

# WHEEL OF DHARMA

Official Publication of the Buddhist Churches of America

1710 Octavia Street, San Francisco, CA 94109

VOLUME 39 • ISSUE 6

JUNE 2017

## TechnoBuddha 2017: Ten Years in the Making

By Derek Escano  
Los Angeles Hampa  
Hongwanji Buddhist Temple



Keynote speaker:  
Rev. Matthew Hamasaki.

Friendship. Family. Fun. Each one was on display in abundance during the 10th annual TechnoBuddha conference. On April 28, 77 attendees gathered at the Jodo Shinshu Center in Berkeley, CA. For many, the conference was an overdue opportunity to reconnect with people they hadn't seen in years. For others, it was the chance to become part of this family/community and learn what makes this annual gathering so special.

As people flooded in, the chatter level rose and smiles began to form. Friday evening had just begun, and the energy level was already high. Laughter, grubbing on food, and board games (i.e., Codenames) went on late into the night.

On an unusually warm Bay



Saturday morning, the conference kicked off with a rousing and hilariously relatable Dharma talk by Reverend Matthew Hamasaki. This young minister is a close friend to many of the attendees, as well as a TechnoBuddha past participant, so his message carried a unique perspective which many could relate to. The focus of his talk and the overall theme of the conference swirled around the ever-changing "gray

area" of humanity's perspectives. Some of the key takeaways were: to have a flexible definition of what can be perceived as right or wrong; to understand how demeanor can change your attitude more easily than you think; and to be open to trying something you would normally not enjoy. These epiphanies were emphasized through workshops. "The Power of Perception" by Kirk Akahoshi explored differ-

ent ways to play with one's point of view in order to realize that life is filled with shades of grey. Another great workshop was a scholarly discussion led by Professor Mark Blum, who explored what it means to be an "ordinary person" living as a responsible adult. Finally, we had social workshops, like "Mixology," which took gin, one of the most unpopular spirits, and showed how to use it to make enjoyable

cocktails.

In between the intellectually stimulating conversations were moments of bonding that fostered new friendships. Fun social activities, like the Jan Ken Tournament of Champions (think of a giant rock-paper-scissors game involving 77 people), and the challenging Escape Game made for easier opportunities to meet new people.

Saturday evening didn't disappoint, as everyone enjoyed an amazing dinner, happy hour, and a night out on the town, ending with the traditional late night excursion to Top Dog. The next morning, service at Berkeley Buddhist Temple was a perfect way to bookend a busy weekend. Finally, next year's planning committee was chosen without too much arm-twisting. It's safe to say that the next TechnoBuddha conference will definitely not have any shortage of help!

As people began to file out and say their heartfelt goodbyes, a unified feeling of sadness was evident as the weekend had passed by way too quickly. Old and new friends alike parted ways with lasting memories of laughter, ridiculous stories, and the longing for a much needed *nene* (rest) time.\*

Photos by Tim Shimizu

## FDSTL in Fresno



Over a hundred convened on April 22-23 for the 2017 FDSTL Conference. Top: Rev. Peter Hata delivers the keynote message. Photo by Dell Araki. Above: 25 Year Award is presented to Joyce Yada, Orange County; other recipients not shown: Joan Aoki, Mountain View; Ray Nakatani, Orange County. Presented by Rev. Umezu, BCA Bishop, and Carl Yanari, FDSTL Chair. Photo by Koichi Sayano. See page 5.

## 2017 IBS Commencement: "Be the Refuge"

*Celebrating M.A. degrees, Buddhist Chaplaincy, and three new certificate programs*



Graduates and faculty at the 2017 Institute of Buddhist Studies Graduation (front, left to right): Rev. Masato Yanagida; Maribeth "Smitty" Smith; Jamie Kimmel; Rev. Daigan Vincent Gathier; and Chenxing Han. (Back row) Dr. Richard Payne, Venerable Charlene Chang; Venerable Tian Hua, Shi; Diana Clark; Meg Doshin Gawler; Dawn Patricia Neal; Dr. Scott Mitchell; Rev. Dr. Seigen Yamaoka; Rev. Dr. Daijaku Judith Kinst; and Richard Endo, IBS Board of Trustees chair. At right: Mr. Hiroji Kariya was presented with the 2017 IBS President's Award.

On Friday, May 19, 2017, five Institute of Buddhist Studies (IBS) students were conferred with Master of Arts degrees at the Jodo Shinshu Center in Berkeley, CA. IBS also presented three Buddhist Chaplaincy Certificates, and celebrated additional institutional milestones, presenting its first Kyoshi Certificate; its first Soto Zen Studies Certificates, and its first Theravada Buddhist Studies Certificates. IBS Exchange Program Certificates were also presented to participants from Ryukoku University (Kyoto, Japan) and

Dharma Drum Liberal Arts University (Taipei, Taiwan). Mr. Hiroji Kariya was presented with the 2017 IBS President's Award for over three decades of leadership. Ms. Chenxing Han, IBS alumna, delivered the commencement address.

Rev. Dr. David Matsumoto, IBS Provost and Vice President of Academic Affairs, chaired the event. The opening service was led by Rev. Kodo Umezu, Bishop of the Buddhist Churches of America and President of IBS. Introductory remarks were made by Rev. Umezu and IBS Dean,

Dr. Scott A. Mitchell.

Mr. Hiroji Kariya, the 2017 IBS President's Award recipient, was then introduced by Rev. Dr. Seigen H. Yamaoka, IBS Vice President of Development.

"Mr. Kariya has been a long-time supporter of IBS who has envisioned the importance of a Buddhist graduate school and supported its growth," said Rev. Yamaoka. "As Chair of the Buddhist Churches of America Campaign for Buddhism in America, he raised funds for

Continued on Page 6



A New Film Trilogy  
Preview Screenings in June, see Page 5



## Our Spiritual Wellness

By Rev. Kodo Umezu, BCA Bishop



Members of the Cherry Blossomz (left to right) Emily Yoshihara, Lisa Horikawa, and Miko Shudo led the singing of their new gatha. Photo by T. Shimizu

I did not know until now that I am not supposed to brush my teeth with a firm toothbrush. I did not know until now that I am not supposed to brush forcefully. I was doing it wrong all along. Now, I know how and what to do to take care of my teeth properly. I need to brush lightly with a soft toothbrush twice a day. We all need to take good care of our teeth so that we can live a healthy life.

How about our spiritual care? Do we pay as much attention to our spiritual wellness as we do to our teeth? We often hear that fewer and fewer people attend church services throughout all religious traditions, especially among the youth.

How about our temples in the Buddhist Churches of America? Do young people come to temple regularly? Do they show interest in our religion? I know that many young people in this country are looking into Buddhism for spiritual guidance. I must say that our youth, too, have been showing a strong interest in their spirituality. One of the signs is our annual youth conference.

We just held the tenth annual TechnoBuddha conference for

young adults at the Jodo Shinshu Center (JSC) in Berkeley. Almost 80 people filled the JSC for the weekend program. The Techno-Buddha committee had to turn some people away due to reaching maximum capacity.

The number of attendees is impressive, but I was even more impressed by how the young people organized their own event. They designed their own gathering; choosing the theme, the keynote speakers and workshops. They ran their own religious services, too. During the opening service,

a group of young women called Cherry Blossomz (Miko Shudo, Miharu Okamura, who was not present, Lisa Horikawa, and Emily Yoshihara) presented a new gatha they composed, and led the singing with their beautiful voices.

The service chairperson was Tara Umemoto, a minister's assistant at Berkeley Buddhist Temple, who skillfully explained before the service began why we chant. Rev. Matthew Hamasaki, a young minister newly assigned to the Central California District, delivered a wonderful keynote message to his

contemporaries. There were many interesting workshops including one on the subject "Ordinary People" led by Dr. Mark Blum of UC Berkeley.

