



WHEEL OF DHARMA

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BCA Founding Day

On September 1, 1899, at the Occidental Hotel in downtown San Francisco, Dr. Shuye Sonoda and Rev. Kakuryo Nishijima gave Dharma messages for the Japanese in the community about Buddhism and the Hongwanji's goals. Following is the article published in the *San Francisco Chronicle* regarding that event.

Editor's note: The Chronicle may have meant this story as a warning to Christians, as it is clear that the Hongwanji wanted to reach non-Japanese as well.

Originally published in the San Francisco Chronicle, September 12, 1899

THEY TEACH THE BUDDHIST FAITH.

PRIESTS FROM JAPAN COME TO PROSELYTE.

They Hope to Obtain Converts From the Christian Ranks.

A Mission Is to Be Established and the Propaganda Advanced by Means of Pamphlets.



Five IMOP ministers (3rd from left to 2nd from right): Rev. Kohei Ishimaru, Rev. Joshin Kamura, Rev. Makoto Ichiwa, Rev. Rajan Saisho Hayashi and Rev. Shinji Ouchi, are welcomed to BCA by staff: Mr. Alan Kita and Rev. Kiyonobu Kuwahara (far left) and Rev. Michael Endo (far right).

Continuing the Mission

On August 21, five reverends arrived from Japan to participate in the International Ministerial Orientation Program (IMOP). They will spend the next three months visiting BCA and Hawaii Kyodan temples and experiencing the Jodo Shinshu ministry outside of Japan, with the intention of becoming *Kaikyoshi* (overseas ministers).

Following is some information about each of the reverends to help you get to know them. They were interviewed by Rev. Ryuta Furumoto, resident minister, Senshin Buddhist Temple. The questions asked were: Why do you want to be a *Kaikyoshi* (overseas minister)? What do

you want to learn from IMOP? What is your message to BCA members? What are your favorite foods, music, and hobbies? What are your favorite words by Shinran Shonin?

Rev. Rajan Saisho Hayashi was born in Hawaii and studied at Kansai Gaidai University and Chuo Bukkyo Gakuin:

The Jodo Shinshu teaching shows us our self-centeredness and the way to be liberated from it. All people are innately self-centered; hence the teaching is for all people in the world. I wish to share the Jodo Shinshu teaching with a lot of people internationally.

I heard that Japanese follow-

ers and American followers understand the teaching differently, so I'd like to know how they are different and especially what American followers want to learn from the teaching. My experience as a Jodo Shinshu minister is not very lengthy, so I'd like to learn the teaching from American Jodo Shinshu followers by sharing the teaching with them. *Yoroshiku onegaishimasu.* (Please be kind to me.)

My favorite foods are ramen, karaage, hamburgers, and waffles. My favorite music is American music. My hobbies are snowboarding, wakeboarding, and watching movies. My

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New BCA Brochures on Buddhism

The Buddhist Churches of America (BCA) Southern District Ministers' Association has recently produced a number of informative brochures on topics relating to Buddhism and Jodo Shinshu. Multiple copies of each brochure have been delivered to all BCA temples, to be made available to the sangha, visitors, and interested parties. Undertaken as an educational project with funding for publication and printing generously provided by the Southern District Council of the BCA, these fifteen titles are the first of many that are planned. Included in this series are "A Buddhist View of Drugs and Alcohol" by Rev. Henry Adams, "A Buddhist View of Suicide" by Rev. Marvin Harada, "Eshinni and Kakushinni" by Rev. C. Myokai Himaka and "Mythology and Superstition" by Rev. Fumiaki Usuki. Please check with BCA temples for a full listing.

The contents of each pamphlet are attributable to the author. While most of the brochures were written by Southern District ministers, the work of others is gratefully acknowledged: the Eshinni and Kakushinni and the Jodo Shinshu Naijin Shrine brochures are part of an educational initiative by the Federation of Buddhist Womens' Associations.



Mrs. Mary Misaki wrote the original draft for the Eshinni and Kakushinni brochure, and Ms. Edythe Vassall edited and did the layout for both.

Online versions of the brochures will be available at some time in the future for downloading. Copies may be made as desired.

As this is an ongoing project, your feedback would be welcomed. Contact Rev. Patricia Usuki, Chair, Southern District Ministers' Association, at sfvhtb@sfvhtb.org

SAN FRANCISCO CHRONICLE, WEDNESDAY,
MISSIONARIES OF
THE BUDDHIST FAITH.

Two Representatives of the Ancient Creed
Are in San Francisco to
Proselyte.



DR. SHUYE SONODA REV. KAKURYO NISHIJIMA

Street. Here religious services will be held every Sabbath, for they are willing to conform to the national day of worship, and from this as a center it is proposed to circulate printed tracts which shall set forth the merits and beauties of the ancient Buddhist faith, as compared to the doctrines of Christianity. Last evening Dr. Sonoda, who holds the degree of doctor of philosophy from the Imperial University of Japan, candidly stated his intentions and hopes.

"Our primary object is to instruct the Japanese who are here," he said earnestly, "but that is not our goal, but merely a preliminary step, which we shall follow with the circulation of pamphlets among Americans, setting forth the meaning of Buddhism. We believe that we are governed only by law, not by any personified God. We have within us the highest guidance, the Karma [sic]. Before people can comprehend the truth they must be freed from delusion. God is not the creator, but the created. We ourselves create God. He is not a real existence, but a figment of the human imagination. We discover our true nature; we ourselves are

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Two Buddhist priests from Japan, Dr. Shuye Sonoda and the Rev. Kahuryo [sic] Nishijima, have come to San Francisco to minister to the spiritual wants of their countrymen and at the same time to undertake the work of converting the Christians of this city to their faith. On Wednesday they will open a Buddhist mission at 807 Polk

The Only Constant is Change

Central Cal Jr. YBA Announces Theme

By Jenna Aoki and Gillian Yamagiwa, Conference Co-Chairs

The Central California Jr. Young Buddhists Association (YBA) will hold its conference at the Fresno Betsuin Family Dharma Center on November 8, 2014. The theme for the 56th annual conference is "The Only Constant is Change," and Jr. YBA chapters throughout the BCA are invited to attend. Delegates may include those members in the 8th through 12th grade and recent graduates from this past spring.

A formal spring banquet will be held in the evening. Everyone

is asked to dress appropriately. No jeans or t-shirts. There will be a break before the banquet to allow time for everyone to get ready. Boys should wear dress shirts and slacks and girls should wear dresses or skirts. All attending delegates will receive a wristband for admittance.

The talent show will be held after lunch with monetary awards given. Performances must be kept under five minutes.

The slideshow will need pictures from chapters, which can be emailed to CentralCalConference@gmail.com. Questions can be sent to the same email address.



By Rev. Kodo Umezu, BCA Bishop

My computer crashed. It has been down for over one week. I had information in my computer that I needed to keep, but now it is gone. It is my fault because I did not save it. Now I am finding out how much I depend on my computer to get my work done.

Today we rely heavily on information technology, known as IT. We get our information instantly through the Internet and communicate with each other via

e-mail. People do not write checks to make payments anymore. It is all done electronically.

People like to be connected with their friends. I always see people talking with their friends even while walking, but the new way to communicate is to send text messages. When I phone my children sometimes they do not answer, yet they always answer when I text them. I have even seen a person texting a person sitting right next to him! The world is rapidly changing, for better or worse.

Now I hear that publishing companies are having difficulties because people are reading books on digital tablets instead of on paper. Within the Buddhist Churches of America, we hear

some voices saying that we should send the *Wheel of Dharma* to members by e-mail. I oppose the idea of not sending this written paper to members and friends in the old style, via "snail mail." In fact, I would like to see more written materials for people. I actually would like to see a twenty-some page seasonal journal that would reach out to all the people in this country someday.

Why do I think this way? I believe that there are two types of information. One is information that you need now and can forget about later. The other is information that you need now and that you want to keep. There is information in the *Wheel of Dharma* that belongs to the former category. I can understand that that infor-

mation could be sent through the fast, quick and economical e-mail method. But there is other information that belongs to the latter category. I'm referring to the articles about the Dharma. These articles have timeless value and should be read over and over again. They should be printed and distributed among those who would like to receive them. They should be readily available to everyone. For example, if the *Wheel of Dharma* is placed on a coffee table in the living room, someone else may pick it up and read it.

