Buddha's Primal Vow, and numerous public officials, including: President Barack Obama, US Senator Mazie Hirono, the first Buddhist US Senator, Congressman Adam Schiff, Congressman Mark Takano, State Senate President Ronald Kouchi of Hawaii, Governor Jerry Brown, Mayor Eric Garcetti, and Councilmember Mitch O' Farrell.

It was truly a great opportunity for all of us to appreciate and honor our founders, to realize the true intent of establishment of our temple, and renew our commitment to listen to the Buddha-Dharma in our daily lives.

Bishop Hosts Ichijukai Luncheons



Rev. Kodo Umezu, BCA bishop, hosted two luncheon gatherings of the Ichijukai, BCA's retired ministers and widows, at the Jodo Shinshu Center (10/8) and at the LA Homba Hongwanji Buddhist Temple (10/22). Pictured above is the LA gathering. See page 8 for photo of JSC gathering.

Winter Pacific Seminar 21st - January 30, 2016 in Los Angeles

EAST MEETS WEST: *Jodo Shinshu from the Higashi & Nishi Perspectives*

What are the differences in doctrine and ritual? What is the history of the split?

The 2016 Winter Pacific Seminar – 21st Century: "East Meets West: Jodo Shinshu from the Higashi and Nishi Perspectives," will be hosted at and pay homage to two historic temples in Los Angeles' Little Tokyo District on Saturday, January 30, 2016, from 9 am - 4:30 pm. Doors will open at 8:30 am at the Los Angeles Homba Hongwanji Buddhist Temple, located at 815 East First Street, where registration, an opening service, morning sessions and lunch will take place. After lunch, the seminar's afternoon sessions and closing service will take place at the Higashi Hongwanji Buddhist Temple, located at 505 East Third Street; within walking distance; shuttles will also be available. The seminar will have separate sessions in English and Japanese for all presentations and panel sessions.

The \$40 registration fee includes a bento lunch and is due by January 21st. Southern California temple members are asked to register through their respective temples. Checks are payable to "SD BEC;" memo: "Winter Pacific Seminar 2016." Please mail to LA Homba Hongwanji: 815 East First St., LA, CA 90012. For registration, contact: Rev. William Briones Ph: (213) 680-9130 Email: malik615@msn.com General registration, flyers and downloadable forms are

available online at www.BuddhistChurchesofAmerica.org.

This historic gathering is presented by the Institute of Buddhist Studies (IBS), the Buddhist Churches of America (BCA) Center for Buddhist Education and the Shinshu Center of America and hosted by the BCA Southern District Ministers Association and Buddhist Education Committee.

The keynote speakers are Dr. Mark Blum, professor of Japanese Studies at UC Berkeley and Rev. Henry Adams, resident minister of the San Mateo Buddhist Temple. Each will be presenting in English and Japanese. An overview on "The History of the Split" will be made in English by Rev. David Matsumoto, director of the IBS Center for Contemporary Shin Studies; and in Japanese by Rev. Kiyonobu Kuwahara, co-director of the BCA Center for Buddhist Education.

Concurrent English and Japanese panels will feature speakers from both the Higashi and Nishi traditions. The panel in English, moderated by Rev. Matsumoto, will include: Keynote speaker, Dr. Mark Blum; Rev. Noriaki Ito, Bishop, Higashi Hongwanji North American District; and Rev. Marvin Harada of Orange County Buddhist Church.

The panel in Japanese, moderated by Rev. Kuwahara, will include: Keynote speaker, Rev. Henry Adams; Rev.

Continued on Page 6

Hongwanji Announces Accession Commemorative Services

The dates for the Commemorative Services for the Accession of the Jodo Shinshu Tradition, marking the ascension of His Eminence Kojun Ohtani to the position of Monshu of the Jodo Shinshu Hongwanji-ha have been announced by the Hongwanji-ha. The following two dates have been designated for members of the overseas districts (BCA, Hawaii, and Canada) to attend: October 21, 2016 and March 31, 2017

A Group Participation Information Booklet has been provided by the Hongwanji-ha for details about the services. For inquiries, please contact Michael Endo in the Office of the Bishop at mendo@bcahq.org.

Peace on Your Wings

By Dianne Kujubu Belli,
Venice Hongwanji Buddhist Temple

*"I will write peace on your wings,
and you will fly all over the world."
— Sadako Sasaki, age 12*

On September 19, 2015, 450 members from Southern District churches and temples, some from as far away as San Diego and Oxnard, attended a performance of the original musical *Peace on Your Wings* (POYW) at the Aratani Theater, through a fundraising partnership program with the Japanese American Cultural and Community Center in Los Angeles.

Co-created by Laurie Rubin and Jenny Taira of Ohana Arts, POYW is an inspiring musical commissioned by the Honpa Hongwanji Mission of Hawaii on the occasion of its 125th anniversary. This remarkable musical was developed by Ohana Arts, a non-profit 501(c)(3) organization whose mission is to promote peace and world friendship through the universal language of the arts.

POYW is inspired by the life of Sadako Sasaki, a



12-year-old girl who died from leukemia resulting from radiation caused by the atomic bomb dropped on Hiroshima. She was made famous for having folded over a thousand paper cranes to fulfill an old Japanese legend that would grant one wish to anyone who would fold one thousand cranes. To this day she is a reminder of innocent victims of war, and her story of her thousand paper cranes have inspired a movement of folding cranes for peace.

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Season's Greetings & Happy New Year!



Our heartfelt thanks to everyone in the BCA community and beyond for your support and generosity throughout the year. Together, let us continue to "expand the Nembutsu circle," and work for peace and contentment for all. Namu Amida Butsu

Gassho, with palms together,
The Buddhist Churches of America
Executive Committee, National Board, Endowment Foundation Board, and Staff

Something Meaningful In Life

By Rev. Kodo Umezu
BCA Bishop

During the year 2015, I attended many events including temple anniversaries and various meetings and conferences. At the each event, I have been amazed to see many dedicated individuals working hard to make things happen. I would like to thank each and every one of them for their tireless efforts, dedication and volunteerism.

In October, I attended the 50th Anniversary service and related events at the Orange County Buddhist Church and the 100th Anniversary service and events at the Hollywood Buddhist Church. At both times, I was moved by stories of the people who founded their organizations and kept them going for many years so that people today could appreciate the religious and cultural values they had treasured.

At the beginning of November, I attended the Mountain States Conference hosted by the Ogden Buddhist Temple held in Moab, Utah. I was privileged to hear Rev. Marvin Harada's Dharma presentation. He used one of Akira Kurosawa's movies, *Ikiru* (To Live),

to talk about the purpose of life.

This movie features a man close to retirement. His job at city hall is very monotonous and routine. Every day, he spends his time just letting the time go by. One day, he finds out that he has terminal cancer and only half a year to live. It really makes him think about his life. I will not explain the details of the story here, but eventually he finds a meaningful project and is able to accomplish it. At the end, he dies with a sense of fulfillment and satisfaction.

If and when we find something meaningful in life, we naturally feel a deep sense of joy. Our parents and grandparents lived during a very difficult time in our history, but for them, founding and building their temples and churches was very meaningful. They were able to do so with a sense of joy.

Our sangha is changing. It is welcoming more people who find value in the *Nembutsu* teaching. I have conducted affirmation ceremonies at various temples and churches. At each ceremony, I saw many people, young and old, with smiles on their faces; so happy and grateful that they were able to find the triple gem of the Buddha,



Kieshiki (Affirmation) at Seattle Buddhist Temple: On October 11, 2015, Rev. Kodo Umezu, conferred Buddhist names for four recipients including Doug McClean, who also received his Minister's Assistant Certification.

Dharma, and Sangha.