People today may not express their spirituality the same way that older people used to, but they are also looking for something that gives them a sense of fulfillment and meaning in their lives.

They were connecting with each other and keeping the Dharma deep within. They appreciate the Dharma in their own way. I have faith in them that they will shape the future of our organization as it fits them. The teaching does not change, but the organization must be flexible enough to meet the needs of the people of the time.

We must continue to keep the core value of the *Nenbutsu* teachings and help the people coming after us so that they, too, receive warm guidance from the Buddha.

I hope young people will take the Dharma excitement they shared at TechnoBuddha back to their districts and communities to share the message from the Buddha, so that the circle of the *Nenbutsu* becomes bigger and stronger.

## Funerals: Learning About Death

By Rev. Ryuta Furumoto  
Senshin Buddhist Temple

*"In the morning we may have radiant health; in the evening, we may be white ashes."*

— Rennyō Shōnin

A few months ago, Senshin Buddhist Temple had a seminar about funerals. We occasionally hold this seminar for our members who will hold a funeral at our temple in the near future. At the seminar, we learn about the significance of the funeral rituals, proper etiquette, and the order of service. And we emphasize that, in order to focus on the Dharma, we try to keep the funeral program simple.

When I was assigned to Senshin four years ago, I was surprised that funerals were very short. They finished within an hour. We only had two speakers; the resident minister who gave the Dharma message and one person to give a brief personal history of the deceased. There was no eulogy, no words of remembrance, musical

tributes, or other tributes.

According to Rev. Mas Kodani, our former minister at Senshin, "We are fed up with the entertainment-type funeral. Some people who speak at funerals are not thinking about the deceased person. Rather, they are thinking about themselves and how to give a good speech."

Reflecting on my personal experience, it is true. When my father passed away a few years ago in Japan, I had to give the words of appreciation at the funeral. Although the words of appreciation are kept short just to thank the officiating minister and attendees, it takes some practice to use the formal and proper Japanese to say, "thank you." I thought my mother, who was the next of kin, would give the words of appreciation, but she asked me to do it just before the funeral started.

I have conducted many funerals but I never gave the words of appreciation. During the service, I was trying to remember the phrase for the words of appreciation and repeating it in my mind so that I would not make a mistake.

If I made a mistake, it would be embarrassing. Maybe my sister, uncles, and relatives would say, "Aren't you the minister who knows what you have to say and do at a funeral?" I managed to thank the attendees in the proper manner, but I thought that, indeed, as Rev. Kodani pointed out, I was thinking about myself rather than thinking about my deceased father at his funeral.

A Buddhist funeral is a religious ritual and it is a time to learn about death. The death of a family member or a close friend makes us take death seriously and realize that we will all die. In order to calmly see, think about, and accept death, we need to keep the funeral

program simple. People can focus on learning about death through the Dharma message and the reading of the "White Ashes."

"In the morning we may have radiant health; in the evening, we may be white ashes." This is what we need to learn at a funeral. These words enhance the meaning of a "Buddhist" funeral.



### Correction

The article "Thank You, Honen Shōnin" by Rev. Kodo Umezu that appeared on page 2 of the May 2017 issue (print version) had an omission in the ninth paragraph. It should read:

Further, if the Original Vow required us to observe the precepts and abide by the rules for monks' behavior, those who have broken the precepts and those who have never undertaken them would certainly have to give up hope of Rebirth, but the fact is that those who observe the precepts are few, while those who have broken the precepts are exceedingly many.

## Visalia Buddhist Church



Visalia Buddhist Church  
514 E. Center Avenue  
Visalia, CA 93292  
Tel: (559) 732-5744  
[www.visaliabuddhistchurch.org](http://www.visaliabuddhistchurch.org)

The first Buddhist sermon in Visalia was delivered in a small frame house in 1907 by Rev. Fukyo Asaeda of the Fresno Buddhist Church. Later, as the Japanese community grew in size, a brick building was rented in which an *onajin* (an altar) was installed as a place to worship, and Rev. Itsuzo Kyogoku of the Fresno Buddhist Church began conducting services as needed. The building also offered a Japanese school and sponsored numerous athletic teams.

Between 1920 and 1925 a parcel of land was purchased and a hall was built. The Visalia Buddhist Church was officially established as an independent church. Rev. Taiyu Tominaga became the first residential minister and our first Buddhist Sunday school was organized.

In 1941, a church was built next to the community hall, a dedication was scheduled for the new church, WWII broke out, and everyone was transferred to relocation camps for the next three years. Our Resident Minister, Rev. Kawasaki took the church Hotoke Sama (Buddha statue) with him to the Poston Relocation Center in Arizona. After the War, the Kawasaki family returned to Visalia to re-open the church and community hall.

On November 4, 2007 the Visalia Buddhist Church celebrated 100 years.



## 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  
Info@bcahq.org  
[www.BuddhistChurchesOfAmerica.org](http://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.

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Editor: Rev. Kodo Umezu, Bishop

Editor, Japanese Section:  
Rev. Ryuta Furumoto

Managing Editor: Kevin Arakaki

Section Editors: Yumi Hatta,

Michael Endo

Copy Editor: Edythe Vassall

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# President's Message: The Many Faces of the Eastern District Council

By Ken Tanimoto, BCA President

District Council (EDC) seems to overcome its lack of district events by having well-attended, high-quality conferences.

I give the EDC a lot of credit. What holds it together is that all its energies center around the Dharma. If you really think about it, this was one of the first districts to accept change in order to continue. It had to embrace diversity because the Eastern District started with a very limited Japanese-American population and did not have the resources to build gyms and large gathering halls to attract people to their temples. All they had were the temples and the Jodo Shinshu teachings, and that is where things stand today.

The Eastern District's membership is growing. I admire their diversity and inclusion of non-Nikkei. I feel that this is where the BCA's growth will be.

I often hear the question, "With our Nisei generation's numbers getting smaller and our younger generation not joining, what lies in store for our temples?" This is the challenge that we must

Of all the Buddhist Churches of America's (BCA) eight district councils, the Eastern District is by far the most diverse and inclusive. Comprised of just five temples and one association, the Eastern District covers the largest area of all BCA districts; five states including Illinois, Minnesota, New Jersey, New York, Ohio, and Virginia.

I was fortunate to be able to attend the annual Eastern District Council Meeting again this year. It is usually held at the Cleveland Buddhist Temple because of its central location, and coincides with their Hanamatsuri Service.

What attracted my attention about the Eastern District temples is their innovative approach to teaching the Dharma and their willingness to welcome whoever is interested in Buddhism. Because of the distances between temples, the Eastern District has difficulty in hosting district functions and services. Though the number of members is small, the Eastern



Eastern District Council Members (seated, from left): Jane Blechman (Ekoji), Isabelle Bernard (New York), Erick Ishii (Ekoji), Nancy Okada (New York), and Stuart Ott (Ekoji). (Standing, from left) George Howard (Cleveland), Joanne Tohei (Midwest), Roger Suekama (Midwest), Bishop Kodo Umezu (BCA Bishop), Julie Yamasaki (Seabrook), Joyce Henke (Cleveland), Kiku Taura (Midwest), Alice Yamasaki (Seabrook), Rev. Ron Miyamura (Midwest), Joran Stegner (Ekoji), Cheral Tsuchiya (Twin Cites), Anita Kazarian (Cleveland), and Rev. Earl Ikeda (New York). Photo by Ken Tanimoto.

all face. We must start preparing and act now to *make and accept* change. Like it or not, membership in our temples will not increase by taking for granted that people will walk through our doors and join

because of our festivals, athletic programs, and JA traditions. The change will come when we realize that the core of our existence lies in emphasizing the teachings of our founder, Shinran Shonin.