I think the sutras are written letters from the Eternal Buddha, and Namo Amida Butsu is the message from the Eternal Buddha. This message requires no smart phones or computers. You

can communicate with the Eternal Buddha as our members used to do many years ago. They were always uttering, "Na Man Da, Na Man Da," just as a child might call out to its parents, "Mom and Dad, Mom and Dad!" They were always connected with the Eternal Buddha, with Oya. Way before the IT era, our members were using the Buddhist IT system. Really amazing!

Anyway, my computer taught me a lesson. Those of us who rely heavily on our computers should save our important documents and data in some safe and secure place.

And please do not throw away your *Wheel of Dharma*. Please read the Dharma articles over and over again.

Fulfilling My Mission as a BCA Minister

By Rev. Shousei K. Hanayama
Watsonville Buddhist Temple

I never preach to anyone. I never write sermons for Sunday service. My favorite words are "Be humble and modest to everyone, everywhere and on all occasions!"

On the other hand, I am proud to be a Buddhist Churches of America (BCA) minister. I don't spare any pains at my services. I try to do everything with all my power.

However, I am a lazy man. I postpone today's problems until the future. I try to do only what I want to do every day. I don't exercise as much each day as my doctor ordered. I may cover my eyes from the evil side of the world. I ignore a lot of troubles that I face daily. I pretend to listen to another person's opinion, but I don't change my mind.

I don't think that I am al-

ways right, but I am right 99% of the time or more. I know the world better than others. I can do anything that I want to. I am a special person in this society, family, organization, and world. Yes, I am just a crazy guy.

One day, my daughter asked me some questions about the movie "Frozen."

"How old was Elsa when she was at her coronation ceremony? What is the name of the snow monster which Elsa made? Why can't Elsa control her magical powers?"

I couldn't answer her questions, and she said to me, "Daddy, you don't know anything! You have to study more for the next test!"

Yes, I watched and enjoyed the movie several times with my family. However, I didn't care about the details of the movie. I did NOT study the movie!

By the way, I have some

questions for you:

Do we need to study to become Buddhists?

Do we need to practice to become members in the Shin sect?

Do we need to donate to become Sangha members in the BCA?

If you want to do those things, you may. On the other hand, we should know, "Amida Buddha saves all of us without any conditions!" Even if I do NOT recite the Nembutsu now or didn't in the past, I can become a Buddhist. Even if I am poor and lazy physically and mentally, I am able to become a member of the Shin sect.

That's why I don't preach or make sermons. I just deliver messages from Amida to you. We receive many meaningful messages from Amida's well of wisdom.

"The secret of Happiness is NOT in doing what we



want to do, but in liking what we have to do every day!"

"All's well that ends well!"

"Let's have a happy end of our life!"

Of course, we have a choice to hear or not to hear. And when I deliver those messages, I shouldn't add or translate any of my thoughts and comments to them.

I am proud to fulfill my mission as a BCA minister.

A New Chapter

This year, Girl Scout Troop 569 of the Sacramento Buddhist Church (Betsuin) had its Bridging Ceremony. Nineteen high school seniors, most of whom started out as Brownies together, graduated from the program along with nine adult leaders. Front (left to right): Kayla Nodohara, Kaelyn Hosokawa, Rebecca Uda, Megan Cheng, Kari Nakamura, Olivia Wong, Brianna Fujimoto, Jessica Yee. Rear (left to right): Courtney Matsuo, Stacey Lee, Courtney Fong, Lyndsie Mark, Jennifer Jamilosa, Meghan Yamamoto, Sydney Kajioaka, Kimberly Yabumoto, Emily Isakari, Kalli Ordiz, and Shelly Der.

By Olivia Wong, Girl Scout Troop 569

When we're little, one of the first things we're told to do is "make friends"
We're told to be nice, be fair, be honest and be kind
But what we're not taught is how to leave these friends behind
We're not taught how to leave these people that we've grown so close to over the years
And we're certainly not taught how to say goodbye or how to hide the tears
Even though we'll all meet new people and make new memories, nothing can truly take the place of what we've all shared
We've all met people along the way who've helped us, been there for us, laughed with us, cried with us; we've all met people who've cared
I can honestly say that I've met a lot of these people here
I've made lifelong friendships that I know will never disappear
I've gained not only a community, but also a second home
I've had priceless experiences and have never once ever felt alone
Sure I've learned how to "serve my faith, and my country, to help people at all times,

and live by the Girl Scout Law"

But, most importantly, I've learned how to be myself and be proud of who I am

The past 18 years of our lives have been filled with the highest of highs and the lowest of lows

And now it's time to finally close the curtain on this show, because every chapter must end as a new one begins

Everyone must leave the nest and go to places they've never been

"Don't cry because it's over, smile because it happened", is what Dr. Seuss once said

So, journey into the future with confidence and passion, rather than fear and dread
And despite how much we may want there to be, there's no rewind, fast forward, or replay button in life

You only get one chance to "do it right"

So, do things that excite you, try things that challenge you, and befriend people that inspire you

Because, as cheesy and mainstream as this may sound, you do only live once; so make it count




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Submission Guidelines:

First-person articles should be around of 500 words, typed, double-spaced in Microsoft Word. The editors may ask for longer articles, or split in multiple parts at the editors' discretion. All other articles should be in news release form at maximum of 500 words. 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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Correction

The first photo caption for "Changing of the Guard" on the cover of the July issue of the *Wheel of Dharma* contained errors. The bishop of the Jodo Shinshu Buddhist Temples of Canada (JSBTC) is Rev. Tatsuya Aoki, and the JSBTC is also a part of the Jodo Shinshu Hongwanji-ha. The editors sincerely apologize for these errors.

**President's
Message**



By Dr. Kent Matsuda
BCA President
Enmanji Buddhist Temple

The BCA Bylaws guide how the Buddhist Churches of America operates as a corporate business. They outline the governing structure of our organization, describe the role of the bishop and the elected officers, and lay out the interconnected lattice of the various BCA organizations, affiliated organizations, district councils, and committees. The BCA Bylaws outline how BCA organizations function and how the BCA can be dissolved. Our bylaws have been amended multiple times. The amendments are usually passed by the BCA National Board and ratified by the BCA National Council.

Our Bylaws Committee is headed by Rick Stambul, who is also one of the BCA's vice-presidents. He is currently in the process of trying to revise the bylaws into an easier to read, consistent and relevant document. This revision is a multi-year project, and I truly appreciate his efforts.

At the May BCA National Board Meet-

ing, we spent over an hour discussing the proposed bylaw changes for this year. I would like to spend less time on these amendments at next year's National Council Meeting. To that end, I would like to discuss the amendments that will be brought up at next February's National Council Meeting in San Diego.

Issue 1: Which ministers can vote at the National Council Meeting?

Our current bylaws do not specifically indicate which ministers are allowed to vote at the BCA National Council Meeting. We have *kaikyoshi* ministers, *kyoshi* ministers, part-time ministers, and retired ministers serving as resident ministers. This amendment will allow only *kaikyoshi* ministers assigned by the Hongwanji and assigned by the BCA Bishop to be allowed to vote at the BCA National Council Meeting.

Issue 2: Can past BCA Presidents be elected to the BCA National Board after their term as president is over?

Currently, the bylaws do not allow a past BCA President to serve on the BCA National Board until they have served a three-year term as a district representative after their term as BCA President has concluded. This bylaw amendment would remove the prohibition and allow past BCA Presidents to be elected to the BCA National Board at any time after their term as BCA President

is over.

Issue 3: Who oversees changes to the guidelines for establishing temples and the guidelines for selecting the bishop?

The guidelines for establishing temples do not indicate who has the right to make changes to the guidelines. The guidelines for selecting a bishop indicate that a 2/3 vote by the National Council is needed to make changes in the guidelines.

The first part of this amendment will give the BCA National Board the right to amend the guidelines on establishing temples. The second part of this amendment gives the BCA Ministers' Association and the BCA National Board the right to amend the guidelines for selecting a bishop. The two changes in this amendment will change the wording in the guidelines, not the BCA Bylaws.

Issue 4: Do both the BCA National Board and National Council need to approve changes to the Center for Buddhist Education (CBE) Bylaws?

The current CBE Bylaws indicate that a majority vote by both the BCA National Board and the BCA National Council is needed to change the CBE Bylaws. This amendment will give the power to make changes to the CBE Bylaws to the BCA National Board.

Issue 5: Can we make non-substantive

changes to the BCA Bylaws?

This amendment will allow the BCA Bylaws Committee to change the wording in multiple sections of the bylaws so that it flows better, makes more sense, and is consistent with what we are actually doing. To see the results of this amendment, you need to read the notes from your district representatives. They have complete copies of the BCA Bylaws as they currently are and as they will become with the proposed changes.