Another positive change that I am witnessing today is the quick response to the new "Dana Program." I am very moved by the number of people who signed up right away to support the Buddhist Churches of America national organization and its programs. This reflects the state of our organization. They are just like the founders of churches and temples many years ago. They wish to see the Dharma being shared with more people. They truly understand the

mission of the BCA and want the BCA to keep doing its wonderful work. By helping expand the Nembutsu circle, I am sure that their joy doubles and triples.

As 2015 comes to a close, I would like to take this opportunity to express my sincere appreciation to all the ministers and their teams, local and national leaders, Sangha members and friends for their continued support and guidance. I would also like to wish you all a very happy new year under the light of the Buddha.

Casting Off Swords



By Rev. Henry Adams
San Mateo Buddhist Temple

During the time of the Buddha there was a murderous bandit who dwelled in a certain forest and terrorized the surrounding communities. He was called Angulimala, which literally means Garland of Fingers, because he is said to have worn a collection of fingers taken from his victims on a string around his neck.

When the Buddha passed through that area on a journey, the local people repeatedly warned him to stay away from the forest to avoid being attacked by Angulimala. The Buddha lis-

tened to their warnings in silence and carried on his way. When Angulimala saw the Buddha enter the forest he rushed to pounce on him. He chased the Buddha running as fast as he could, but he could not catch up to him. In frustration, Angulimala stopped running and called out to the Buddha, ordering him to stop. The Buddha replied, "I have stopped, Angulimala. You stop." Perplexed, Angulimala demanded that the Buddha explain how he could claim to have stopped when he was still moving and how could he claim that Angulimala was still moving when it was he who had stopped. The Buddha responded with the following verse:

"I have stopped, Angulimala, once & for all, having cast off violence toward all living beings. You, though, are unrestrained toward beings. That's how I've stopped and you haven't."

(*Angulimala Sutta*, Translated from the Pali by Thanissaro Bhikkhu)

When Angulimala heard these words of truth spoken by the Buddha, he immediately cast his

sword and weapons into a pit and humbly asked to be admitted into the Sangha. The Buddha accepted him as a disciple and Angulimala became a living example of the power of the Buddha's teachings to transform violence into peace. From time to time, people who remembered Angulimala's past deeds would attack him, but rather than fighting back, Angulimala wished peace and goodness for those who would harm him.

The Buddha teaches that the things we do, say and think are greatly influenced by the force of *karma*, the vast web of causes and conditions that propel us along on our journey through life. Our true teacher Shinran Shonin explained the working of *karma* to his close Dharma companion Yuien in the following words:

... since you lack the karmic cause inducing you to kill even a single person, you do not kill. It is not that you do not kill because your heart is good.

(*Collected Works of Shinran*, pg. 670-671)

Viewed in the light of the

Buddha's wisdom, it becomes clear that there is no such thing as an inherently good or evil person. We commit harmful acts when our minds are clouded by delusion. Likewise, we are able to practice genuine kindness when we see the light of wisdom. No matter how far astray I have been led by the force of my past *karma*, a single encounter with the compassion of the Buddha has the power to transform my life. Angulimala had the good fortune to live in a time and place where he could meet Sakyamuni Buddha in person. Living in this age 2,500 years after Sakyamuni dwelled in our world, I encounter the great compassion of the Buddha in the Nembutsu. Just as Angulimala turned his life around when he heard the true words spoken by the Sakyamuni Buddha, my life is transformed in the words "Namo Amida Butsu" the voice of great compassion calling me to take refuge in the light of wisdom.

In gassho.

2016 BCA Ministers' Association and National Council Meetings March 2-6, 2016

"Cultivating the Buddha Dharma"
Visalia Marriott at the Convention Center
300 South Court, Visalia, CA 93291

Continuing last year's successful format -
Open to all interested temple members and supporters:
IBS/CBE Symposium

"Buddhism and Agriculture" Dharmathon
Workshops include: "Social Justice" and
"What can BCA do for Your Temple?"
Sunday Eitaijyo and Installation Service at Visalia Buddhist Temple

Buddhist Temple of Salinas
14 California Street
Salinas, CA 93901
Tel: (831) 424-4105
Website: www.btsalinas.org



Buddhist Temple of Salinas

On March 9, 1924, the first steps were taken to establish the Buddhist Temple of Salinas. Construction of the first temple building was completed in late spring of 1926. On the 10th anniversary of the temple, a bell tower was constructed. The bonsho bell, which was the largest of its kind to have been brought to the United States at that time, was imported from Japan.

During WWII, the temple was forced to dismount the temple bell and close the temple facility. The temple officially reopened in 1946 on its 20th Anniversary. Many members were unable to return to Salinas after the war, but in 1950s-60s a new wave of Japanese immigrants, predominantly from Kagoshima, moved to Salinas to start flower businesses, and the temple membership grew. In 1976, construction of a new temple facility was completed in time for the temple's 50th Anniversary. The Buddhist Temple of Salinas celebrated its 90th Anniversary in 2014.



Wheel of Dharma

(USPS 017-700)

Official Publication of the
Buddhist Churches of America

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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.

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

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By Dr. Kent Matsuda
BCA President
Enmanji Buddhist Temple

President's Message

2015 World Jodo Shinshu Coordinating Council Meeting

overseas districts (*kyodans*). Bishop Umezu and I represented the Buddhist Churches of America (BCA). We also had representatives from the Jodo Shinshu Buddhist Temples of Canada (JSBTC), the Honpa Hongwanji Mission of Hawaii, and the Sul-Americana da Seita Jodo Shinshu Honpa Hongwanji.

Our meeting began with a service where the Gomonshu and the Governor General were in attendance. The International Department representative outlined the Hongwanji's General Promotion Plan. This ten-year plan focuses on completing two important commemorative services. The first is the Commemoration on the Acces-

sion of the Jodo Shinshu Tradition (Accession Service) that will take place in 2016 and 2017. The second service is the Joint Service of the 850th Anniversary of Shinran Shonin's Birth and 800th Anniversary of the Establishment of the Jodo Shinshu Teaching scheduled for 2023. The Gomonshu will commemorate both services by visiting temples throughout Japan and overseas.

The two dates chosen for the Accession Service for members of the JSBTC, Hawaii Kyodan, and the BCA are October 21, 2016 and March 31, 2017. We are currently working with the International Department on the events that will

be taking place on those days. The leaders of the three kyodans want the services and events to be special for our members. The BCA will be coordinating donations from members and ministers to put together as a gift from our kyodan. Details will be forwarded later in the year.

Part of the General Promotion Plan includes spreading the Jodo Shinshu Teachings to areas that have not yet heard Shinran Shonin's Teachings. The Hongwanji wants to promote organizational reform where needed and a careful assessment of the financial situation of each district.

The Hongwanji also informed the meeting attendees that Japanese

members donated \$25 million yen to Nepal. The funds were used to reconstruct an intermediate school and are being used to help construct a temple.

Members of the overseas districts requested that the International Department consider re-starting the lay leaders' seminars that took place at the Hongwanji during 2004-2007. The International Department leaders indicated that they would look into this.

As 2015 comes to a close, I would like to thank everyone in the BCA community for your support and generosity throughout this past year and wish you the best for the New Year!

On September 24-25, 2015, Bishop Kodo Umezu, Rev. Kiyonobu Kuwahara, and I attended the World Jodo Shinshu Coordinating Council Meeting in Kyoto, Japan. This is the annual meeting when representatives from the Hongwanji International Department meet with representatives from the

Social Justice Workshop Planned for 2016 National Council Conference

Join us at the BCA National Council Meeting at Visalia, California in March of 2016!

Connect with us there for a workshop being led by Rev. Jerry Hirano, Rev. Greg Gibbs, and BCA VP Rick Stambul to begin a dialogue about issues of social justice as they relate to BCA, in general, and Shin Buddhism, in particular.