From there we need to express to others why we are Jodo Shinshu Buddhists and why the *Nembutsu* is the core of our existence.

What Shinran and his many thousands of followers realized was that nothing mattered in their lives except the *Nembutsu* teaching. Centuries later, followers in the Eastern District still realize all that matters is the joy that comes from the *Nembutsu*. I am grateful to the EDC for teaching me that the *Nembutsu* is for everyone from all backgrounds.

The Eastern Buddhist League (EBL) is hosting their annual conference at the Midwest Buddhist Temple in Chicago from September 1-3. The theme is "North American Buddhism: A Path Forward." It would be well worth it to attend the EBL Conference, not only to support the Eastern District, but to actually learn something new from a district that many of us do not know much about.

Information about the EBL Conference can be found at: <http://mbtchicago.org/EDC-2017>.

## The Value of Failure

By Rev. Carol Myokei Himaka, Southern Alameda County Buddhist Church



Lately, I've come to really appreciate the value of failure in our lives. That may seem like a contradictory statement in this world where success is what we are all taught to aspire to. For the most part, we do

focus on "goals," and achieving those goals is a means of measuring our "success" in life. But failure is a valuable counterbalance to what we deem to be "success." If we only achieved successes in our lives, we might start to believe that we know what we are doing.

When I think of Shakyamuni Buddha and Shinran Shonin, I can't help but think about how their failures led them to their ultimate spiritual success. As I see it, it was the "failures" in both Shakyamuni and Shinran Shonin's lives that provided the critical influence in steering them toward discovering

their ultimate, deep spiritual realizations.

For instance, in his search for how to live life in the face of old age, illness, and death, Prince Siddhartha first started by leaving his home and questioning the wise philosophers and meditation masters who lived in the forest. After practicing with several famous teachers he discovered that, while they achieved fantastic states of meditation, those states were not permanent, and they still did not answer the prince's questions. He then tried the ancient traditions of the ascetics, who sought to achieve mastery over the wants and needs of the body through perfecting a mental discipline capable of overcoming those impulses. Siddhartha was successful. But he was so successful that, even though he attracted a group of other ascetics who chose to follow him, he almost killed himself with the vehemence of his practice.

It is said that after passing out from the strain of his practice, Siddhartha realized that to continue in the same manner would only achieve his death. So it can be said that the change of direction in his search resulted from his failure to find answers in traditional meditation or ascetic practices.

Shinran Shonin practiced for 20 years as a monk in the monastery on Mt. Hiei.

Not achieving enlightenment after two decades, he tried a 100-day practice at the Rokkakudo Shrine in Kyoto. Apparently, this required that he stay awake for 100 days, circumambulating the central statue of Kwannon Bodhisattva within. He fell asleep on the ninety-fifth day. I believe it can be said that, technically, he failed to complete this practice. However, this failure gave him tremendous insight into how to proceed in solving his spiritual problem.

There are multiple versions of what occurred in Shinran's dream when he fell asleep at Rokkakudo. A detailed account recorded in "Record of Shinran's Dreams" states:

The Great World-Saving Bodhisattva [Kannon] of the Rokkakudo was revealed in the form of a monk of upright appearance. Dressed in simple white clerical robes and seated on a giant white lotus, he made this pronouncement to Shinran:

*If the believer, because of the fruition of karma, is driven by sexual desire, Then I shall take on the body of a beautiful woman to be ravished by him. Throughout his entire life I shall adorn him well, And at death I shall lead him to birth in Pure Land.*

The World-Saving Bodhisattva recited this message and then made the following pronouncement: "This message is my Vow. Expound it to all living beings." Based on this pronouncement, I [Shinran] realized that I should tell this to millions of sentient beings, and I then awoke from my dream.

(*Jodo Shinshu, Shin Buddhism in Medieval Japan*, by James Dobbins, p. 24)

As a result of this revelatory dream, Shinran left Mt. Hiei and sought out Honen Shonin. So the result of his failure to complete the one-hundred-day practice can be said to have opened the door for Shinran to find a different way.

We have all heard about the dangers of the ego-mind. Our own designs or machinations prevent us from taking refuge completely in what is offered openly through *Nembutsu*. However, we may not realize the depth of our own ego-attachments and designs until we experience failure. Failure is not really a negative in our lives. It actually provides an opportunity that can lead us from our limited worldview that defines our concept of success, towards the absolute truth revealed in *Namo Amida Butsu*. Although it seems obvious, how can we become aware of that which we do not know?

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### BCA Education News & Highlights - Live a Real Life!

## Making the Dharma Connection with Children's Books

by Kiyō Masuda

### Elephant and Piggie Make the Dharma Connection

Newborns are so fortunate: They are accepted "just as they are." When they're happy and content they shine and bubble. When they aren't, they let you know with incessant crying and tears. With no hesitation, their demands are accepted and lovingly attended to. As they grow older, however, this "just as I am" behavior becomes a no-no and is gradually curbed with firm rules on what is and is not acceptable. As children, they can no longer get away with temper tantrums, or crying and whimpering when they can't have their way. For obvious reasons, we agree that they have to learn socially acceptable behavior. With constant nagging and patient reminders, they are forced to conform because we, as adults, know that in the "real" world, one can't always have one's way. And this is what we, as parents and "grown ups," take on as our responsibility: to socialize our children. "Say please." "Say I'm sorry." "No, wait your turn." "Be nice." "Be fair." And on and on.

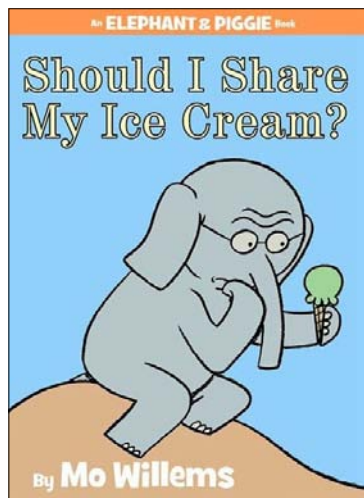


There are a number of children's authors who can help us address the topic of how to get along in this world. Mo Willems does so with wit and good humor. He is a prolific writer and has just completed a series of 25 delightful, easy reading stories about Elephant and Piggie, two characters who are best friends. These characters are not complex. Piggie is an exuberant, happy soul who sees the glass half full, while Elephant is more cautious and tends to see the glass half empty.

Maybe I read too much into these little stories, but I think Willems enthusiastically expresses in simple words and humorous illustrations, the common joys and difficulties children inevitably face as their world becomes more complicated and they learn to cope with the ups and downs of everyday life. Elephant and Piggie deal with real-life issues; they explode with feelings like jealousy and anger, sadness and joy. In seemingly simple plots like teaching a friend to dance, or helping a friend retrieve a ball, or sharing an ice cream cone, these two friends give creative solutions to difficult problems and show how to be empathetic and have fun.

The overall theme of every story is true friendship and what it entails. Friendship is a mutual, egoless relationship; one in which the friends are non-judgmental, compassionate, and respect and trust each other. No matter what, in spite of all their frailties, true friends accept each other with no reservations, "just as they are."

Here is a sample of an Elephant and Piggie story that makes the Dharma Connection.



**Should I Share My Ice Cream?** Elephant takes a long time deciding whether or not to share his ice cream with his best friend. He vacillates so much that when he finally rationalizes that he will, the ice cream plops to the ground. This makes Elephant sad; now he can't enjoy the ice cream nor can his friend. Then along comes Piggie, eating her ice cream. Seeing Elephant, she says, "You look sad. Would you like some of my ice cream?" All ends happily.