If you have any questions on these bylaws amendments, please see your district representative to the BCA National Board. They have copies of what was discussed at the May BCA National Board Meeting. If you would like your own copy of any of these changes, please contact me or Rick Stambul.

I urge all temple presidents (and people who will be temple presidents in February 2015) to discuss these bylaw changes with your district representatives at your next district meeting. We need not spend a lot of time on these bylaw amendments during the February BCA National Council Meeting. Next year, the meeting format will be different from prior years. The business portion of the weekend will be shorter than in the past. I do not want the business portion to go over the allotted time. Thank you for your understanding.

The BCA Bylaws



By Rev. Koho Takata
Los Angeles Homba
Hongwanji Buddhist Temple

It has been 13 years since terrorists attacked the World Trade Center in New York. It was September 11, 2001. I was on Kauai, Hawaii, serving at Kapaa Hongwanji Buddhist Temple at that time. Many tourists who were visiting the Island of Kauai were returning items they had bought to the stores. Due to the closure of the airport for a week, they needed extra money for lodging and meals.

We observed an interfaith memorial service at the Kauai Community College Performing Arts Center on the day after the tragedy. It was packed with people remembering those who were affected by the tragedy. We all shared our anger and sadness, expressed our great concerns, and made pledges to world peace.

I now believe that although 9/11 was just one of many tragedies we face today, the date 9/11 gives us an opportunity to reflect upon ourselves and a reason to pursue world peace, including finding ways to realize peace in this present moment.

The cause of the tragedy is very simple. It is because of human ego—the self-centered mind, self-attachment, selfishness. Buddhism is a teaching enabling us to realize our ignorance and our ineradicable blind passions, and to deeply reflect upon ourselves through the teachings.

We all judge the event as good or evil. We all label those who directly caused the tragedy as evil, because they took over 3,000 innocent lives. I guess most of people in the world will agree on this except the terrorist group. But then, what about those who caused war in Afghanistan? In addition to the terrorists who caused the tragedy, the USA, too, took many innocent lives through the war. However, we do not think of ourselves as evil. We think ourselves as good.

“In truth, myself and others discuss only good and evil, leaving Amida's benevolence out of consideration. Among Master Shinran's words were: I know nothing at all of good or evil. For if I could know thoroughly, as Amida Tathagata knows, that an act was

good, then I would know good. If I could know thoroughly, as the Tathagata knows, that an act was evil, then I would know evil. But with a foolish being full of blind passions, in this fleeting world—this burning house—all matters without exception are empty and false, totally without truth and sincerity. Then Nembutsu alone is true and real.” (Collected Works of Shinran, p.679)

We always see other people through our self-centered minds and hearts and judge them as good or evil. This is why “good” and “evil” always changes depending on the situation, circumstances, and conditions: a terrorist group vs. the USA, Iraq vs. USA, etc. We judge other people or incidents through our self-centered calculations. However, in the Buddha's enlightened eyes, all living and non-living beings are equally valuable.

As I deeply recall the event thirteen years later and calmly reflect upon the teachings, one story comes to mind; the well-known story of Ajatasatru in the Contemplation Sutra, one of the three Pure Land Sutras.

In the great city of Rajagraha, India, there was a prince named Ajatasatru, his father King Bimbisara, his mother Queen Vaidehi, and his friend Devadatta. One day, Devadatta incited Ajatasatru to kill

King Bimbisara by locking him up in jail without food. Queen Vaidehi spread a paste of honey mixed with wheat flour over her body and secretly offered this food to the king to save him. When Ajatasatru learned about this, he became so angry he drew his sword to kill her. His ministers stopped him by citing Vedic scripture, so instead Ajatasatru locked his mother in jail.

Queen Vaidehi was filled with deep grief and despair due to the murderous intent of her own son. She contemplated on the Buddha in her heart. The Sakyamuni Buddha became aware of her thoughts and came with Mahamaudgalyayana and Ananda to Vaidehi in jail. The Buddha caused Amida Buddha's image to appear in order to show her that Amida's Wisdom and Compassion is always with her. The Buddha preached to Vaidehi that through the Nembutsu, even the most evil person would be born into the Buddha's Pure Land because that was the true intent of the establishment of the Buddha-Land.

“I reflect within myself: The universal Vow difficult to fathom is indeed a great vessel bearing us across the ocean difficult to cross. The unhindered light is the sun of wisdom dispersing the darkness of our ignorance. Thus it is that, when conditions for

the teaching of birth in the Pure Land had matured, Devadatta provoked Ajatasatru to commit grave crimes. And when the opportunity arose for explaining the pure act by which birth is settled, Sakyamuni led Vaidehi to select the land of peace.... Sakyamuni, the great hero, sought indeed to bless those committing the five grave offences, those slandering the dharma, and those lacking the seed of Buddhahood. We know, therefore, that the auspicious Name embodying the perfectly fulfilled supreme virtues is true wisdom that transforms our evil into virtue, and that the diamond-like shinjin so difficult to accept is true reality that sweeps away doubt and brings us to attainment of enlightenment.” (CWS, p.3)

Shinran Shonin wrote about the story of Ajatasatru in the beginning of his major work, The True Teaching, Practice, and Realization of the Pure Land Way (Kyo-Gyo-Shin-Sho). I interpret that to mean that Shinran Shonin saw his own foolishness in the story of Ajatasatru. What Shinran Shonin wrote enables me to awaken to the knowledge that one who commits such evil acts is none other than myself; one who is always filled with blind passions. When I receive the Light of Wisdom from Amida Buddha, my blind passions

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9/11 Remembrances

Midwest Buddhist Temple

The Midwest Buddhist Temple started in July 1944. The late Rev. Gyodo Kono made his way out of the Rowher Arkansas Internment Camp to start the only BCA temple founded during World War II.

As many Japanese-Americans began to find work in Chicago, there was a need for a familiar religion. It was the vision of Rev. Kono to have a new temple building on the north side of Chicago. The first building was purchased in 1948. After years of work, the current building was dedicated in 1971.

To finish the new building project, Rev. Kono went to Kyoto, Japan to personally select the statue of Amida Buddha and the other items in the *Naijin*. It was part of the unique vision of Rev. Kono to have the teaching of Shin Buddhism available to all people of the Chicago area. Thus, the peaceful face of Amida Buddha is clearly visible when one enters the *Hondo*.



Midwest Buddhist Temple
435 W. Menomonee St., Chicago, IL 60614
(312) 943-7801
www.midwestbuddhisttemple.org

Note: This series introducing BCA temples correlates to the 2014 BCA Calendar.

BCA Education News & Highlights - Take Refuge in the Light of Joy!

IBS President's Award Established at Pacific Seminar



Rev. Dr. Taitetsu Unno (left) receives the first Institute of Buddhist Studies (IBS) President's Award from IBS president, Reverend Kodo Umezū, on July 5, 2014. Photo by Tom Nishikawa

Rev. Dr. Taitetsu Unno, distinguished minister, scholar, translator and author, received the first Institute of Buddhist Studies (IBS) President's Award during the opening ceremonies at the Pacific Seminar - 21st Century, held July 4-6, 2014 at the Berkeley Buddhist Temple. The award was presented by Rev. Kodo Umezū, Bishop of the Buddhist Churches of America (BCA) and President of IBS.

Rev. Dr. Unno is widely recognized for playing a major role in cultivating a broader appreciation of Shin Buddhism in America and inspiring and guiding new generations of scholars and ministerial leaders. He was responsible for laying the foundation for many of the educational programs conducted by the BCA and IBS.

JSCC August Workshop Connects with Tokudo MAs



Front, left to right: Carolene Panduren (Alaska), Dr. Victoria Brundage (Chicago), Rev. Carol Himaka (Southern Alameda County Buddhist Church), Irene Hashimoto (Mt. View), Colleen Morimoto (Texas), Thais Campos (Brasilia), Michael Ishikawa (San Mateo), Detlev (Ted) Gempf (Berkeley), and Rev. Mary David (retired, Hawaii). Back, left to right: Ron Ito (Oakland), Rev. Kiyonobu Kuwabara (JSCC Coordinator), Perry Ritnour (Enmanji), Rev. Harry Bridge (Oakland), Martin "Koby" Kobylecky, Lisa Mayeda (JSCC Assistant), Maya Togashi (San Mateo), and Dr. Todd Tsuchiya (Minnesota).