Recently, a DharmaRealm podcast featured speakers from our own BCA family, namely, BCA Rev. Harry Bridge, and Dr. Scott A. Mitchell, Assistant Dean at IBS. They talked about Social Justice and Buddhism. Some interesting questions were raised: "Is the BCA

silent on issues of social justice? For many, it might seem like there's no Shin Buddhist public voice in the American discourse on Buddhism and social justice." Yet there are some exceptions to that statement.

In the past 10 years, the BCA Ministers Association took a more active role on several social justice issues. In February of 2003, it passed a resolution opposing a US attack against any nation and against the policy of preemptive warfare; it passed by a 2/3 majority. In August of 2004, it passed a resolution "opposing governmental prohibition of same-sex marriage" and "affirming the wor-

thinness of all persons independent of sexual orientation." This resolution passed unanimously. Finally, the Ministers Association passed a resolution to encourage the Boy Scouts of America to remove all limitations of participation due to sexual orientation.

Unlike other mainstream religious traditions one does not usually hear Shin ministers talk about issues of social justice in their sermons. Does this withdrawal from the conversation arise from religious prohibitions, a lack of interest, a fear that such talk may offend some members, or some other rationale?

Can issues of social justice,

based on the concepts of human rights and equality, be redefined as "the way in which human rights are manifested in the everyday lives of people at every level of society"?

Social justice has been defined as "justice in terms of the distribution of wealth, opportunities, and privileges within a society. Social justice assigns rights and duties in the institutions of society, which enables people to receive the basic benefits and burdens of cooperation. The relevant institutions can include education, health care, social security, labor rights, as well as a broader system of public services, progressive taxation and regulation of markets, to ensure

fair distribution of wealth, equal opportunity and equality of outcome" (Wikipedia).

The history of the Japanese American experience in the United States, especially in the last century, adds a complexity to these matters: Some say it demands a robust discussion of issues revolving around inclusion and social justice. Others claim it should have no part in our religious tradition.

Join us in this dialogue at the 2016 NCM and at the workshop on Social Justice in America.

Gassho,
Rev. Jerry Hirano, Rev. Greg Gibbs & Richard Stambul

A Commitment to Buddhist Lay Chaplaincy: Masaru Horiuchi (1935-2015)

By Wes Mukoyama
San Jose Buddhist Church Betsuin

This past September, Masaru Horiuchi entered the Pure Land after a courageous battle with lung cancer. Mas worked as a juvenile probation officer for Santa Clara County, California, for thirty years. After retirement, he dedicated almost twenty years to being a volunteer Buddhist lay chaplain at county correctional facilities in Santa Clara County, California.

Raised in a World War II internment camp as a Christian, he was introduced to Buddhism and became a devout Jodo Shinshu Buddhist at the San Jose Buddhist Church Betsuin located in the heart of SJ Japantown. Mas served as a Sunday school teacher, as a volunteer for the Obon Committee and all church events, even changing the lightbulbs on the hondo's high ceilings. He also volunteered at the nearby Yu-Ai Kai Japanese American Community Senior Service Center as a board member and as a notary public providing free service to the seniors.

Indeed, Mas was a "myokonin," a truly selfless person who was always thinking of and devoting his life to others. His passions included golf, bowling, exercising, fishing, traveling, good sake and a fine sense of humor. He was most passionate, however, about his family and his volunteer chaplaincy at the jail facilities.

Upon retirement from the Santa Clara County Department of Probation, Mas became a volunteer lay chaplain which he continued for almost two decades. Many of the inmates were his past clients as juveniles. Mas would visit the Santa Clara County Main Jail during the week and visit the Elmwood campus located in Milpitas, after Sunday service. There he would visit the women's compound as well as the men's compound and bring them literature, pamphlets and books. He would also teach basic Buddhism. The inmates loved his stories and fables about daily living and were truly grateful for his visits as many



of them were isolated, with few visits from family or friends.

Mas was a leader among the Buddhist volunteer lay chaplains and spent much time orienting newer Buddhist lay chaplain volunteers. He responded to requests from inmates asking for a Buddhist chaplain without proselytizing them. He would greet the inmates unassumingly and ask the inmates about themselves, without asking them of their accused "crime" or what got them into jail. Many would volunteer that information, but he never asked. He was well known by the guards and the inmates throughout both facilities. His experience as a Sunday school teacher and juvenile probation officer served him well since a majority of inmates were in their late teens and early twenties.

Earlier this year, Mas wrote an article in the Betsuin Newsletter about dealing with incurable lung cancer. "I certainly did not ask for cancer but there are considerations when one is diagnosed with cancer. We all have our unique journeys." He continued to write the following:

Asking "Why me?" is a waste of time, namo amida butsu
Thank you for Kisogatami's Mustard Seed story, namo amida butsu
Thank you for Rennyō's White Ashes, which focus on life, namo amida butsu
Memories of chatting with Rinban Ohata and Rinban Tsumura, namo amida butsu
Reading Everyday Suchness and Tuesdays With Morrie, namo amida butsu
Each breath is precious, namo amida butsu
Each morning I awake is a gift, namo amida butsu
Surprise for the hole-in-one in Tracy, namo amida butsu
Making do-do after being constipated, namo amida butsu
Gratitude for prune juice, namo amida butsu.....
Rev. Dr. Kenji Akaboshi's reminder to focus on "thank you" more than "please" namo amida butsu
To my family for their endless love attention and nursing care, namo amida butsu
For the opportunity to bear the nembutsu where my journey takes me, namo amida butsu

In Gassho,
Namo Amida Butsu

Coast District Nembutsu Family Conference "Living a Real Life"



By Rev. Jay Shinseki
Monterey Peninsula
Buddhist Temple

The 2015 Nembutsu Family Conference was held at the Monterey Peninsula Buddhist Temple on October 25, 2015. Co-hosted by Salinas and Monterey the conference was attended by over 200 sangha members from the five coast district temples and members from San Luis Obispo and Guadalupe.

Coast District ministers conducted workshops on the theme "Living a Real Life" in both English and Japanese. Attendees ranged in age from Dharma School students to seniors representing all affiliated organizations in the district.

Highlighting the con-

ference were special guest speakers Johnny Mori and George Abe from the Kin-nara taiko group out of the Senshin Buddhist Temple. Mr. Abe conducted workshops on flute and shakuhachi and Mr. Mori conducted workshops on Taiko. Both Abe and Mori related music to the theme "Living a Real Life" to music while attendees had an opportunity to try their hand at playing flutes and taiko.

Highlighting the conference at the closing service was a musical performance by Mori and Abe. Attendees remarked that the conference was, «fun and meaningful». Conference goers went home with great memories, new friends, a great t-shirt and a refreshing look at living a real life of nembutsu.



BCA Education News & Highlights - Live a Real Life!



Suffering....What's the Problem?

The 9th Annual Baby Boomers' Seminar - A Participant's Notes

By Wes Mukoyama
San Jose Buddhist Church Betsuin

The 9th Annual Baby Boomers' Seminar was held on October 3, 2015 at the Jodo Shinshu Institute. Rev. Earl Ikeda, resident minister of the New York Buddhist Church, gave a talk about his "bombuness," shared his thoughts on Buddhism and challenged the group to question his statements. About 40 participants attended from all over the West Coast and Hawaii.

Talking about his humble beginnings in Hawaii, Rev. Ikeda spoke with quiet intensity. *Dukkha* is real, life is suffering, he said. Shinran called himself, "*Gutoku*," or, according to Rev. Ikeda, "*Bakataru*," one who has no common sense, a fool. That is why Buddha taught the Four Noble Truths. Life is suffering, and the cause of suffering is the three poisons: greed, anger/hate and ignorance. The Third Noble Truth says we can end our suffering by the cessation of these poisons and following the Four Noble Truths and the Eightfold Path.