**Dharma Connection:** This story is about the tension between the selfish ego self and the compassionate *dana* self. What is a good friend? One who shares. But sometimes it's hard to share something we really like.

The Elephant and Piggie stories all make right-on connections with Shakyamuni Buddha's and Shinran Shonin's teachings, which make them perfect contemporary Dharma stories. The most important teaching in each story is Right View: to see things as they are, with no excuses. Know thy self, recognize not only the goodness of one's self, but also the flairs of uncontrollable negativity that frequently overcome us: The Three Poisons of greed, anger, and stupidity (a.k.a. GAS). Piggie and Elephant help us recognize, understand, and accept our own feelings and actions as well those of others. These stories show how the teachings of interdependence, wisdom, compassion, gratitude, *dana*, the Four Noble Truths, and the Eightfold Path work in our everyday, ordinary lives. These stories give us gentle reminders and insight on how to build and support the karmic foundation to understanding what life is all about from the Buddhist perspective, and to know that, in spite of everything, we are accepted by Amida Buddha "just as we are."

Happy reading!

**Should I Share My Ice Cream?** by Mo Willems. An *Elephant and Piggie* Book. Available at the BCA Bookstore. Hardcover, 64 pages; ages 4 - 8. To read the complete article with additional book reviews and view more ideas for sharing the Dharma with young people, visit: [bcadharmaschool@wikispaces.com](mailto:bcadharmaschool@wikispaces.com)

**About Kiyō Masuda and the Dharma Connection:** After retiring from service in public education a few years ago, Kiyō Masuda finally made time to pursue an interest that she had put on hold for 25 years: sharing her thoughts on teaching the Dharma to our Dharma School students. Her objective was to make the Dharma meaningful for our children; to show that the formula to living a happy, compassionate, fulfilling life is explained in the Jodo Shinshu teachings. She's found a way to do this by using the essential teachings of Jodo Shinshu to interpret contemporary children's literature.

Kiyō's conviction that the "Dharma Connection" must be started early was strengthened as she saw from her work in literacy that reading, writing, and all other skills are most successfully learned and better retained when taught from an early age.

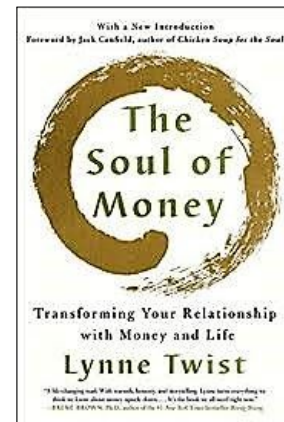
Kiyō started her Dharma Connection project while at the Palo Alto Buddhist Temple. The Palo Alto Dharma School teachers, Rev. William Masuda, and Kiyō worked together ambitiously on this project for three years and produced a basic Pre-Kindergarten-12th grade curriculum, a list of the Essential Teachings, and an organic Dharma/Literature book review. Since then, the project has evolved to include workshops on the Essential Teachings and the Dharma/Literature Connection, available to all BCA Dharma Schools, thanks to the very generous contributions and promotion by the BCA Center for Buddhist Education and the BCA Federation of Dharma School Teachers League.

## BCA Bookstore News: Gifts for All Seasons

By Gayle Noguchi

Now available: ***The Soul of Money: Transforming Your Relationship with Money and Life*** by Lynne Twist. Paperback, \$18.95

This book comes highly recommended by Mushim Ikeda, Buddhist teacher, author, and community activist. I first learned of *The Soul of Money* when Mushim participated on a panel to discuss Engaged Buddhism during a Center for Buddhist Education-sponsored program. Mushim mentioned that *The Soul of Money* fundamentally changed how she views fund-raising. Originally published in 2003, *The Soul of Money* has just been reprinted and it now includes a foreword by Jack Canfield (*Chicken Soup for the Soul*) and a new introduction by Lynne Twist. *The Soul of Money* will inspire you to examine your own relationship with money, what it means to you, the way you get it, use it, and give it.



Twist opens with discussing the myth of scarcity and the truth of sufficiency. While she has witnessed firsthand the great needs of millions of people around the globe and whole segments of our society, she asserts that these conditions are not due to a lack of adequate resources. They are the manifestations of our "scarcity mindset" rooted in three toxic myths: 1) there isn't enough, 2) more is better, and 3) that's just the way it is. This scarcity mindset directs our decisions and actions every day resulting in a "haves vs. have nots" world where it's you vs. me, winner/loser. Twist's decades of devoting herself to both philanthropic and fund-raising work have led her to an eye-opening revelation: that the struggle for sufficiency has nothing to do with how much money you have and it has everything to do with the relationship you have with money.

Lynne Twist loves to ask people for money. She even calls it sacred work. If that seems like a stretch, she shares this perspective: fund-raising offers the powerful and privileged opportunity to help a person consciously and deliberately direct the flow of money in their life to align with their deepest core values and highest commitments, a reflection and expression of who they are. Regardless of whether the donor is giving \$20 or \$20,000, the donor is able to experience living authentically and meaningfully.

Drawing on the Buddha's wisdom, Twist shares his teaching that what you direct your attention to will grow in your life and the world. If we choose to water the seeds of scarcity then scarcity is what will fill our life and our world. If we cultivate the seeds of sufficiency and use our money accordingly, then we will be creating a life and a world of richness beyond just "getting" and "having."

To purchase, go to [buddhistchurchesofamerica.org](http://buddhistchurchesofamerica.org) and click on the BCA Bookstore link or contact [gnoguchi@bcabq.org](mailto:gnoguchi@bcabq.org) or 510-809-1435. The BCA Bookstore is located in the Jodo Shinshu Center at 2140 Durant Ave., Berkeley, CA 94704. Open Wednesday through Saturday, 11 a.m. to 7 p.m. Like us on Facebook.

## PROGRAMS COMING IN AUGUST TO THE JSC

### SUMMER PACIFIC SEMINAR - 21ST CENTURY



## SHIN BUDDHISM: Current Challenges and Future Prospects

**Keynote Speaker: Rev. John Paraskevopoulos**

Author, *Call of the Infinite: The Way of Shin Buddhism* and other works

**August 18-20, 2017**

**Jodo Shinshu Center 2140 Durant Avenue, Berkeley, CA 94704**

Presented by the Institute of Buddhist Studies and the BCA Center for Buddhist Education

BCA Center for Buddhist Education

Every Day Buddhism presents...

**"A Day With Rev. Dr. Ken Tanaka"**

Saturday, August 26, 2017  
9:00 AM - 5:00 PM  
(For early arrivals, a casual discussion with Rev. Dr. Ken Tanaka on Friday, August 25, 7:00 pm-9:00 pm)

Presentation of his new books:  
*Jewels: Introduction to Buddhism for American Youths, Scouts and the Young at Heart (with humor)*  
*Buddhism On Air* (Books available at the BCA Book Store)

Panel Discussion: "Engaged Buddhism for Our Personal and Social Lives"

BCA Member Registration:	\$35 before July 15th
Non-BCA Member Registration:	\$45 before July 15th
BCA/Non-BCA Member Registration:	\$55 after July 15th

Final Registration Date: August 15th

Register online:  
[www.BuddhistChurchesofAmerica.org](http://www.BuddhistChurchesofAmerica.org)

Jodo Shinshu Center 2140 Durant Avenue, Berkeley, CA 94704  
For more information call: (510) 809-1460 Email: [cbe@bcabq.org](mailto:cbe@bcabq.org)



BCA Education News & Highlights - Live a Real Life!