The Jodo Shinshu Correspondence Course (JSCC) August Workshop is a wonderful time for students and instructors to gather together to share their experiences for a more meaningful understanding of their Jodo Shinshu studies. This year the JSCC August Workshop was held on August 9 and 10 at the Jodo Shinshu Center in Berkeley. Students came from Brazil, Alaska, Texas, and Minnesota, as well as the Midwest and local areas.

"Meeting instructors, dharma talks, the lecture [by Dr. Lori Meeks], *onenju* workshop and the great food—everything was very positive," wrote Colleen Morimoto. "I also loved meeting the other students and advanced students."

This same weekend, a Tokudo Preparatory Session was going on at the JSC. Fourteen minister's assistants (MAs) are going to Japan in November for Tokudo training and ordination. JSCC Workshop participants were able to attend the Sunday morning service, a lecture with Rev. Harry Bridge, and meals with the Tokudo MAs.

"Interaction with the Tokudo students was a nice coincidence," one student stated. "The Sunday morning service was beautiful and very spiritual."

The JSCC offers new spring and fall enrollments every year and welcomes newcomers. If you are interested, please contact the JSCC Office at (510) 809-1441 or email hongwanjioffice@bcahq.org. For more information, visit www.jsc.cbc-bca.org.



Rev. Harry Bridge (far left) conducts a session on chanting Shoshinge to Tokudo aspirants. Clockwise from left: Laverne Imori, Karen Mukai, Toshie Mori, Yuki Mori, Tadao Koyama, Isabelle Bernard, and Cheryl Ikemiya.

Jodo Shinshu Correspondence Course - Monthly Essay

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



How Have You Encountered the Six Paramitas Being Practiced in Your Buddhist Community?

By Rachel McHugh
Tariki Trust Sangha
Narborough Leicestershire, UK

The Six Paramitas are the practices of bodhisattvas, who are awakened beings who have dedicated their lives to helping others reach enlightenment. Each paramita is a quality of the heart, a virtue or attribute which describes the true nature of one who is enlightened. They are also referred to as the Six Perfections. These are:

- 1) Generosity (*Dana*)
- 2) Ethics (*Sila*)
- 3) Patience (*Kshanti*)
- 4) Joyous Effort / Enthusiastic Perseverance (*Virya*)
- 5) Concentration (*Dhyana*)
- 6) Wisdom (*Prajna*)

The actual meaning of paramita as outlined in the reading is "crossing over to the Other Shore." Through the practice of the Six Paramitas we can cross over the sea of suffering to the shore of happiness and awakening.

The sangha I belong to is relatively small but, despite or because of this, it is very active and socially engaged, and there are many examples of how the six Paramita are practiced. For example, the first Paramita, giving which counters greed and is about letting go, is evidenced through the time given freely to the community through a project for the vulnerable, and through chaplaincy work in the local university and hospital. The dharma is spread through groups such as sutra study, introductory courses for those interested in Buddhism and meditation groups. There are also drop in sessions and school visits. There are three main kinds of giving: wealth, be it material resources or our time and energy, teaching e.g. the dharma, and finally the giving of fearlessness, which may be to offer a kind word or show understanding.

As part of our training and as members of the sangha we are encouraged to be vegetarian and if possible vegan, and to abstain from alcohol. Some of the sangha also avoid caffeine. During Sunday service we remind ourselves of the precepts as part of the service, which is useful as a reminder and for reflecting on during meditation. This is the practice of the second paramita which is moral discipline or abiding by the precepts; it is about our behavior and how we conduct ourselves. For example, my sangha does not eat meat or animal products and refrains from drinking alcohol but does not condemn those who do.

The third paramita is patience, tolerance, forbearance, endurance, or composure, which helps us to avoid arguments and to achieve our goals. According to this month's reading forbearance has three elements: 1) *not giving rise to anger*, 2) *not clinging to hatred and grudges*, and 3) *not harbouring ill will*. Patience is important in almost everything we do, especially when working with others and living as part of a community. The third perfection therefore requires that we are tolerant of others' anger and do not react in an angry way, that we are accepting of suffering and its inevitability, and we demonstrate patience when studying the dharma. This is demonstrated in everyday life, especially amongst those who live within the Buddhist community, as it is necessary to be tolerant of each other when living in such closeness. But this paramita also shows the importance of not clinging to the wrongs of others and this, I think, is encouraged through our practice of giving thanks and reflecting on what we have received and given.

The fourth paramita is diligence, joyous effort or enthusiastic effort. Within the sangha there is always joy and enthusiasm which helps us keep going when we feel tired or overwhelmed and counters laziness. The essence of this paramita is the courage, energy, and endurance to continuously practice the Dharma and pursue the supreme goal of enlightenment.

The fifth perfection is meditative concentration. Our minds have the tendency to constantly move and jump from one thought to another, often referred to as a monkey mind, and we become stuck in the same habitual behavioral patterns. But through the practice of concentration we can train our mind to do what we want it to do. Through meditation our minds become calmer, less agitated, and more settled, and therefore we are better able to concentrate, which will enable us to uncover our innate wisdom. Our sangha practices a lot of meditation in different forms, from sitting to walking and through silence during meals and at certain times during the day so that we can mindfully attend to our chores.

The sixth paramita is wisdom. Wisdom counters ignorance, and enables us to know how best to help others and to improve ourselves, including our ability to get along well with others. This wisdom is not that which is gained through intense study and analysis of many diverse subjects but is our innate, all-knowing wisdom. I think wisdom is very much in evidence. I foster to adults who have learning disabilities and also dementia. Although they have limited academic abilities they have a lot of wisdom, which is seen in their acceptance of others and in how they just know how react to others. I have learned a lot from these ladies and they are an important part of the sangha.

My name is Rachel McHugh and I live in Northampton UK. I belong to a Sangha in Narborough Leicestershire, UK known as Tariki Trust (formerly Amida Trust), which follows the Pureland Tradition.

CBE 2014 Calendar of Events

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

September 5-8: CBE Northwest District Tour with Rev. Akinori Imai (in NW District)

Sept. 6: Baby Boomers' Seminar *WWW.Com: Who, Why, Where?* w/Rev. Patricia Usuki

September 18-21: Fall Minister's Assistant Program (MAP) Seminar at New York Buddhist Church (All levels)

September 26-28: Tokudo Preparatory Session #3

October 20-31: CBE Shinran Shonin Study Tour (in Japan)

October 25: Japanese Seminar with IMOP and Tsukiji Hongwanji Ministers

November 11-13: Ministers' Continuing Education (MCE) with Dr. George Tanabe

December 11-13: Winter Minister's Assistant Program (MAP) Seminar

www.BuddhistChurchesofAmerica.org Email: cbe@bcahq.org Ph: (510) 809-1460

BCA Education News & Highlights - Take Refuge in the Light of Joy!

CBE Co-Director's Message:

One Direction

by Rev. Marvin Harada, CBE Co-director

In July I had the privilege of speaking for two weeks in Hawaii, mainly at the Buddhist Study Center's summer session. At the end of the summer session I spoke to some young people at a beach retreat. They were mostly high schools students with a few junior high and a few college students as well. I was given about an hour to speak to them about Buddhism.

In an attempt to make it fun and not bore them, I decided to play a game that I sometimes do in our family services with our Dharma School children. As a way of illustrating how Buddhism is not just in books or in our heads but is something all around us in our everyday lives, I sometimes play a game in which I challenge the kids to name something, anything...a word, an idea, an object, and I have to relate that to Buddhism somehow.

At the beach retreat, one young girl said, "One Direction." I am not really up on young people's music, but I did know that "One Direction" is the name of a music group, like Boyz II Men, or in my era, like the Stylistics or the Temptations. I can't name any of their songs, but I did know they were a musical group.

"One Direction" is a wonderful concept to reflect on in terms of Buddhism. I gave an answer to her something like what follows:

Without Buddhism, we have no true direction in life. We are lost, but sadly, we don't even know that we are lost.

For a person who is lost, the hardest thing to admit is that you are really lost. You think you know where you are, or you think you know your way out of the forest, but you really don't. That is called "delusion" in Buddhism. It is called being in the world of *samsara*, lost, but not knowing you are lost.

We men are the worst at admitting we are lost. I don't know how many times I have been driving somewhere with my wife Gail, and we are looking for a restaurant or business and I tell her I know where it is. I drive around and around, and can't find it. I know it is right around here somewhere. Gail suggests that I stop and ask for directions. "No, I know where I am. It is right around here somewhere." Fifteen minutes later we are still lost. Finally I pull into a gas station and I tell Gail, "Go in and ask the guy for directions." Somehow, we men hate to admit we are lost.