Although this seemed like basic Buddhism to me, he emphasized "causes and conditions." He talked about the interconnection of things, "nothing exists on its own, but it must depend on each other." We are so lucky to receive human life, with the mantra: Who am I, what am I and what should my purpose in life be? Due to countless causes and conditions and each having an impact on the outcome of who we are, he acknowledged that he is the world's greatest "bambu-nin" offering no answers but hopefully raising questions about ourselves and our relation to Buddhism and the world.

During the lunch time hour the food was delicious, organized by Judy Kono and TechnoBuddha volunteers. Rev. Ikeda also taught us how to make manju cakes with *an*, sweet bean paste inside wrapped in *mochi*, a rice flour dough, by rolling it within your left palm. It was a wonderful bonding experience and a mindfulness lesson.

One of the two afternoon workshops was led by Rev. Kuwahara, who taught us proper bowing in *gassho*, *raibai* and *yubai*. Also, he taught us the proper way of opening and closing the chanting book and the significance of the *onenju/ojuzu* and the 108 beads.

The other workshop was a lively question and answer period with Rev. Ikeda. One of the questions, I asked, was, "What is the difference between if any, between Nirvana which means cessation, the blowing out of a candle flame and the Pure Land?" Answering, "I don't know," he instead referred to *gratitude*, *being born as a human*, *interdependence* and *other power*. "There is something out there embracing me." "I am enjoying the ride." From his hospice chaplaincy in New York, he has learned how to be present, "Just being there," he has found joy by learning to be "real" and "authentic." He has learned from the example of his hospice patients, "how to let go."

Finally, he said he was "enjoying the ride of life" like riding on a train, knowing that with fellow travelers on the same path that *we are not alone*. This is the power of the *Nembutsu*. I will take this learning as the most significant for me from the Seminar. *Namo Amida Butsu*

Jodo Shinshu Correspondence Course - Monthly Essay

This article was written in response to an assignment for the JSCC and reflects the author's individual understanding of this topic.

Visit: www.JSCC.cbe-bca.org for course details



What were some of the adjustments made by the early Issei who immigrated to Hawaii during the mid-1800s?

What were the basic mainstay and objectives of the Jodo Shinshu teaching that they upheld?

By Leilani Ito
Buddhist Church of Sacramento

My great grandparents and grandparents emigrated from Japan to Hawaii. The emigration of Jodo Shinshu followers from Japan to Hawaii is a recent example of Buddhism's evolution and adaptation.

When *Issei* left Japan and arrived in Hawaii as laborers they faced very difficult situations. They couldn't speak English. They were treated unfairly. My grandfather couldn't buy and own property. They didn't know the laws or their legal rights. In order for children to be able to attend public school they were required to have English names. The Jodo Shinshu ministers helped their congregations survive those times of difficulty.

My grandmother was a devout follower of Jodo Shinshu. She recited the sutras morning and night, made the offering of flowers and rice, lit the incense and had the minister over to the house at least twice a month. It was her faith that helped her and her family with their hard life. They were exposed to social and cultural diversity that made it hard to find their own way. The family had no previous experience with religious freedom, social equality, or separation of church and state. These are examples and challenges of secular mores and conventional truth.

Life is change, a religious truth. Grandma's children have become Christian, Mormon, Baptist and Buddhist. Yet the Baptist uncle states that he taught Buddhist precepts to his Sunday school students. The Mormon cousin is concerned about the whole family's afterlife. I would say from my own observations that the family as a whole has preserved certain aspects of the Dharma. Of the Four Noble truths, my family understands that life is difficult and it is frequently our own selves who make it so. We take responsibility for our actions and our lives. Of the Six Paramitas I think that *Dana* (giving), *Kshanti* (patience) and *Prajna* (insight or wisdom) are my family's strengths. I think that because of the example of my Jodo Shinshu aunt, ideals like gratitude, impermanence, and interdependence are a part of the family's vocabulary.

Beyond that I think that there is a need for the absolute or supramundane truth in our lives. When Shakyamuni Buddha first began his teachings he went against the convention of the times regarding the caste system and the treatment of women. He didn't do this as a bid for civil disobedience, but because he strove for freedom from suffering for all people. Jodo Shinshu has been at times an instrument of the Japanese government and at times ostracized by it; both times it was influenced by secular law. As a religious law the Pure Land teachings endure and they need to endure, because the Truth that life is suffering and that there is a way out of suffering due to Amida Buddha and his compassionate vow, conveys the whole meaning of life to me.

In modern times when ethics and morals are fluid and religious freedom and human rights are bartered, I bow my head in gratitude for Buddhism and my Jodo Shinshu faith. Shakyamuni Buddha strove for the freedom of all people from this world of *Dukkha*. Thus there is an injunction for Buddhists not to contribute to the causes of human suffering. Because we are taught to test things for ourselves, there is no one who will tell us there is a God or a religious law that must be obeyed and make us believe it.

Each time Buddhism has spread to another country it has gained another layer of understanding, depending on the needs and culture of the new place. The migration of Pure Land Buddhism from Japan to America is no exception. The "flavor" of American Buddhism is dependent upon secular law, religious freedom, and separation of church and state. I think that the reason Buddhism is gaining popularity is because more people are finding that religious truths are still relevant and meaningful in today's times. That life is suffering and that there is a way out of suffering is a Truth that people still wish to hear.

Leilani Ito taught 9th and 10th grade Dharma School. She would like to express her deepest thanks and appreciation to family, friends and students who have walked with her on the Dharma path.

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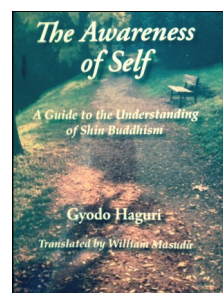
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BCA Bookstore News

by Gayle Noguchi



Now available: *The Awareness of Self: A Guide to the Understanding of Shin Buddhism* by Reverend Gyodo Haguri, translated by Reverend William Kenshin Masuda, paperback, \$8.00. Parable, prologue, and epilogue by Reverend Taitetsu Unno.

This publication is the much anticipated second printing of the English translation of *Shinshin no Kakumei* written by Reverend Haguri in 1953. Like the parable of the fire truck siren, Rev. Haguri urges us to awaken to the true nature of our blind self, for this is the first step toward a life of Nembutsu which is made possible solely by the compassionate workings of Amida Buddha. With concise clarity, Reverend Haguri shows us that simple matters of daily life such as our clothes, money, and family provide a window to our ego-centered self. This awareness opens the way for the great inner transformation towards authenticity and the conditions for creating a better and richer life, impacting everyone and everything with which we are connected. *The Awareness of Self* concludes with a glossary of Shin Buddhist terms in Japanese and English and with biographical information on Reverend Haguri, Reverend Unno, and Reverend Masuda.

To order, go to www.buddhistchurchesofamerica.org and click on the BCA Bookstore link or contact gnoguchi@bcahq.org or (510) 809-1435. Open Wednesday through Saturday from 11 a.m. to 7 p.m. Like us on Facebook.



BCA Education News & Highlights - Live a Real Life!

BCA YOUTH VOICES: Young people share their experiences in Buddhist Churches of America's (BCA) youth leadership and Buddhist education activities.

2015 Hongwanji YBICSE - Part I

“Every Moment was a ‘Namandabs’ Moment”



The 2015 Hongwanji sponsored Young Buddhist International Cultural Study Exchange (YBICSE), sponsored by the Hongwanji-ha in Kyoto, Japan, took place from July 15-23, 2015. This exchange program, conducted every two years, provides an opportunity for Buddhist youth representatives from the BCA and throughout the world to gather and explore the historical and cultural heritage of our Jodo Shinshu Hongwanji-ha tradition. Fifteen members of the BCA, led by Rev. Kazuaki Nakata of the Los Angeles Hompa Hongwanji Buddhist Temple and Bishop Kodo Umezu, met up with members from the Hawaii, Canada, and South America overseas districts. Together, the group of some 40 members gathered at our mother temple, Hongwanji, in Kyoto and participated in joint activities with Japan YBA (Young Buddhist Association) members and a homestay with temple families. The following are excerpts from responses to the *Wheel of Dharma's* questions from several of the BCA youth participants: Blythe Nishi, Noel McGuire, Ross Leong, Kalyn Arima, Darcy Nishi, Corie Yaguchi, Ahn Thu-Vo and Jenna Tokeshi.