**2017 FDSTL Conference: Singing the Dharma**

By Avis Honda  
Buddhist Temple of San Diego

Music: A Path to the Dharma was the theme for the annual Federation Dharma School Teachers League Conference (FDSTL) hosted by the Central California Dharma School Teachers League on April 22-23, 2017. Some 110 teachers representing Buddhist Churches of America (BCA) temples, plus three from Hawaii, gathered at the Fresno Dharma Center.

During the opening service on Saturday, FDSTL President Carl Yanari announced that this conference would be dedicated to the late Nancy Tamehiro, who passed away in mid-April. Nancy was a long-time Dharma School Teacher at the Gardena Buddhist Church and was very involved with the Dharma School program on the local, Southern District, and Federation levels. Nancy was also very active with the Buddhist Education Committee (BEC). A 50 Years of Service award was presented posthumously to Nancy at her funeral service on April 29.

BCA Bishop, Rev. Kodo Umezu welcomed us to his "first home." Fresno Betsuin was his first ministerial assignment. He gave a brief message and thanked us for what we do every Sunday; teaching the Dharma to the children.

Rev. Peter Hata of the Higashi Honganji Buddhist Temple in Los Angeles was our featured guest speaker. Rev. Hata is a musician and an original member of the jazz-fusion group Hiroshima. He played guitar, toured the United States and Japan, and recorded several albums with the group in the 1970s and '80s. During his presentation, Rev. Hata defined the Buddhist teaching, saying, "Everything is impermanent; everything exists in a constantly changing and constantly moving flow. But also in this flow of constant change, everything is interrelated, everything is interdependent. Therefore, from the awakened view of the Buddha, all life is one."

Rev. Hata said we should support creativity in expressing the Dharma. He shared some songs and lyrics with us, then maracas were distributed. Rev. Hata taught us how to get the beat and put it to music. "Music is something that also exists in constant flow, like Buddhism," he said.

Gordon Ah-Tye was the next speaker. He gave a personal history about how music found him. Gordon performed with Ken and the Komets, a group that played together for 27 years. Now he plays piano at a restaurant every Thursday night. Gordon has composed five gathas, including "I'm a Link in the Golden Chain" and "Buddha is a Friend of Mine," which he played and we sang, along with other popular songs. Debbie Kubota of Hawaii, played the piano with Gordon. She also has written several gathas and shared her songs with us teachers.

The FDSTL meeting, chaired by Mr. Yanari, was held after the workshops. Rev. Kazuaki Nakata of the Los Angeles Honpa Hongwanji Buddhist Temple reported that he is updating and revising some of the Dharma School materials.

At the Saturday evening gathering that closed the weekend activities, we enjoyed a delicious dinner and refreshing shaved ice. There were presentations of milestone Years of Service recognition of teachers (see photos), and the delegates were entertained by the Fresno Betsuin Ukulele Club, including Janet Sakahara of the Orange County Buddhist Church who joined the group. Many of us sang along. The conference concluded on Sunday with service at the Fresno Dharma Center.

Thank you to the Central California District DSTL and their Sangha members for hosting a wonderful conference. Next year's conference, "Intersections" will be hosted by the Bay District DSTL in Foster City, CA from April 27-29, 2018.



Top: Rev. Kodo Umezu, BCA Bishop with 10-year awardees Judy Yuki and Jennifer Kubo of Florin. (Photo: Koichi Sayano). Not pictured are John Arima, Debbie Ho and Gail Satake-Nakamura of Mountain View; and Gregg Yonekura of San Diego. Lower: Gordon Ah-Tye performs on keyboards. (Photo: Dell Araki)

**2017 BCA Educational Events**

Programs subject to change. Events at the Jodo Shinshu Center unless otherwise noted.

**June 3-14 ~ Three Jewels (Tres Joias).** Preview screenings of excerpts from the new documentary trilogy about Buddhism in Brazil by Rev. Kentaro Sugao. See box on this page for locations and times.

**July 3-9 ~ BCA Youth Advocacy Committee (YAC) Summer Retreat.** Hosted by the Buddhist Church of Sacramento (Sacramento Betsuin), this week-long retreat is designed for students 15-18 years of age.

**July 20-23 ~ Dharma Training for School Teachers.** A special program open to public school teachers. Presented by Institute of Buddhist Studies (IBS) and Buddhist Churches of America (BCA). Visit [buddhistchurchesofamerica.org](http://buddhistchurchesofamerica.org) for details.

**July 22-30 ~ 2017 National Speaking Tour: Shin Buddhism in the Land of Shakyamuni.** Rev. Sonam Wangdi Bhutia, Head Priest, Kathmandu-Hongwanji, Nepal, will speak in Hawaii, Chicago, and New York. Presented by CBE and Honpa Hongwanji Mission of Hawaii Buddhist Study Center. In association with Midwest Buddhist Temple, New York Buddhist Church, and American Buddhist Study Center.

**August 17-19 ~ Jodo Shinshu Correspondence Course August Workshop.** Attendees from the online course will have an opportunity to meet each other and some of their instructors, as well as participate in Summer Pacific Seminar activities.

**August 18-20 ~ Summer Minister's Assistant Program (MAP) Seminar.** Begins Friday at 2 pm. Held in conjunction with Summer Pacific Seminar (see listing below).

**August 18-20 ~ Summer Pacific Seminar.** Begins Friday at 7 pm. Keynote speaker: Rev. John Paraskevopoulos, author of *Call of the Infinite*. Co-sponsored by IBS & CBE.

**August 26 ~ "A Day with Rev. Dr. Ken Tanaka."** 9 am - 5 pm. Presentation and signing of his new books, and panel discussion. Sponsored by the CBE Every Day Buddhism Committee. (See flyer on page 4.)

[BuddhistChurchesofAmerica.org](http://BuddhistChurchesofAmerica.org) Email: [cbe@bcahq.org](mailto:cbe@bcahq.org) Phone: (510) 809-1460



Preview screenings at BCA temples!

**THREE JEWELS:  
Buddhism in Brazil**

A new documentary project  
by Rev. Kentaro Sugao

Reverend Kentaro Sugao, the Brazil-based Hongwanji priest/filmmaker/director of *Streams of Light: Shin Buddhism in America* (2013) continues his cinematic explorations of the Buddhist diaspora with a new project, *Tres Joias (Three Jewels)*, an unprecedented look at the development of Buddhism in Brazil.

Preview screenings of the first film in the trilogy, "Buddha," and/or portions of the second and third, "Dharma," and "Sangha," will be shown at the venues below. Programs will vary. The director, Rev. Kentaro Sugao will be present. Please contact host venues for further details and to confirm dates and times.

- Senshin Buddhist Temple** on Sat., June 3 at 4 pm;
- Orange County Buddhist Church** on Sun., June 4 at 10 am service;
- Fresno Betsuin Family Dharma Center** on Thurs., June 8 at 7 pm;
- Jodo Shinshu Center** on Fri., June 9 at 7 pm;
- San Mateo Buddhist Temple** on Sat., June 10 at 4 pm;
- Buddhist Church of San Francisco** on Sun., June 11 at 11:30 am;
- Tacoma Buddhist Temple** on Mon., June 12 at 7 pm;
- Seattle Betsuin** on Tues., June 13 at 10 am (Japanese) and 7 pm (English);
- Oregon Buddhist Temple** on Wed., June 14 at 1 pm.

See further details and view the trailer at [buddhistchurchesofamerica.org](http://buddhistchurchesofamerica.org)  
Click on the **Three Jewels** icon

**OUR JODO SHINSHU TRADITIONS**

**Entering and Leaving the Hondo**

The Hondo should be entered quietly and with due respect. Upon entering, gassho facing the altar. Take your seat and wait quietly for the service to begin.