If you enter the path of Buddhism, now you have direction in your life. Your life is headed towards truth, towards enlightenment. Even if it is the first step along the path, the moment you consciously decide to follow the path of Buddhism, you are headed in the right direction. Prior to that, can you say that you have had true direction in your life? You might have been headed in the direction of getting rich. Or you might have been headed in the direction of moving up the ladder at work. Or, you might have been headed in the direction of finding happiness in all kinds of ways, doing this and that, but never finding anything really true or fulfilling.

That is why Buddhism can give us the one direction in life, out of the world of delusion and *samsara*.

What a wonderful feeling it is to have direction in life. No matter what challenges life presents you, if you have direction in life, then nothing can hinder you. Failure in business, failure in marriage, ill health, none of those things can truly obstruct a person who has direction in life. For a person who has direction, those negative challenges give even greater meaning to your life. All the more, your path in life, your direction in life becomes clearer and clearer. The more challenges you encounter, the more you appreciate the path, the more you appreciate the journey. One who has a true direction in life is never lost. Even in the depths of the forest, in the depths of the wilderness of life's challenges, you know the way. You know how to find your way out. Even if it is a long journey, you know where your final destination lies.

Buddhism offers us the one direction out of our own delusion, out of our own suffering, and shows us the path to truth and enlightenment.

Namuamidabutsu.

BCA Center for Buddhist Education presents:

CBE Northwest Tour: September 5-8, 2014

With Guest Speaker:

Reverend Akinori Imai

Former Bishop, Higashi Honganji Hawaii and North America Districts
Minister Emeritus, Berkeley Higashi Honganji Buddhist Temple

The Center for Buddhist Education is sponsoring the CBE Northwest Tour for 2014. The guest speaker is Reverend Akinori Imai, former Bishop of the Higashi Honganji Hawaii and North America Districts, and retired resident minister of the Berkeley Higashi Honganji Buddhist Temple.

Rev. Imai was born in Tokyo, Japan and graduated from Ohtani University. In 1966 he received Kyoshi and Kaikyoshi certification from the Higashi Honganji in Kyoto, Japan. He came to the US in 1967 to become the resident minister at the Berkeley Higashi Honganji, where he served for 39 years. Meanwhile, he continued his studies at California State University, Hayward to receive a BA in Psychology and an MS in Clinical Counseling. In 1982 he founded the East West Counseling Center with Rev. Dr. Ryo Imamura. The following year Rev. Imai became a coordinator of the Jodo Sanbukyo Translation Project, sponsored by Higashi Honganji in Kyoto.

Rev. Imai will be speaking at all of the Northwest District temples located on the western side of the district this year in September. Please contact your local temple for details on times of the lectures and services at which Rev. Imai will be speaking.

Friday, September 5: White River Buddhist Temple

3625 Auburn Way North, Auburn, WA 98071 (253) 833-1442
Temple@WhiteRiverBuddhistTempl.org

Saturday, September 6: Tacoma Buddhist Temple

1717 S. Fawcett Avenue, Tacoma, WA 98402 (253) 627-1417
buddhist.temple@tacomabt.org

Sunday, September 7: Seattle Betsuin

1427 S. Main Street, Seattle, WA 98144 (206) 329-0800 office@seattlebetsuin.com

Monday, September 8: Oregon Buddhist Temple

3720 SE 34th Avenue, Portland, OR 97202 (503) 234-9456
OregonBuddhistTemple@yahoo.com

Presented in partnership with the BCA NW District and host temples

www.BuddhistChurchesofAmerica.org Email: cbe@bcahq.org Phone: (510) 809-1460

The Dharmakara Series: Our Lifelong Learning Challenge

**INTRODUCTION TO THE SANBUTSU-GE:
Gatha (verses) in Praise of the Buddha (Part 8)**

by Rev. John Iwohara

This is the continuation of a series of articles on the *Sanbutsu-ge*.
The reader is also encouraged to visit the on-line site: Dharmanet.org



<http://www.dharmanet.org/coursesM/Shin/I.html>

Section 1: In praise of the Buddha (...continued)

In last month's article we finished talking about the Bodhisattva praising the light of the Buddha. This praise, we discovered, is in praise of the Buddha's karmic acts of the body, or the first of the three karmic acts of body, mouth, and mind. The next section, comprised of two lines, is in praise of the second karmic act; the activity of the mouth.

正覺大音 響流十方 shou gaku dai on kou ru ji' pou

"The Great sound of true awakening, reverberates (resounds and flows) through the ten directions."

The first line that introduces the Buddha's karmic act of the mouth as witnessed by the Bodhisattva tells us that true awakening, enlightenment, has a "great sound." This passage, however, goes to the trouble of telling us that it is *true* awakening and not just awakening that has a great sound. When the term for awakening, *kaku* (覺), is used singularly it tends to emphasize the wisdom that comes with Enlightenment. When it is modified to become *true awakening* (正覺) it takes on the nuance of being able to eliminate ignorance and wake others to the great truth. This is significant especially for Mahayana Schools of Buddhism, of which Jodo Shinshu is a part, because Mahayana Schools emphasize in their description of Enlightenment the fulfillment of both *benefiting self* and *benefiting others*. Enlightenment, in other words, can never be just for oneself. The Great Sound that is a product of true awakening, then, cannot just be a proclamation of what one has received or just an expression of joy at what one has achieved. It must be sounded to help others to awaken as well. It is this sound that the Bodhisattva was able to hear and receive loud and clear from the Buddha. It is this great sound that the Bodhisattva is now praising.

The Bodhisattva calls this sound that he was able to hear and receive *great*. Because it is the contents of True Awakening that is being heard, there is probably no other word but "great" to express the quality of what is being heard. Quality of sound is just as important as volume. For example, as Jodo Shinshu was being introduced to America by the *issai* pioneers (the Jodo Shinshu Buddhists that emigrated from Japan to the United States), these immigrants had to learn English as part of their immigration process. During that time they also started to use their adopted language in unique and sometimes interesting ways. One example of this acculturation process is with the creation of the phrase "hi tone." It is a phrase that was used to mean "of high quality," "elegant," or "refined." It also takes on the nuance of "expensive." Originally, however, it meant "high fidelity" in reference to audio equipment. "Hi tone" became synonymous with "refined" because only high-end audio equipment was able to accurately reproduce the high tones found in the original audio source. It took on the nuance of "expensive" because only people of means could afford to buy this kind of equipment. It is not a phrase that can be found in any Japanese dictionary, although it is still in use within the Japanese-American community. In this way, quality of sound became associated with "elegant," "refined," "high quality," or "great." The truth is something that wants to be heard, but it is also a refined and elegant sound. Because it is a refined and elegant sound, a sound that can soothe the heart, we find ourselves being attracted to this sound and wanting to hear it.



"Turning of the Wheel of Dharma" by Kosetsu Nosu. Courtesy of Bukkyo Dendo Kyokai.

This sound of True Awakening is one that motivated the King to give up his throne and Kingdom. It is a sound that makes us seriously think about what the word "great" really means. By our *normal* definition of the term, the King had already achieved "greatness." He was the most important and powerful person of his Kingdom. What would lead him to give all that up? Put in another way, the attributes that we hope to achieve in becoming something like a king are wealth, power, fame, and fortune. Does the accumulation of these things guarantee our happiness? Is it enough, to use an earlier analogy, to be brighter or more powerful than the sun and moon? What if something bigger and better comes up later? If simply being greater than something else cannot guarantee happiness, then how important is the wealth, power, fame, and fortune of a king if you do not find fulfillment in your life? If there is something that could guarantee fulfillment, wouldn't that be greater than wealth, power, fame, and fortune? This sound of true awakening, because it can guarantee fulfillment, is the reason why it is a great sound.

However, it is also a great sound for another reason. It is a great sound because it is powerful enough to reverberate throughout the ten directions. Because the ten directions of North, Northeast, East, Southeast, South, Southwest, West, Northwest, Up and Down have the meaning of "everywhere," the great sound of true awakening is meant for everyone to hear, regardless of where they may be. The Dharma, in other words, is universal. It does not discriminate. Because it does not discriminate, it doesn't matter whether you are a king or a pauper, sage or *bonbu*. It is a teaching that will be shared equally with all.

This sound, the Universal sound of the Dharma, is how we are often introduced to Buddhism. Although the quiet insight of Buddhism can be had through meditation, it is the sound of the Dharma that moved a King to become a Bodhisattva. It is this same sound that becomes our chanting. It is the sound that becomes a Dharma Message. It is the sound that would inspire the Bodhisattva to give rise to the calling Name of Namo Amida Butsu, or the sound of the Buddha's Vow, to embrace all and forsake none. It is the same sound that has to be expressed and one that cannot remain hidden and stored away. It is the sound that moves us to repeat the same.