1. What were some of your expectations in participating in the YBICSE program?

Noel: When we first arrived at the Hongwanji, I was in awe. The outstanding beauty of the temple, both inside and out, left me breathless. I am incredibly honored to be able to say that I have seen the Hongwanji.

Ross: I definitely enjoyed the homestay program. I also enjoyed that we were able to meet other young Buddhists from not only the BCA, but also people from Hawaii, Canada, and Brazil.

Darcy: It was fun and interesting to attempt to communicate with people who only spoke Portuguese when my native language is English. Sometimes it would be faster for us both to attempt to communicate in Japanese which made for humbling yet stimulating discussions.

Jenna: I expected YBICSE to be a learning intensive Buddhist program. We did learn a lot during the trip, but a lot of the learning came from simple everyday life. Six a.m. services were rough sometimes, but it was interesting to experience... Being with my homestay family showed me how to truly be grateful, act selflessly towards others, live a simple life without greed and take care of each other.

2. What was most surprising or enlightening to you during your trip?

Noel: On one of the final days of our trip, delegates received Homyo from the Gomonshu. Together, through these experiences, we not only deepened our understanding of Jodo Shinshu Buddhism, but also learned the values of friendship and compassion.

Blythe: The biggest surprise for me during the trip was, interestingly, the children. Because my homestay was with a lay member who was in charge of a nursery in a more rural area, we were able to play, talk and eat with the children. Although the kids were all barely 5 years old, they were already trained to be extremely respectful and courteous, but still remain in their fun-loving ways.

Kalyn: During the trip, I think the thing that was the most surprising and enlightening to me was how commonplace Buddhism (all sects, not just Jodo Shinshu) is in Japan. Something else that was also very enlightening was that other than the fact that Buddhism has such a large presence in Japan, the temples that we visited and stayed at are not so different than our own temples here. Though their services are a little different, the communities that are built around them are very much the same as the Sanghas here in the US, with all the members contributing and helping create a very welcoming environment.

Darcy: To see how Jodo Shinshu is officially practiced and then to be able to compare how it is integrated in communities and day-to-day life was incredibly interesting.

Corie: One of the most amazing things for me during my trip was the connection that I shared with my homestay family. They did not speak great English and I do not speak any Japanese, but we instantly connected. They were so welcoming and loving and we were somehow able to communicate without speaking the same language.

Jenna: Visiting Hiroshima – the museum and the peace park. I had learned about the atomic bomb in many classes but being in the place where it had happened, seeing the aftermath in pictures and artifacts, and hearing survivors' stories was amazing. I could not believe the courage and strength these people had during such a difficult time. Then after all that, they still had the ability to let go of their anger and frustration and wish peace for all. It was very touching to be there as the 70 anniversary approached a month later.

-This article will be continued in the next issue.

TechnoBuddha Conference March 25 - 27, 2016 Jodo Shinshu Center in Berkeley, CA



Mindfulness, or the Japanese word *nen* is represented above by Japanese kanji in two characters. Sitting like a roof peak or a mountain is the top character which means presence, now, today, this present era, this moment.

Beneath the peak is *shin* which is translated to heart and/or mind. The combination of these characters suggests this possible interpretation: heart and mind brought together into this very moment; full awareness with heart.

Take a moment, this very moment, to consider how you feel, how does your heart feel? Does your heart feel full of love and kindness? Or does it feel weighed down with sadness?

Take a deep breath and sit with that feeling for a few moments.

Perhaps you choose to call on the Nembutsu.

Moments like these can be our first step in our journey towards mindfulness.

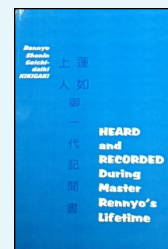
Please join fellow TechnoBuddha Conference attendees ages 21-39 as we welcome Reverend Henry Adams to guide us in exploring more deeply the meaning of mindfulness in the Jodo Shinshu tradition.

WALKING TO FEED THE HUNGRY with Buddhist Global Relief: SF, NY & SJ



Top left and bottom photos: On October 24, members of the Buddhist Church of San Francisco, Berkeley Buddhist Temple and International Ministerial Orientation Program ministers joined over a hundred others on the SF Walk to Feed the Hungry. Bhikkuni Santussika, Venerable Bhikku Bodhi and Rev. Ron Kobata are at front of walk. Photos by Wheel of Dharma.

Top right photo: The New York Buddhist Church participated in the Buddhist Global Relief (BGR) 2015 Walk to Feed the Hungry for the third year. Rev. Earl Ikeda led a team of Minister Assistants from NYBC to nearby Riverside Park, where we met up with the other fundraising teams. Isabelle Bernard commented: "We were happy to see, and walk alongside, friends from diverse Buddhist and Interfaith communities, both old and new. We are exceedingly grateful for the support shown by our members and friends, as this year we not only met our goal, but far exceeded it. Bhikku Bodhi, the founder of BGR, continues to inspire by his example of Compassion-in-Action. Namu Amida Butsu. Photo by David Okada. San Jose walk is not pictured. Learn more about the Buddhist Global Relief Fund <http://buddhistglobalrelief.org>



New Translation: Heard and Recorded During Master Rennyō's Lifetime

Rev. Nobuo Miyaji (Gardena Buddhist Church) and Rev. Akio Miyaji (BCA Minister Emeritus) have translated *Rennyō Shōnin Goichidaiki Kikigaki*, which is a record of Rennyō Shōnin's words and deeds written by his disciples in the 15th century. The English title is *Heard and Recorded During Master Rennyō's Lifetime*. The Reverends Miyaji made an effort to translate it using simple words and expressions so that a lot of people can enjoy reading the words of Rennyō Shōnin. The book is published by The Nembutsu Press and the cost is a \$15 donation per copy. To order, please contact Rev. Nobuo Miyaji at shinyu.miyaji@gmail.com.



Appreciating the Dana Tradition: Jodo Shinshu Center and the Course Ahead

By Koichi Sayano
Joint Development Committee
BCA Endowment Foundation

From the generosity of the many who have made contributions to BCA, and to the many who are able to offer future contributions through the Dana Program, one of the visible benefits of this dana is seen in the programs and services offered at the Jodo Shinshu Center in Berkeley, California, soon to celebrate its Tenth Anniversary.

It is the afternoon of May 15, 2015. Reverend Matt Hamasaki is one of the Institute of Buddhist Studies students in the Kodo of the Jodo Shinshu Center (JSC), receiving his diploma from the Institute of Buddhist Studies (IBS) and capping 4 years of study culminating in a Master's Degree and start of a new career in the Buddhist Churches of America ministry. He is also one of the original participants in the multitudes of programs that were initiated by BCA and its new Center for Buddhist Education with the opening of the JSC in 2006. Less than a month later, he and two other fellow graduates were in Kyoto for Kyoshi ordination and assignment to a temple as the latest Hongwanji ministers in the BCA.

Next year, the Jodo Shinshu Center will celebrate its 10th anniversary. This is one of the more visible national-level projects that were supported through contributions of thousands of BCA members and supporters in the last decade. Building the Jodo Shinshu Center, not only to be home to the Institute of Buddhist Studies, but also to house Ryukoku University and the Hongwanji overseas office under one roof, was a strategic decision made early in the new millennium whose benefits are now manifest and apparent. Prospective IBS students today have available a whole array of Buddhist education programs that BCA has been able to create as a result of the synergy generated by the organizations and partners that make the JSC their home, and the dedicated staff members and volunteers working in the facility.