Avoid being late, but when you must enter the Hondo after the service has started, be especially careful not to disturb the others. Try to find a seat in the back rows. If you enter during a period of meditation (reading of a Buddhist passage), wait until it is over before moving toward the seats.

Before leaving the Hondo, turn to face the altar and gassho.

**Use of the Service Book (Seiten) and Gatha Books**

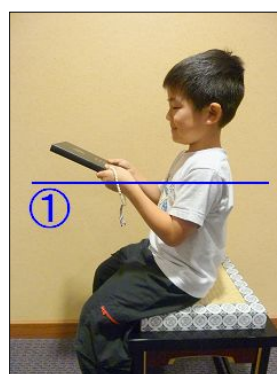
Since the Service Book contains the Teachings of the Buddha, it should be handled with proper care. Before opening, reverently hold the Seiten with both hands and raise it to your forehead while slightly bowing your head in a gesture of gratitude. This attitude of reverence for what we have received is known in Japanese as "itadakimasu."

The Service Book should never be placed directly on the seat cushion or floor. To show proper respect for the Teachings contained within the Seiten, it should always be returned to its proper bookshelf or rack when not in use.

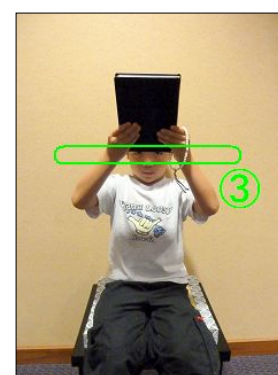
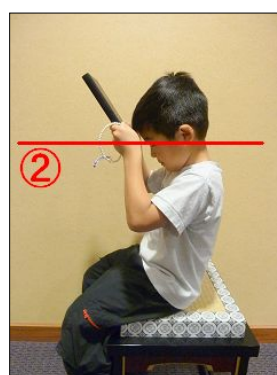
(Excerpted from the pamphlet "A Guide to Buddhist Etiquette" by Rev. Lee Rosenthal, published by the Buddhist Churches of America Southern District Ministers' Association with funding from the Southern District Council.)

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**Opening & Closing the Chanting Book**



•Hold the chanting book as high as your chest. Place your palms at the bottom corners of the book, with thumbs on the front and four fingers on the back. Please keep your four fingers tightly together.



•Hold up the chanting book as high as your forehead so that you can see under the bottom edge of the book.

•When chanting with more than two people, please practice these movements in a uniform manner.

(Excerpted from the unpublished booklet "Basic Practices of the Jodo Shinshu Tradition & Sutra Chanting: Learning with Takato" by Rev. Kiyonobu Kuwahara.)



## BCA Social Welfare Fund Accepting Applications Until October 15, 2017

By Dianne Kujubu Belli  
Social Welfare Committee Chair

To many of us who grew up attending Dharma School (Sunday School), the one thing (perhaps the only thing) we may remember is reciting “The Golden Chain.” When my own children attended their first Nembutsu Camporee, I recall an outdoor service when all the Scouts and Campfire Girls in attendance recited The Golden Chain.

One of the pledges in The Golden Chain is to “protect all who are weaker than myself.” One of the ways that the Buddhist Churches of America (BCA) continues to do this is through distribution of monies from the Social Welfare Fund.

The purpose of the BCA Social Welfare Fund is to aid those suffering from deprivations of basic human needs with the ultimate goal to help sustain or attain a way

of life which promotes mental, physical and spiritual wellbeing.

Criteria for qualification include:

The recipient must be a nonprofit organization that is tax exempt under IRS Section 501(c) (3), including a church or temple; a community group that has a 501(c) (3) organization serving as its fiscal agent; or a nonprofit organization, temple or church outside of the U.S. that supports the purpose of the Social Welfare Fund.

The project will aid those suffering from deprivations of basic human needs.

Funds will not be granted to the following: individuals, fundraising events, endowments, political campaigns or lobbying, or to supplement the general operating expenses of the organization or salaries.

Each application will be carefully reviewed by the Social Welfare Committee, whose membership is

made up of the BCA Directors-at-Large.

In 2016, the BCA Social Welfare Fund made the following grants:

- Central California Nikkei Foundation: \$25,000 to replace the failing walk-in refrigerator/freezer for the Vintage Gardens Assisted Living Community, run by the Nikkei Foundation.

- Jodo Shinshu Hongwanji-ha in Kyoto, Japan: \$25,000 to aid in recovery relief after the devastating earthquakes that shook Kumamoto Prefecture in April 2016.

- Medical Ministries International: \$9,500 to cover shipping costs to send medical and surgical equipment and supplies to Laos.

- Buddhist Global Relief: \$25,000 to support the Bodhicitta Foundation that operates a girls' hostel and women's community center in Nagpur, India.

Applications for the next review cycle are due October 15, 2017,



The Bodhicitta Foundation is a socially engaged charity established in 2001 by the Australian Buddhist nun, Ayya Yeshe, to help Dalits and slum dwellers in the state of Maharashtra. Last year, Buddhist Global Relief partnered with Bodhicitta in establishing a girls' hostel for thirty girls aged 14–20, who are being trained as social and health workers or to qualify in a vocation.

and may be submitted to:  
Buddhist Churches of America  
Attn: Social Welfare Committee  
1710 Octavia Street  
San Francisco, CA 94109

If the applications are emailed,

the scanned documents should be sent to [info@bcahq.org](mailto:info@bcahq.org) with “Social Welfare Application” in the subject line. For more information, please visit [buddhistchurchesofamerica.org/social-welfare-fund](http://buddhistchurchesofamerica.org/social-welfare-fund).

## IBS Commencement

Continued from Front Page

professorial chairs and scholarships. Mr. Kariya became a Board member in 1983. In 1997, he was elected Chair of the IBS Board of Trustees and served until 2008. Mr. Kariya guided IBS to explore the options that have made it what it is today. He supported IBS with his time and financial resources throughout the years and to the present.”

Mr. Kariya spoke lovingly of his late wife Yasuko, who backed all his efforts. “If it weren’t for her,” he said, “there’s no way I would have been able to do anything for IBS.” Rev. Yamaoka mentioned in his introduction the numerous times he would call Yasuko and apologize for taking her husband with him to Japan for weeks at a time to meet with Hongwanji, business, and industrial leaders on behalf of IBS. Mrs. Kariya’s response was always, “As long as he’s doing something for IBS, it’s okay.”

Bishop Umezu presented the IBS President’s Award, with deep gratitude, “to Mr. and Mrs. Kariya.”

The commencement address was presented by Ms. Chenxing Han, a 2014 IBS/Graduate Theological Union (GTU) alumna. The title was “Be the Refuge”: Reflections on Karma and Gratitude, Suffering and Spiritual Friendship. She offered stories from her experiences as a hospital chaplain and as a visitor at Dharma Drum Institute of Liberal Arts University, a Buddhist Institute in Taiwan affiliated with IBS, weaving these stories with insights drawn from her graduating class MA thesis. Ms. Han commented, “Reading several of the master’s theses from today’s graduating class, I am struck by the common theme of how healing and liberation happen not *in spite of* conflict, oppression, and suffering, but in the very *midst* of it. These theses remind us that the pain of impermanence is of a piece with the joy of interconnectedness; the sting of suffering is inseparable from the salve of interrelationship.”

Mr. Richard Endo, IBS Board of Trustees Chairperson, and Dr. Mitchell conferred the graduate

degrees and certificates. Graduates receiving their IBS/GTU joint degrees were:

Rev. Daigan Vincent Gather: Thesis: *Healing in Oppression: Contributions from Buddhist Teachings and Communities*. Committee: Rev. Daijaku Judith Kinst, Ph.D. and Dr. Mitchell.