Continuing Mission

Continued from Front Page

favorite words by Shinran Shonin are:

Through the benefit of the unhindered light,

We realize shinjin of vast, majestic virtues,

And the ice of our blind passions necessarily melts,

Immediately becoming water of enlightenment.

(Collected Works of Shinran (CWS) p.371, Hymns of the Pure Land Masters)

Rev. Kohei Ishimaru was born in Nagasaki and studied at the Ryukoku University Graduate School of Shin Buddhist Studies:

When I was 13 years old, I met a former BCA minister, Rev. Chiken Takeda. He told me, "Kaikyoshi is a really meaningful and fun job. You are cut out for Kaikyoshi. American followers are waiting for you." Hearing that, I thought I was born to be Kaikyoshi. I want to learn American culture and the way to have a good relationship between the Kaikyoshi and the members of the temple. I look forward to meeting you. I will do my best from now on with a smile.

My favorite food? I like everything. My favorite music group is The Pillows (Japanese rock band). My hobby is cooking. My favorite words by Shinran Shonin are:

Sakyamuni and Amida are our father and our mother,

Full of love and compassion for us;

Guiding us through various skillful means,

They bring us to awaken the supreme

shinjin.

(CWS p.380, Hymns of the Pure Land Masters)

Rev. Makoto Ichiwa was born in Tatsuno-City, Hyogo and studied at Takarazuka University (Masters of Media Arts) and Chuo Bukkyo Gakuin:

I am interested in spreading the Jodo Shinshu teaching in the United States, where the number of the followers is going to increase in the future. Also, my parents encouraged me to be Kaikyoshi. I am interested in learning how American people understand the teaching in English. I will study hard to speak English fluently. I am far from perfect in English speaking and listening, but I will do my best.

My favorite food is ramen. My favorite music is anime songs. My hobbies are watching anime and playing video games. My favorite words by Shinran Shonin are:

Amida has passed through ten kalpas now

Since realizing Buddhahood;

Dharma-body's wheel of light is without bound,

Shining on the blind and ignorant of the world.

(CWS p.325, Hymns of the Pure Land)

Rev. Shinji Ouchi was born in Nagasaki and studied at Kyoto Gaidai University and Chuo Bukkyo Gakuin:

My father wanted to become a Kaikyoshi minister when he was young, but he was the first son of the temple. He had to inherit the temple so he gave up his dream. I am his third son and don't have to take over at the temple, but I am so influenced by my father that I want to become a Kaikyoshi. I'd like to know what American people want to learn from Jodo Shinshu. If I know that, it will be helpful

for me in my future ministerial work. This is my first visit to the U.S., so I am little bit worried about whether I can survive, but I also am looking forward very much to meeting BCA members. *Yoroshiku onegaishimasu.*

My favorite food is sushi. My favorite music is Grand Funk Railroad (Locomotion), The Isley Brothers (Shout), Scott McKenzie, and Phil Collins. My hobbies are watching movies, especially action movies. My favorite words by Shinran Shonin are:

When I consider deeply the Vow of Amida, which arose from five kalpas of profound thought, I realize that it was entirely for the sake of myself alone! (CWS p.679, A Record of Lament of Divergences)

Rev. Joshin Kamuro is from Kumamoto and studied at the Ryukoku University Graduate School of Shin Buddhist Studies (PhD program):

When I was a senior at Ryukoku University, I visited Jodo Shinshu temples in Hawaii. I was very impressed by the devoted work of the ministers who tried hard to spread the teaching in conjunction with social activities. I also want to do such ministerial work. I'd like to talk with as many *senseis* and members as possible so that I can learn what I need to know to do effective ministerial work in the future. I'd like to share the Jodo Shinshu teaching with all of you and enjoy listening to the teaching together. *Yoroshiku onegaishimasu.*

My favorite food is Japanese pudding. My favorite music is Okinawan music. My hobby is karate. My favorite words by Shinran Shonin are:

At the time *shinjin* becomes settled, birth too becomes settled... (CWS p.523, Lamp for the Latter Ages)

BCA Bookstore News

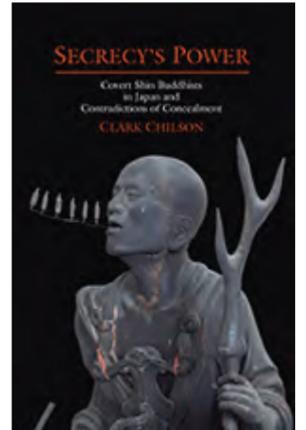
By Gayle Noguchi

Now available: *Secrecy's Power: Covert Shin Buddhists in Japan and Contradictions of Concealment* by Clark Chilson, \$42.00.

It is well known that Shinran Shonin disowned his eldest son, Zenran, for claiming secret knowledge. However less well known is the fact that covert groups of Shin Buddhists have existed for centuries and continue to exist today, meeting secretly on secluded mountains, in homes, and in the backrooms of stores. These covert groups claim to be followers of the real Shin, known as *ura* (hidden) Shin—the true, deeper, ultimate teachings of Shinran as opposed to what they call *omote* (surface) Shin represented by Nishi and Higashi Hongwanji.

Clark Chilson makes a fascinating study of the histories, doctrines, and practices of some of these covert Shin groups. He also examines in depth an *Urabomon* confraternity that remains active even today. In particular Chilson looks at the impact and consequences of concealment which at times are opposing and contradictory. He also discusses the dilemma of secrecy: in order to protect the ultimate teachings, they must be concealed, and yet, in order to survive, the teachings must be revealed and transmitted. Chilson concludes with clarifying some of the answers his study provides and posing some questions yet to be answered.

To order go to www.bcabookstore.com or sales@bcabookstore.com / 510-809-1435. The BCA Bookstore is open Wednesday through Saturday 11 a.m. to 7 p.m. Like us on Facebook.



Rev. Takata

Continued from Page 2

and self-centered nature are revealed. Amida Buddha's Primal Vow (18th Vow) was established solely for me, who needs to be liberated from the darkness of a deluded mind.

As we anticipate the 14th memorial for the September 11 Tragedy during this Fall Ohigan season, let us all listen to the teaching of Amida Buddha's Primal Vow.

Founding Day

Continued from Front Page

Buddha. Buddha and we are not heterogeneous, but only represent differences in degree. We ought not to ask benefits for our external being. We should seek the highest development of our inner nature, and we must remove our own imperfections, relying on no other power. I firmly believe that Buddhism is a better moral guide than Christianity. Our plan here is

first to establish a church, then an evening school for our own people, and as we become more proficient in English, to communicate with those among Americans who wish to investigate Buddhism."

Both Dr. Sonoda and his assistant, Mr. Nishijima, are sons of Buddhist priests. They belong to that branch of their religion which is known as the Shin-shu, or "true sect," and is the most powerful in Japan, having the largest and most elegant temple, called the Western, or Hongu-wangi [sic].

BCA SUSTAINING MEMBERSHIP PROGRAM

The Buddhist Churches of America (BCA) Sustaining Membership Program was established on October 7, 1961 at a National Board meeting. The leaders saw the need to create a reserve fund for the BCA to use to meet monetary emergencies outside of the current annual budget. With this extra financial support, BCA programs and projects as well as BCA member's needs that arise during the year and were not in the current budget will be considered and funded.

A portion of the funds from this program are transferred yearly into the Bishop's Expansion Fund; thus enabling Bishop's discretion to support new initiatives and programs benefitting our Sanghas.

The intent of the Sustaining Membership Program is to actively use most of the funds collected from the previous year. Different from the past program where only a certain portion of the funds were used, most of the funds collected will be used for propagating Jodo Shinshu Buddhism; educating the general public on Shinran Shonin's Teachings; assisting temples fostering new members, and financially supporting youth groups such as the BCA Youth Advocacy Program.

It is only through your dedicated efforts and support that we are able to spread the Nembutsu teachings throughout the United States. No words can truly express our gratitude and appreciation.