JSC Facility Manager Glenn Kameda often characterizes the Jodo Shinshu Center as "being alive" at BCA meetings. More than that, it's alive and thriving. Over the past decade, in conjunction with the opening of the Center, brand new Buddhist Education programs have become reality, and all of them are aimed at benefiting temples across the BCA:

The Jodo Shinshu Correspon-



dence Course, with over a hundred actively enrolled students, including among them potential ministerial candidates and people who are getting their first taste of Jodo Shinshu and will hopefully become active members of our Sanghas;

Pacific Seminar, bringing pre-eminent scholars and teachers of Jodo Shinshu to speak over a full day or multi-day retreat, that has expanded beyond Berkeley to now include satellite programs in Southern District, Northwest District, and beyond;

Techno-Buddha, bringing the all-important Millennial generation into the fold of Jodo Shinshu with programs appealing to this age group;

Programs for the YBA and college-age youth to keep them engaged and transition this group to activate membership in our temples;

International Ministerial Orientation Program (IMOP), which has already placed several ministers from Japan in our temples with a new array of tools to prepare them for the challenges they face as they in the BCA;

International overseas minister exchange programs to enable our ministers to share ideas and learn from their counterparts in other overseas districts of Nishi Hongwanji;

Ministerial continuing education programs, which provide opportunities for in-service education and training for current ministers.

On a recent Saturday afternoon, a small crowd of American host families and Ryukoku University staff were in the JSC lobby anxiously waiting for a group of Ryukoku students to arrive from Japan for an exchange and study program. These programs have been going on throughout

the busy summer. Undoubtedly, for more than a few of these host families, this was their first contact with a Jodo Shinshu institution. For the students, this was an opportunity to experience living in the United States, albeit for a short period.

In the second floor conference room, the quarterly meeting of the BCA Endowment Foundation has just finished and the directors who had gathered here from locations as far away as Denver and Chicago started filing out. BCA President Dr. Kent Matsuda and several directors stopped by the wall of donors' names down the hall of the Jodo Shinshu Center. Dr. Matsuda had led the Fundraising Committee that got the whole process started, with the Endowment Directors playing key roles as well. The several hundred names on the wall were familiar—they and the four thousand other donors who were the initial stakeholders had made it possible to build the JSC and start the many programs that are now held in this building.

Rev. Hamasaki and his fellow graduating class have now started their new ministerial careers all over BCA. In the decade since JSC has opened, new ministers who have studied at the IBS in its new home have started flowing to local temples. IBS enrollment has grown significantly in the past decade, providing added pools of candidates for future ministers. Educational programs are being offered out at local temples and districts far from Berkeley, including Eastern District, Northwest, and Mountain States as well as Southern. It is a far cry from the pre-Jodo Shinshu Center days. But inside the Center, everyone knows the work here is nowhere near completion. It is only beginning.

Buddhist Temple for serving them a home-made curry rice dinner during their stay in Los Angeles.

One of the signature songs in POYW should have a special significance to all of us in Southern District and the BCA. The parents of one of the co-creators of POYW, Jenny Taira, said that they had attended a workshop presented by Rev. Marvin Harada, co-director of the Center for Buddhist Education and resident minister at the Orange County Buddhist Church, and was so inspired with his Dharma talk on *Ichigo Ichie* (one opportunity, one encounter), that they wrote down the phrase and faxed it to Jenny.

The result was the song, *Ichigo Ichie*.

Rev. Eric Matsumoto, Bishop of the Honpa Honganji Mission of Hawaii, wrote, "As I think about POYW, Shinran's words 'Those who feel that their own birth is completely settled should, mindful of the Buddha's benevolence, hold the *Nembutsu* in their hearts and say it to respond in gratitude to that benevolence, with the wish, May there be peace in the world, and may the Buddha's teaching spread!' For me, POYW is doing just that. Please extend my and Hawaii's gratitude to all those in BCA who helped and attended. Thank you very, very much! Namo Amida Butsu."

2015 IBS Memorial

By Rev. Seigen Yamaoka, IBS -
Vice President of Development

On Friday, October 30th, friends and family came together at the Jodo Shinshu Center to honor five ardent devotees of the Institute of Buddhist Studies at the annual Memorial Service.

This past year, the IBS lost five of its notable supporters: Dr. Taitetsu Unno, Rev. Seishin Yamashita, Dr. James Doi, Mrs. Edith Oto, and Mr. Noboru Hanyu. Dr. David Matsumoto, IBS Professor of Shin Buddhist Studies, chaired the service. Rev. Marvin Harada, IBS Trustee, read the names of those honored.

Dr. Richard Payne, Dean of IBS, gave the Dharma Talk: "After more than 60 years of its existence, since its founding in 1949, there are many who have gone before us, and whose efforts have built this institution. Each have, in their own way, contributed to keeping alive the spirit of the founding generation and the vision of propagating Shinran Shonin's Pure Land teachings in the United States. We wish to honor their contributions and recall their memory to guide us in our present, and into our future."

Names of past supporters, who were honored in memorial were: Mr. Yoshio Ando, Mrs. Muraye Ando, Dr. George Aratani, Rev. Dr. Jokai Asai, Mrs. Margaret Blair, Dr. Roger Corless, Mr. Fusakihi Dairiki, Mrs. Hau Dairiki, Dr. John Dillenberger, Dr. Jane Dillenberger, Rev. Philip Karl Eidmann, Rev. Ryuichi Fujii, Mr. Yoshito Fujii, Rev. Hogen Fujimoto, Prof. Ryugyo Fuji-

moto, Rev. Kakumin Fujinaga, Mr. Dick Fujioka, Mrs. Lily Fujioka, Rev. Dr. Ryosetsu Fujiwara, Rev. Russell Hamada, Rev. Dr. Shinsho Hanayama, Mrs. Yaeko Hanyu, Mr. Takeo Hirahara, Rev. Satoshi Hirata, Mrs. Kimi Hisatsune, Rev. Eijitsu Hojo, Rev. Ryumei Iguchi, Mrs. Jane Imamura, Rev. Kanmo Imamura, Rev. Jitsuen Kakehashi, Mr. Hideo Kaneko, Mrs. Misao Kaneko, Mr. James Kanemoto, Mrs. Yasuko Kariya, Mr. Masashi Kawaguchi, Mrs. Mitsuko Kawaguchi, Rev. Dr. Leslie Kawamura, Mr. Albert Kosakura, Rev. Kenyo Kumata, Rev. Haruyoshi Kusada.

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Bishop Enryo Shigefuji, Rev. Remy Snow, Dr. Kikuo Taira, Mr. Katsumi Takashima, Mrs. Yoshiko Takashima, Rev. Yoshitaka Tamai, Rev. Shinshu Terakawa, Rev. Kyoshiro Tokunaga, Mr. Hitoshi Tsufura, Bishop Kenryu Tsuji, Mrs. Kyoko Tsurusaki, Rev. Dr. Yoshifumi Ueda, Mr. Glen Umeda, Rev. Dr. Taitetsu Unno, Mr. William Waki, Mr. Noboru Yamakoshi, Rev. Seishin Yamashita, Mr. Motomi Yokomizo, and Mr. Eiichi Yoshida.

Pacific Seminar

Continued from Front Page

Kodo Umezu, Bishop, Buddhist Churches of America; and Rev. Nobuko Miyoshi of West Covina Buddhist Temple.

The Winter Pacific Seminar - 21st Century continues a Shin Buddhist educational tradition, the Pacific Seminar, which began in Berkeley in the early 1950s and continued until the late 1980s. Since 2008, with the establishment

of the Jodo Shinshu Center in Berkeley, the Institute of Buddhist Studies (IBS) and the BCA Center for Buddhist Education (CBE) revived the tradition as the "Pacific Seminar - 21st Century," with the goal of creating exciting new opportunities for all interested in sharing the dharma: laypersons from all backgrounds and generations, scholars and clergy alike, and deepening the appreciation and dialogue on the historical and doctrinal roots of Jodo Shinshu Buddhism in America.