Meg Doshin Gawler: *Voices of Early Buddhist Nuns: A Dharmalogical Approach to the Therigatha*. Committee: Rev. Richard K. Payne, Ph.D., Gil Fronsdal, Ph.D., and Jan Nattier, Ph.D.

Jamie Kimmel: *Buddhist Hospital Chaplaincy at the End of Life: U.S. Healthcare and Challenge of Interdependence*. Committee: Dr. Kinst and Dr. Mitchell.

Nicole M. MacArgel: *Foundation for the Preservation of the Mahayana Tradition: A Contemporary Organization for Transmitting the Dharma*. Committee: Dr. Payne and Dr. Mitchell.

Dawn Patricia Neal: *Discord and its Alternatives in the Atthakavagga of the Pāli Canon*. Committee: Dr. Payne, Gil Fronsdal, Ph.D., and Dr. Nattier.

Buddhist Chaplain Certificates were presented to Gather, Kimmel, and Neal. Advisor: Dr. Kinst.

Kyoshi Certificate was presented to Maribeth “Smitty” Smith. Advisor: Dr. Matsumoto.

Soto Zen Studies Certificates were presented to Gather and Kimmel. Advisor: Dr. Kinst.

Theravada Buddhist Studies Certificates were presented to Gawler and Neal. Advisor: Dr. Payne.

The Ryukoku University and IBS Exchange Program Certificate for one-year study at IBS was presented to Masato Yanagida. Advisor: Dr. Matsumoto.

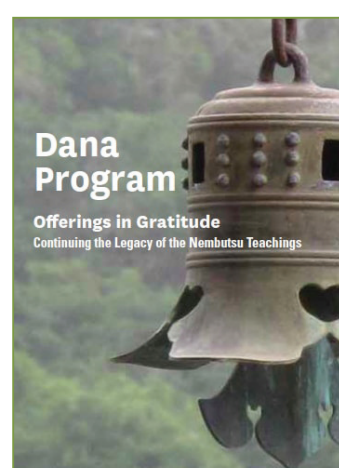
The Dharma Drum Institute of Liberal Arts University and IBS Exchange Program Certificates for one-year study at IBS were presented to Charlene Chang and Tian Hua, Shi. Advisor: Dr. Mitchell.

A reception followed with friends, family, staff, and colleagues in the JSC lobby.

For more news and photos, visit [shin-ibs.edu](http://shin-ibs.edu) and follow the IBS on [Facebook.com/InstituteofBuddhist-Studies](https://www.facebook.com/InstituteofBuddhist-Studies).



Above, left: Maribeth “Smitty” Smith receives the first IBS Kyoshi Certificate, with Rev. Umezu on the left and Rev. Yamaoka at right. Above, right: Recipients of the first Theravada Buddhist Studies Certificates, Dawn Neal (left), Meg Gawler (right), with Prof. Diana Clark, Director of the IBS Theravada Buddhist Studies Certificate Program (center). Left: Dr. Kinst (center) with the first Soto Zen Studies Certificate recipients, Rev. Daigan Gather (left) and Jamie Kimmel (right). Below: Friends and family gather at reception following ceremony.



### More Ways to Donate Online!

Visit: [buddhistchurchesofamerica.org](http://buddhistchurchesofamerica.org)

Click on “Donate” tab at the top right. Follow easy instructions to make a gift to the BCA Dana Offering, BCA Social Welfare Fund, Thousand x Thousand Fund, and more. Thank you for your support!

Email: [donate@bcahq.org](mailto:donate@bcahq.org)  
Phone: (415) 776-5600 x311

# 今月の法話

## 「花山勝清先生、 そして羽根田すみごどん」

名誉開教使 不二川往来



Rev. Orai Fujikawa

小生カナダの開教四十余年を終えてから、ご縁があり初心に帰って、2012年1月よりサリナス教会にて四年半ほどの楽しい駐在ができましたこと、今になって貴重な経験であったと、懐かしく思い出しております。

隣寺ワトソンビルの花山師は、若い奥さんと幼い二人の子供と共に、元氣よく、快活で、親切な方で、老兵の私をいつも思いやり、車の便を買って出て、「不二川先生。いつでも早めに安心してカナダへお帰りください、私がサリナス教会のヘルプができますから」が口癖でした。しかし2016年3月の教団会議あたりからおかしくなり、四月に急にドクターストップの診察。彼自身、「人生には三つの坂がある。上り坂、下り坂、そしてマサカ」そのマサカが自分に降りかかり、当分は信じられず、忸怩たる思いだったようです。やがて家族揃って、お母様の待つ東京へ、多くの人に惜しまれながら、帰って行かれました。

の長寿を全うして、大往生された羽根田すみご女史に出会いました。彼女はいわゆる薩摩の強い念仏者であったようです。

亡くなる三ヶ月前まで花栽培のグリーンハウスで、婚殿と元気に働いていたすみごさんが、急に具合が悪くなり入院。そして長い闘病生活になることを知った彼女は、どうしても亡き夫の三十三回忌を務めたいというので、親類縁者を集めて、七月初めに自宅で念願のお参りが叶いました。それが済んで少し元氣を取り戻し、闘病ではなく、自分はもう十分人生を満喫したという思いから、自宅療養が始まりました。それから二週間して、家族の方より「生前の枕経をお願いします」ということで夜遅くお勤めしました。読経の後、ベッドで昏睡状態のすみごさんと、思いきや、本人が大きな声で、「お参りが済んだから、先生にお茶でも出しなさい」と家族に注文をつけられたのには驚きました。

私は五十年近く開教使をしていますが、こんな枕経は始めてで、スゴイお婆ちゃんだと思えました。しかしその後数日であっさり亡くなられ、葬儀、埋葬、四十九日とサリナスを去るまでなんとかお手伝いできましたことは、今になってホッと懐かしく思い出します。葬儀の時の法話で、「お茶を出しなさい」と言われたことを話しますと、多くの人が、さすがのすみごさんと頷いて下さったようでした。

宗祖聖人は九十年の生涯を全うされましたことを思えば、私はまだ七十五歳、このカナダバンクーバーの地で、これから少しでも仏法に学びつつ、できるだけ多くの方々とそれを味わうことのできる余生を念願しています。

合掌。なもあみだぶつ。  
釈 往来



# 開教使の趣味③

## 宇宿文章開教使、 ウエストロサンゼルス教会

ウエストロサンゼルス教会駐在、宇宿文章開教使の趣味はマッスルカーのオーバーホール。今までに2台を仕上げ、現在1台の車を手がけている。

マッスルカーとは主に1960年代から70年代のアメリカ車。「マスタング、カマロ、コルベットなどビッグエンジンのファーストカーのことですよ。私がティーンエイジャーのころの若者はみんなそういう車が好きでした。一言で言えば、カッコいいんですよ。」

9歳で鹿児島からオックスナードに移住した師は、アメリカ生活になじんでいくにつれて、自



身の興味も多くの若者同様、車に向いていった。「中学校の頃はスロットカーという、模型の車で遊んでいました。高校生になったとき、どうしても車が欲しかったので、親からお金を借りて、アルバイトして車を買いました。1966年のシボレー・シベルSS396です。この車はカッコよかったね。」

大学を卒業後、70年代後半から90年代に、サンノゼエリアでエンジニア関連の会社を経営。同時に自宅に近いワトソンビル教会の理事長やダルマスクール教師をして寺院を手伝っていた。「アパートというところに住んでいて、2エーカーの土地がありましたから、マッスルカーを集めるのを趣味にしてみました。コルベットやサンダーバードなどの車を買って、ペンを塗りなおしてもらったり、エンジンをなおしてもらったりしていたのですが、ある時、自分でやってみようと思うようになったのです。」