In Gassho – Namu Amida Butsu

Kenneth Tanimoto, President-Elect
Chair, Sustaining Membership Program
Charlene Grinolds, Vice President
Chair, Coordinated Fundraising Committee
Rev. Kodo Umezu, Bishop
Dr. Kent M. Matsuda, President

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JAPAN 2015
23rd WORLD SCOUT JAMBOREE SCOUT MONDIAL
第23回 世界スカウトジャンボリー
SCOUTS
28 July - 8 August 2015 / 28 juillet au 8 août 2015

The 23rd World Scout Jamboree will be held on July 28 – August 8, 2015 in Kirara-hama, JAPAN. The theme is 和 (wa): A Spirit of Unity. The Jamboree is open to all scouts between the ages of 14 – 17 years of age. Approximate cost per participant is \$6,000.

The BCA Scouting Committee is currently looking into the possibility of organizing either a patrol (10 scouts) or a troop (40 scouts). If you are interested in participating please contact Rev. John Iwohara who is the ministerial advisor to the BCA Scouting Committee at GBCrev2@gmail.com.

Further information about the Jamboree can be found at www.scouting.org/worldjamboree.aspx or at www.23wsj.jp/index_e.html.

今月の法話

開教使生活を振り返って

サリナス仏教会 不二川往来



本願寺開教使を拝命して今年で46年になります。そのきつかけから話を始めましょう。

51年前の五月、父哲雷の

急逝が最初のきつかけと言えましようか。私は大阪で学生時代。まったく驚き動揺したことを思い起こします。それまで広島田舎の貧乏寺の第十七代住職として元氣であつた父が倒れ、寺の三男でいらん子であつた私の人生が転じた。

せめて親父の歩んだ念仏の道を尋ねてみよう。京都の龍谷大学に入り、藤原凌雪先生に、「不二川君、開教使にならんかね？」と声を掛けられ、「開教使ってなんですか？」といった会話、またそのころ、とても面白いグループに出会いました。見たところは日本人ですが、髪の色、服装、身振り手振りがわれわれ普通の日本人学生とは違つ、その上ヘンなカタコト日本語、よく聞いてみれば、アメリカからの留学生です。しかも仏教とか、浄土真宗を勉強している珍しい二世、三世。彼らは将来、カイキョウシになるという連中。ユダニマサオ、アビコ ヒロシ、マスタ ウイリー、シバタ ジョージ、オカノ トーマスなどという一人一人特異な学生たち。仏典翻訳部の仕事や、英語を教へてもらつたり、土曜英語サーブスなどで一緒に遊んでいるうちに、いよいよBCAの開教使になろうと決心して申請しました。

当時カナダ地区を兼任しておられた花山総長が、アメリカには空き寺がないからカナダのアルバタへ赴任するよう申され、その地が冬は零下30度になると聞き、また驚きながらも、これも縁と考へ、1968年に赴任しました。それから42年のカナダ生活、モンリオールからバンクーバーまで13ヶ寺を渡り鳥の如く飛び回りました。一応引退したものの、退屈で、USAの就労ヴィザをいただき、ただ今初心に帰つてサリナス仏教会でお世話になっております。日本を出る前に、八雲大潤先輩とともに藤本龍暁先生のお宅へ挨拶に行つて、一杯飲みながら言われた事でありますが、50年の開教使生活を振り返つても、とても大切と思ふことは、仏法を大切に

これに尽きます。お寺は若い人から、年寄りまで色々なお方に会える、また教えられる、ありがたい人生道場であります。無理をせず、自信を持って、自分のありのままの姿で、人に接し、共に生活してゆく事が自然に開教につながつてゆくことになると思ひます。生きる事は難しい。しかし今ここに生かされている事はありがたい。そして生きて行くことは美しい。もうしばらくこの地でせめて週一回のゴルフも楽しみながら、職務を全うしたいものです。

合掌

熊谷先生インタビュー

今月はBCA開教使の布教研究会に講師として来られた熊谷誠慈先生にお話をうかがつた。1980年に広島の浄土真宗のお寺に生まれた熊谷師は現在、京都大学で教鞭をとられており、将来を嘱望される仏教学者として注目を集めている。

—ようこそBCAの布研(布教研究会)に来てくださいました。中論や唯識などいへん難解な教えをわかりやすく説明してくださいましてありがとうございます。先生のご講義を聞いて、法(存在の構成要素)の解釈に関する説一切有部と経量部との違いがやつと理解できたと喜んでおられた先生もいました。

熊谷：2日間という短い時間で空や唯識を詳しく解説することはできませんでしたが、布研の講義のトピックである中観派(二論宗)の真俗二諦説やブータンの仏教を語るうえで必要な知識ですので、簡潔なところを話してお話しました。

—先生は京都大学で仏教学を学ばれたそうですね。

熊谷：私の実家のお寺の代務住職をしてくださいつていた法専坊の富樫先生の勧めで、京都大学の仏教学科へ進学しました。私が高校生とのときに父が亡くなりまして、私が住職を継承するまでにお坊をお世話してくださいました。お寺は広島別院の隣で、浄土真宗のお寺ばかりが集まつた寺町にあります。三軒となり向かいがフランス別院輪番の中川先生のご実家のお寺です。その縁で今回、BCAの布研に招いていただきました。



熊谷：そうですね。京都大学にこの未来研究センターという部署がありまして、その准教授として仏教を教えたり、研究したりしています。

センターでは西洋の心理学だけでなく日本やアジアの思想や精神意識に関連するリサーチも行つています。私は仏教の専門なので、仏教の立場からこの心とは何かを探り、定義していきます。他には認知心理学や神経科学、民俗学などの先生方がスタッフとして常駐しています。西洋で発達した心理学では心に発生する問題を分類、整理し対処方考えることを主眼としていますが、心の保有者である「私」という存在についてはあまり細かく検証してこなかったように思えます。そこで「自分とは何か」を問う仏教的アプローチが、これからの心理学や精神衛生を考えるうえで、たいへん重要な役割を果たす可能性があると考えています。

—これまでは心理学は心理学者だけ、仏教学は仏教学者だけという具合に、あまり他の分野の研究者と交わることなく研究がすすめられていたと思いますが、この未来研究センターではいろいろな分野の学者が意見交換をしながら、「こころ」について研究し、日本から世界へその成果を発信しています。今は日本語の「こころ」はheart、mind、spiritなどと英訳されていますが、日本人の考へている「こころ」はちよつと違つたニュアンスだと思ひます。将来的に、「こころ」をどう英語に翻訳するのか、或いは「kokoro」とそのまま英語にしてしまうのか、様々な研究者たちと可能性を探つていきます。

—先生の専門はチベットとブータンの仏教ですね。どうしてその分野へ興味をもたれたのですか？

熊谷：今の専門はチベットとブータンの仏教ですが、学部の時龍樹菩薩の『中論』などインドの中観派思想を学んでいました。そのころから京

ケン先生から、チベットの仏教やチベット語を学んでいたことが今の専門に進むきっかけになりました。修士では龍樹の著作の注釈文献を研究していたのですが、インド仏教には研究しやすそうな文献がなかったたのでチベットの注釈文献を調査していきうちに、自然とチベット仏教の研究へと移行していききました。博士課程では、チベットに仏教が入る以前から信仰されてきたボン教の研究に専攻しました。当時、京大に滞在していたボンフランス国立科学研究センターのサムテン・カルメイ教授からボン教に仏教の思想が影響を及ぼしているという話を聞きまして、興味をひかれたためです。

その後、パリの国立高等研究大学院(留学し、そこでボン教の二諦論を研究しました。その後、博士号を取得した2011年に京大の白眉センターに助教として着任しました。ちよつどその頃、京大は、GNH(国民総幸福)で有名なブータンとの学術交流を模索しており、チベット仏教を研究していた私に、ブータンの研究も合わせて進めるよう依頼がきました。その縁で、私のブータン研究が始まつたというわけです。

—それから年に数回はブータンへ行くようになられたそうですね。

熊谷：初めてブータンに行つたときから、かなりブータンの雰囲気を感じました。自然は美しく、気候も人間の気質もとてもいいなと感じました。また、不思議な縁が様々に起こりました。例えば、ブータン最大の僧院を訪れた際に、僧院長が「あなたは前世にこの僧院の修行僧であつた」と前世の話してくれました。また普段は外国人と面会しない大僧正が、日本人でブータンの仏教を研究しているというところに興味をもつてくださつて、直接面会してアドバイスを下さいました。こうした方々との出会いも、私をより強くブータンにひきつけたのです。

—現在は、ブータンで広く信奉されているチベット仏教ドク派の開祖、ツアンパギャレーの著作群を集めて復元し、編集をしています。これらの著作の写本は、ブータンのみならずネパールやインド東北部のラダックなどで発見されたものです。チベットとブータンの仏教を研究されるなかで、浄土真宗の教が世界的に注目されていく可能性があると思われたそうですね、そのことについて少し教えてください。