Peace

Continued from Front Page

All the performers for POYW are between the ages of 6 and 18, including some students from the Honpa Hongwanji Mission School and the Pacific Buddhist Academy. In addition, the musicians in the orchestra pit are professional musicians from the Young Musicians Foundation in Los Angeles, with an average age of 21.

The 79 members of the POYW troupe expressed their deep appreciation to the members of the Los Angeles Honpa Hongwanji

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Since its inception, the Institute of Buddhist Studies (IBS) has had a mission to provide a comprehensive educational program for persons aspiring to enter the Shin Buddhist ministry in the West. This effort has gained the recognition and support of the Buddhist Churches of America and the Jodo Shinshu Hongwanji-ha in Kyoto, Japan. As a result, scores of IBS graduates have been able to receive tokudo ordination, kyoshi certification, and kaisyaku status from the Hongwanji as overseas Shin ministers.

Students pursuing a career in the Shin Buddhist ministry may complete their education in any of our degree programs. Ministerial students may also wish to complete the Kyoshi Certificate Program and are encouraged to pursue study at Ryukoku University in Kyoto, Japan, as part of their program and training to become a minister.

For more information, please visit: <http://www.shin-ibs.edu>

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サンマテオ仏教会

開教使 アダムス・ヘンリー



釈迦牟尼仏の当時、アヒンサカ（「非暴力」の意味）という非常に優れた青年がおり、同じ師匠のもとで学んでいた青年らは彼をねたんで、アヒンサカが師匠に対して陰謀を企てていると師匠に告げました。青年らのいうことを信じた師匠は、アヒンサカに人の指千本という恩師への贈り物を要求しました。師匠はおそらく、その指を集めていくうちにアヒンサカが逮捕されるか、または処刑されることを期待していたことでしょう。

アヒンサカは人を殺したくない気持ちがあったものの、大変お世話になっている師匠の言うことに背いてはいけなそうと思って、要求された千本の指を集める決心をしました。そして、森の中の高いところで待ちふせ、森林に入ってくる人々を次々と殺していききました。アヒンサカは殺した人々から集めた指を糸に通し、それを首にかけていたので、アングリマール（「指の首飾り」の意味）と呼ばれるようになっていました。その後も彼の人殺しは続いたので、誰もあえてその森には入ろうとしませんでした。

釈尊が旅の途中、その地方を通りかかったとき、現地の人々は皆必ずその森を避けるよう釈尊に勧めました。釈尊はその話を黙って聞きながら、そのまま森の方に歩いていきました。アングリマールは釈尊が森に入ったことに気づくと、すぐに飛び出てきて、釈尊を捕えようとしてきました。ところが、一生懸命走っていたアングリマールは静かに歩く釈尊をなかなか追いかけることができま

ませんでした。アングリマールは結局立ち止まって、釈尊に「止まれ！」と呼びかけました。その時、まだ静かに歩いてきた釈尊は「止まっているのはわたしだよ、アングリマールよ、だから、おまえが、止まりなさい」と答えました。アングリマールは釈尊に一体何のことを言っているのかを聞くと、釈尊は次のように答えました。

「止まったのは、わたしだ、アングリマールよ、常にあらゆる生き物に刀杖を置いてしまった。だが、おまえは、命あるものたちに節制がない。だから、止まったのはわたしで、おまえは、止まっていないのだよ」

（石飛道子 訳 <http://homepagel.nifty.com/manikana/canon/angulimala.html>）

アングリマールは釈尊が説かれたこの真実の言葉聞いた途端、剣と武器を穴に投げ棄て、釈尊の仲間に入れてもらうように頼み出しました。そこで、釈尊の仏弟子になり、仏様のみ教えが暴力的な人生を平和にすることをよく現しました。時々アングリマールは彼が仏弟子になる前に行った悪いことを憎む人たちに会おうと、暴力を振るわれたりしましたが、決して仕返しはせず、その人たちが幸せになることを願いました。

仏様のみ教えには、私たちがすること、言うこと、考えることは全て因縁によって成り立つと説かれています。というのは、以前の生き方をして経験したことによって、私たちの現在の成り立っているからです。親鸞聖人はお念仏の親しい仲間であった唯円房に「縁」について次のように説明しています。

聖人は、「唯円房はわたしの言うことを信じるか」と仰せになりました。そこで、「はい、信じます」と申し上げると、「それでは、わたしが言うことに背かないか」と、重ねて仰せになったので、つつしんでお受けすることを申し上げました。すると聖人は、「まず、人を千人殺してくれないか。そうすれば往生はたしかなものになるだろう」と仰せになったのです。そのとき、「聖人の仰せであります、わたしのようなものには一人として殺すことなどできると思えません」と申しあげたところ、「それでは、どうしてこの親鸞の言

うことに背かないなどといったのか」と仰せになりました。

続けて、「これでわかるであろう。どんなことでも自分の思い通りになるのなら、浄土に往生するために千人の人を殺せとわたしが言ったときには、すぐに殺すことができるはずだ。けれども、思い通りに殺すことのできる縁がないから、一人も殺さないだけなのである。自分の心が善いから殺さないわけではない。また殺すつもりがなくても、百人あるいは千人を殺すこともあるだろう」と仰せになったのです。

（『浄土真宗聖典歎異抄現代語版』27-28頁）

仏様がみる人間の中では、本質的に善い人も悪い人もありません。心が迷いに沈んでしまえば、周囲のものを傷つけてしまいます。そして、智慧の光に照らされていることに気づくことができたならば、お互いに助け合おうと思おうようになります。

以前の生き方と経験によって、今とだけ正しい道から離れてしまっても、仏様の大慈悲の心に出会われれば、また人生の転回ができます。アングリマールは釈尊に直接遇う縁がありました。釈尊の入滅から2500年後の今の時代に生きていた私たちが「南無阿彌陀仏」のお念仏を通して仏様の大慈悲の心に出会うことができます。

アングリマールが釈尊のみ教えを聞くことにより、人生を転回できたと同様に、私たちはお念仏を聞くことにより、阿彌陀如来の大慈悲の心に気づいたとき、私たちの人生が転回するのです。

南無阿彌陀仏

IMOPを講義で聞く

名前 藤田裕豪（ふじたゆうご） Rev. Yuugo Fujita/IMOP



生年月日 1989年6月7日
出身地 香川県

三豊
所属寺院 四州教区阪西組、超円寺
出身校 龍谷大学大学院実践真宗学研究所に在籍中

開教使志望の動機 龍谷大学在学中に海外開教の事を知り、サンデーサービスの事などに興味を引かれ、開教使講座を受講させていただきました。海外開教の事をいろいろ学んでおりました。そして、昨年シアトル別院へ行かせていただき、メンバーの方々、ミニスターアシスタントの方々、先生方とお話しお念仏するなかで、大きな喜びと安心といただきました。その時に、アメリカに住んでおられる方々ともっと一緒に浄土真宗のみ教えを聴かせていただき、楽しくお念仏をさせていたきたいと考え始め、開教使を志すようになりました。

アメリカのご門徒さんたちに一言

IMOP期間中にお会い出来た方々、お会い出来なかった方々、BCA関係者の全ての方々には、大変お世話になりました。短い期間ではありましたが、僧侶としても、人間としても多くの事を学ばせていただいたと思います。本当に感謝の気持ちでいっぱい입니다。