手始めに中学生時代、スロットカーの模型で所々有していた1966年型フォードマスタングのオーバーホールに取り掛かった。初めてのことであったが、試行錯誤を繰り返して、数年かけて完成させた。「時間もお金もかかるし、バカな趣味だと思うけど、チャレンジすることが楽しいです。」

2000年代に入って開教使になり、ロサンゼルス別院を経た後、ウエストロサンゼルス教会へ赴任。「生活が落ち着いてきたので、また車をオーバーホールすることにしました。お寺にも同世代のマッスルカーファンがいて、手伝ってくれます。」1968年のオールドモービル442のオーバーホールにチャレンジ。4年かけて完成させた。「エンジンをばらして、ボディのさびて朽ちたところをウェルディングで加工したりと、手間がかかりましたが、技術を学べましたし、できたときはうれしかったですね。」

仏教と車のオーバーホールの関係は、どの問いに、「仏教の学びとよく似ています。なんでも熱



心に学ぶ姿勢、新しい気づき、ショートカットできないことなど、仏教の学びのプロセスと同じだと思えます。「カルマのこともよく理解できたという。いろいろな失敗がありますが、人を責めることはできません。振り返ってみれば、自分がきちんとやっていないので、失敗するのです。」そして、この趣味は「どれだけ時間をかけて、お金をかけて仕上げても、いつかは手放さないといけない。」と、無常がリアリティだとリマインドしてくれるものでもある。

現在師は、1959年シボレー・アパッチトラックを手がけており、今年中に完成させることを目標にしている。

写真上、宇宿開教使が現在レストアップ中のシボレーアパッチトラック。  
Upper Photo, Rev. Fumiaki Usuki and his 1959 Chevy Apache Truck.  
写真下、宇宿開教使が最初にかけたフォードマスタング。  
Bottom Photo, 1966 Ford Mustang

# 法輪

2017年6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@bcam.org  
for WOD: WODeditor@bcam.org

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## CBE春の團集セミナー

5月13日(土)に浄土真宗センターにおいて、恒例の春の日本語聞法セミナーが開催され、ベイエリアとその近郊の日本語聞法者、約200名が集った。今回の講師は、ハワイ開教区名誉開教使の戸島良三師、4月から開講されたI M O P (国際伝道者養成講座) 受講生の山岸昌也師、そしてCBEの桑原浄信開教使がつとめた。ベイエリアからの参加者は「戸島先生のハワイでの開教生活のお話がとても面白かったです。特にアロハのハンドサインのお話が印象に残っています。親指はいつもそっぽをむいている小指を見守ってくださっている、ということが、私と親、私と阿弥陀さまの関係の言いあてられていて、ありがたかったです。」と真宗のみ教えを通してアロハの意味を味わった。別の聞法者は「山岸師のご両親の死がきっかけで、阿弥陀さまが常に自分を照らしていただくことに気づかれた、というお話に共感しました。」と自身の経験と重ね合わせた。I M O P



Japanese Seminar at JSC

受講予定だった大内祐真師が都合で参加できなくなったため、急遽法話を担当することになった桑原師は「いつも来てくださる皆さんに感謝しています。ともに聞法をするお同行がいてくださることがとてもうれしく思います。」と同一に念仏の道を歩んでいることを喜んだ。

## テクノブッダの開催



TechnoBuddha Conference at JSC

4月28日から30日の三日間、浄土真宗センターにおいて、テクノブッダカンファレンスが開催された。同カンファレンスは、21歳から39歳の若い世代の仏教徒のための集いで、今回で100回目を迎えた。

テーマは「The Gray Area: Wrongfully Right」とし、善悪、男女、本物偽物など、何事も二分する見方を点検し、どちらも含まれる、グレイの価値観を学ぶことに焦点をあてた。基調講演には中加教区の浜崎マシュー師を招いた。関連の情報は総長メッセージを参照のこと。

## サンガティーンの集い



Sanha Teen activity at Orange County Buddhist Church

5月20日(土)にオレンジカウンティ仏教会において、サンガティーンの集いが開催された。サンガティーンとはサンガのローティーンをさし、ミドルスクールの生徒のグループ。南カリフォルニア教区で活動している。高校生となり、ジュニアYBAにあがるまでの期間、各寺院において、集いが不定期に開催されている。今回の集いには約60名が参加し、交流を深めた。当日はサンガティーンの集いのほか、同仏教会で南加教区ジュニアYBAの集いも行われていたことから、ティーンエイジャーの子供を持つ親のためのセミナーが開かれた。講師は、精神科医で、ソルトレイク仏教会、開教使アシスタントの平野カメツ師がつとめ、サンガティーン、ジュニアYBAの付き添いで来ていたアドバイサーや親など、約50名が熱心に耳をすませた。

## 総長メッセージ

米国仏教団総長 梅津廣道

今日にいたるまで、歯ブラシは柔らかいものを使わなければならぬということを知りませんでした。また、歯はやさしくブラッシュしないといけないということも知りませんでした。これからは、柔らかいブラシでやさしく歯みがきをしたしたいと思います。歯の健康は大切です。

ところで、私たちは歯の健康などには気を使いますが、心のケアはどうでしょうか。どの宗教や教会でも日曜礼拝の参詣者の数が減っているというのを聞きます。特に若い人たちの教会離れが最近ひどいということです。

私たちの仏教会ではどうでしょうか。若い人たちのお参りはどうでしょうか。今アメリカでは、特に若い世代で、仏

教に対してもっと知りたいという人が増えているということです。私たちの教団の若い人たちの間でも同じようなことがおこっています。そのひとつの表れが、最近パークレーで行われた集いです。

十年前に始められたこの集まりも、次第に参加者の数も増えて、今年は会場の大きさの都合で参加を断るまでになりました。この集いは二十代から三十代までの若者が中心で、毎年、自分たちで企画し、実行するものです。自分たちがテーマを決め、ご講師を選び、分科会の内容までしっかりとプランしているのです。

今回のお参りでは、パークレーの開教使アシスタントの梅本タラさんが司会をし、お経をなげあげるのかということを実に分かりやすく説明し、全員が声高らかにお経をいただきました。また、開会式の中で、「チェリーブロッサムズ」という女性三名(首藤ミコ、岡村ミハル、欠席、堀川リサ、吉原エミリー)のグループが自分たちで作詞作曲した讃仏歌『なもあみだぶつ』を紹介し、皆で歌ったことは本当にうれしく、感動してしまいました。ご講師は参加者と同じ世代の浜崎マシュー開教使で、皆と同じ目線で話をし、日頃の生活の中の仏教の味わいをお話ししてくださいました。分科会のひとつは「凡夫」というテーマで、「パークレイ」のプラム教授が涅槃経を例えに実に分かりやすく親鸞聖人の教えを説いてくださり、皆感動していました。

今の若い人たちは、また新しい形での集まりを考えています。でも、心の奥底にある願いは変わらないと思います。人生の目的や意味を見つけようと皆模索しています。

昔の服を今着られないと同じように、昔のままの教団では今の人はついては来ないと思います。教えの深い意味はかわらなくても、容れ物は時代に合わせて変わっていかなくてはなりません。

私たちは、お念仏の教えを喜び、それを次の世代に受け渡していかねばなりません。彼らも仏さまのあたたかさに触れたいという願いが心の奥底にあるからです。この集いで喜びと感動をそれぞれの生活の場に持って帰り、お念仏の輪が広がっていくことを望みます。



Rev. Umezu at TechnoBuddha