北米の寺院活動を見て良いと思ったところ

寺院活動に開教使の先生方を始め、多くのメンバーの方々が積極的に参加されていること等です。

好きな音楽 クラシック、ポップ、ロック

趣味 バスケットボール、NBA、NFL、NLB等のスポーツ観戦、水泳、映画鑑賞、音楽を聞くこと、カフェに行くこと、食べること、ランニング、読書、クライミング

親鸞聖人の好きな言葉

「仏の御名をもきき念仏を申して、ひさしくなりておはしまさんひとびとは、後世のあしきことをいとふしるし、この身のあしきことをはいとひすてんとおぼしめすしるしも候ふべしとこそおぼえ候へ」（親鸞聖人御消息 一）

名前 津山親子（つやまちか） Rev. Chikako Tsuyama/IMOP
生年月日 6月27日
出身 新潟の恵信尼さまゆかりの地、上越市
所属寺院 国府教区、川東組、西念寺



出身校 武蔵野美術大、東京仏学院
開教使志望の動機

私自身が人生という道に迷っていたとき、ハワイのお寺を何度か訪れ、良き師に出会う事ができました。私が出会えた良き師は、ハワイの開教使の先生方でした。誰一人、捨てずという親鸞聖人のお心そのものを実践されている先生のお姿を通して、私は勇気とやる気と感謝を旨に、今ここにこうして開教使を目指している次第でございます。

アメリカのご門徒さんへ一言

至らぬ点もまだまだ多くございますが、皆様にお会い出来るチャンスをおいただきました事を何より有り難く思っております。大変お世話になりました。ありがとうございます。

北米の寺院活動を見て良いと思ったところ

若い日本人の開教使の先生方が連絡し合い、協力関係にあることで、非常に良い活動をされていると感じました。また、子供たちの教育に熱心な寺院ほど活気があり、仏教教育への発展へとつながる良い活動だと思いました。

好きな音楽 ハウスミュージック、ロック

趣味 シュノーケリング

親鸞聖人の好きな言葉

「曠劫多生のあいだにも 出離の強縁しらすき本師源空いませすは このたびむなしくすぎなまし」（高僧和讃）

*SHAREの畑中師のアンケートは来月号に掲載予定。

法輪

2015年12月号

発行所
米国仏教団
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二〇一五年度教化標語
「まことの人生を歩もう」

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>

一樹会の会合が開かれる



10月に引退開教使の会合が浄土真宗センターとロサンゼルス別院で行われた。この会合は総長ならびに総長夫人主催の昼食会もかねており、総長夫妻が引退開教使および開教使夫人の苦勞をねぎらい、感謝の意を述べた。北カリフォルニア(写真上)

IMOPとSHAREが終了式

8月下旬から開講されたIMOPおよびSHAREのプログラムが修了を迎えた。IMOPはInternational Ministerial Orientation Programの略で開教使を目指す日本人僧侶を対象とした養成プログラム。一方SHAREとはStaff of Hongwanji Advanced Research and Educationの略で浄土真宗本願寺派職員の海外研修プログラムとなっている。今年の参加者は合計三名で、約三ヶ月の研修期

間中、浄土真宗センターを拠点とし、英語学校に通うほか、開教使連続研修会など各種セミナーへの参加、開教使や他宗教の指導者による講義などを受講した。また、北米の寺院を訪れ、多くの開教使や門徒と交流し実地での学びを深めた。IMOPは11月25日(水)、SHAREは12月2日(月)に修了式が行われた。受講者は「この三ヶ月、多くの方にお世話になったことを思い出し、涙ができました。ありがたい縁をいただきました。たいへん有意義なプログラムでした。」と喜んだ。(二面にIMOP受講生へのアンケートを掲載。)

ハリウッド仏教会100周年



ハリウッド仏教会100周年法要の様子
Hollywood Buddhist Temple 100th anniversary

をつとめた開教使らが十一名出勤、合計一八〇名が集い正信偈を勤めた。レセプションはロサンゼルス別院で行われ、二五〇名が参加した。現在、同仏教会を監督する高田興芳開教使は「百年前のご門徒さんたちが、今の人々がお念仏の教えを聞くことができるようにと願ってお寺をたててくださいました。ありがとうございます。」と感謝を表した。

11月1日(日)にハリウッド仏教会の100周年記念法要が梅津総長の導師で勤められた。同仏教会はロサンゼルス別院の支院として1915年よりハリウッド地区の真宗門徒が護持している。法要には監督

ロサンゼルスで冬のパンフレイトクセミナーが開催

来る2016年1月30日(土)にIBS(米国仏教大学院)とCBE(米国仏教団仏教教育部)、真宗大谷派アメリカ真宗センター共催のパンフレイトクセミナーがロサンゼルス西別院と東別院の両別院で開催される。テーマは「East meets West」で西本願寺と東本願寺の教えの相違点などを学びあう。基調講演ではUCバークレー校のプラム・マーク博士とサンマテオ仏教会のアダムス・ヘンリー開教使がそれぞれ日英両語で話す。また、IBSの松本デイビッド開教使(英語)、CBEの桑原浄信開教使(日本語)が「本願寺が西と東に別れた歴史的背景」について講義する。他、日本語と英語にわかれてのパネルディスカッションも行われる予定。レジストレーション費は40ドルで昼食が含まれている。参加申し込み、問い合わせは南加寺院の門徒は各寺院の開教使まで。それ以外の方はBCAのウェブサイトを参照のこと。

総長メッセージ

米国仏教団総長 梅津廣道

今年ももう十二月になりました。この一年各地の記念行事や、会議また大会に参加し、多くの人たちがそれぞれのところで仏法繁盛のためにご尽力されている姿を見て、本当に頭が下がる思いでいっぱいです。

最近では、オレンジ郡仏教会創立五十周年、ロサンゼルス別院の支部のハリウッド仏教会百周年の記念行事や法要に招待され、多くの人たちの苦勞や、喜びの話をお聞かせいただくことができました。先人の熱い思いがあったからこそ、今の私たちがすばらしい教えや文化に触れることができるのです。

それから、十一月の初め、山中部教区の大大会がユタ州にある有名なモアープというところで開催され、参加させていただきました。ご講師は原田マービン師で、黒沢映画の『生きる』を使っ

人生の目的について話され、感銘を受けました。

この映画の主人公は定年間近の役人で、毎日ただ書類に判子を押すだけという単調な仕事をしていました。ところが、ある日胃がんが見つかり、余命半年とわかり、人生を見つめ直すのです。ストーリーの詳しいことはぶきますが、最後には自分が出るプロジェクトを見つけ、それを完成させ、静かに最後を迎えるのです。そこには、何か自分の存在が誰かの役にたったという思いが感じられました。

私たちは人生に意義を見いだしたら自然と深い喜びを感じます。何十年も前、仏教会を創立した人たちも、仏法を聞く喜び、それを将来の人たちにも残してあげることができるといふ喜びを感じていたのではなかったでしょうか。

今教団は変わりつつあります。各地で帰依式を通じて感じるのは、皆本当に美しい顔をしていることです。これから思いを新たに仏教徒として人生を踏み出そうとしているということです。多くの方が、仏さまの教えの中に本当の宝を見つけ、嬉しいという思いがこみ上げてきているのがわかります。

もう一つ最近感じたことですが、この度新しく始めた「ダーナプログラム」への反応です。手紙が出されてすぐ多くの人々からチェックが送られてきました。皆、教団の役割をよく理解しておられて、サポートしてくださっています。この方たちも、喜びをこのようなかたちであらわしていただいています。そこには、映画の主人公や多くの仏教会の創立者たちとも通じた思いがあるように感じられます。お念仏の輪が広がることを願ってお手伝いしてくださる方は、そうすることと喜びを二倍にも三倍にもしておられるのではないのでしょうか。



Mountain District Seminar (photo, Mark Minaga)

この一年の最後にあたり、この紙面をお借りして各開教使、アシスタント、役員やリーダー、会員に心よりお礼を申し上げます。来年も、仏さまの教えとともに、よい年をお迎えいたしましょう。本当にありがとうございます。