と議論する中で、私は真宗の「在家仏教」という性格とそのポテンシャルに注目するようになりました。在家者がどのようにして悟りを目指すのかという点では、真宗に勝る伝統はないのではないかとすら思ふようになってきました。チベット仏教や上座部仏教などは、非常に高度な哲学・修行体系を持つ大変素晴らしい宗派ですが、基本的に出家者が自力で悟りを得るための教えです。化身などはほぼ不可能ですから、在家者が現世で善行を積み重ねて来世も人間に生まれ変わりを、来世で出家をして悟りを目指すしかないことになりました。

その点、親鸞聖人はいち早く在家仏教の可能性を模索され、非僧非俗という立場から在家仏教の道を開かれ、在家の庶民にも救いの可能性を与えられたわけですから、出家者よりも在家者の数の方が圧倒的に多いという事を考えれば、仏教を出家者から在家者へと開放し、より多くの衆生に救いのチャンスを与えたという意味で、真宗は大乗仏教の中でもより大乗的な性格を有していると言えましょう。「大乘の至極」と言われたことは理にかなつていっているのです。

明治以降に妻帯が進んだことで、日本仏教は戒律違反という大きな問題を抱えるようになってきました。浄土真宗は末法という時代状況と真摯に向き合い、「在家仏教」として八〇〇年もの伝統とノウハウを蓄積してきました。これは世界のどの国の仏教にも見られない現象です。米国では仏教徒の数が増加してきていると聞いていますが、今後、出家ではなく「在家者」という立場から真剣に仏道を求める方が増えれば増えるほど、「非僧非俗」や「御同朋」の立場を標榜する真宗の教えに救いを求めてこられる方が多くなるのではないのでしょうか。

—仏教は出家者だけのものではなく、在家者のものでもあるのです。米国の動向は多かれ少なかれ他の国に影響を与えますから、米国で真宗が盛んになれば、真宗の教えはより世界的に広まってくるということになります。すでに仏教激战区のネパールにも真宗が根付き始めています。真宗が欧米やアジア諸国から評価されれば、国内の真宗も大きく活気づくことでしょうか。そのためにも、最前線で活躍される開教師の先生方の役割は、より一層重要なものになるものと思ひます。

—ありがとうございます。真宗の「在家仏教」という特徴をいかした伝道活動をしていきたいと思ひます。またぜひ米国に来てください。

法輪

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二〇一四年度教化標語
「歓喜光に帰命せよ」

浄土真宗センターに 集う

通信教育スクーリングおよび得度クラス



高講義を受ける得度受式予定者
Tokudo Class @ JSC

8月8日(金)から10日(日)に浄土真宗センターで浄土真宗英語通信教育コースのスクーリングと得度受式予定者の準備クラスが行われた。英語通信教育のスクーリングには受講生12名とインストラクター4名が参加した。カリフォルニア、ハワイ、そしてブラジルといった地域に加え、テキサス、アラスカ、カンザス等のBCAの仏教会のない州からも受講生が集まった。スクーリング参加者は「普段はインターネットでの通信で先生方と顔をあわせることがないので、スクーリングで先生と直接会ってお話できると、教える理

解が深まるように思えます。」とインストラクターや他の受講生との出会いを喜んだ。9日にはスクーリングの特別講義があり、南カリフォルニア大のローリー・ミックス准教授が「Neither Nun nor Laywoman」の講義で中世の尼僧について話された。同時期にセンターで行われた得度のトレーニングプログラムは今回が二回目で、14名の得度受式予定者が集い、お勤めの練習や作法について学んだ。得度式は11月に京都の本山で行われる予定で、受式者は日本へ行く前にもう一度トレーニングプログラムを受けることになっている。

開教使を 目指して



梅津総長、桑原師、IMOP受講生たちと、左から林、禿、一羽、桑原、梅津、大内、石丸、IMOP participants @ JSC

8月22日(金)にIMOPの開講式が浄土真宗センターで催された。IMOPとは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。2008年より開始され、浄土真宗センターの本願寺オフィスのもとで運営されている。今年度のプログラム参加者は5名で、11月までの三ヶ月間、浄土真宗センターに滞在し研修を受ける。最初のヶ月は語学学校に通い英語力の基礎を築く。その後、現役・引退開教使、門信徒、他宗派の僧侶や他宗教の聖職者、各種専門家などによる講義を受け、伝道に必要な知識を習得していく。また各地の仏教会で行われる日曜礼拝に参加、ご法話の実演なども行われるほか、インターンシップ研修としてBCAやハワイの寺院で実地の研修をする。

開教使志望の先生方を応援しよう！
一羽 諒 (いちわまこと) 師1987年10月5日生まれ。兵庫県たつの市出身。宝塚大学造形メディア研究科修士課程を経て中央仏教学院で学ぶ。お寺の次男。日本と異なる文化圏での布教に興味を持つ。たつの市光善寺衆徒。
石丸恒平 (いしまるこうへい) 師 1988年12月1日生まれ。長崎県出身。龍谷大学の大学院で実践真宗学を専攻。元BCA開教使、故武田智憲師に開教使の道を進められる。諫早市善定寺衆徒。
大内深生 (おおうちしんじ) 師 1989年6月27日生まれ。長崎県出身。京都外国大学を経て中央仏教学院で学ぶ。お寺の三男。父のすすめで開教使を志す。松浦市円成寺衆徒。
林斉昭ラジヤン (はやしなりあきらじやん) 師 1983年1月21日生まれ。ハワイ出身。関西外国語大学を経て中央仏教学院で学ぶ。父が元ハワイの開教使。三人兄弟の真ん中。鹿児島県日置市無限寺衆徒。
禿定心 (かむろじょうしん) 師 1978年12月26日生まれ。熊本県出身。龍谷大学博士課程で真宗学を専攻。ドイツ恵光寺で開教に従事。妻と六歳の息子がいる。熊本県阿蘇郡善正寺衆徒。

総長コラム

米国仏教団 総長 梅津廣道

オフィスで使っているコンピュータが壊れてしまいました。いろいろなデータが全部消えてしまいました。いろいろなデータが全部消えてしまいました。重要な情報は安全な場所に残しておかなければならないことを知っていなから、それを怠っていたのは誰を責めることもできません、自分の責任です。

今の生活はコンピュータ抜きではできないようになってきました。コンピュータのないデスクに座っていて、そのことがよくわかりました。メールをチェックしたり、記事を書いたり、いろいろなことを調べたり、コンピュータなしでは本当に不便です。今はオフィスでメールを読むのも、小さな携帯電話です。返事を書くことも携帯電話ではうまくいきません。

現代人はインターネットの情報を頼りに生きています。また、若い人たちはインターネットでつながっていて、隣にいる人と話をするのも携帯電話でテキストのやり取りをしています。うちの子供達も、こちらから電話しても返事をしません。しかしテキストメッセージを送ると返事がきます。今は書店も困っているようです。電子書籍というものができて本を買わないようになってきたそうです。教団の中でもこの『法輪』を全部電子版にしたかどうかという声もあります。私はそれに反対しています。やはり手に取れる紙の新聞が一番です。個人的には、法輪以外にも、二十数ページくらいの英語の季刊誌も発行して、より多くの人たちの仏さまの教えに触れて欲しいと思っています。

ところで、情報には二種類あるということをご存知ですか。一つは、今知っておいた方がよい情報です。たとえばイベントのアナウンスや最新のニュースなどです。これは読んだらもう用事のない情報です。もう一つは、いつでも手元に置いておきたい情報や記事です。それは時代が変化しても変わることのない価値を持った情報です。たとえば法輪の話などです。

前者はできるだけ早く届ける必要があります。わざわざ印刷して郵送する必要はありません。後者も早く届けたいたのですが、やはり手に取って何度も何度も読み返すためには、印刷して郵送した方がよいのではないかと思います。また、それをコピーペーストの上に置いておくと、家族の者が目にしないとも限りません。やはり、法輪は印刷して郵送されて、読者のもとに届けられ読まれて初めてその価値がでてくるのではないかと思います。

法輪は仏さまからのお便りです。本当は「南無阿弥陀仏」さまが本当のお便りです。昔の人は、今の若い人たちが友達と携帯電話で会話するように、仏さまと無線でお話をしていました。なんなんだ、なんなんだ、と。コンピュータなどいらない、嬉しい時、悲しい時、仏さまと本当の会話ができるのがお念仏ではないでしょうか。

読者のみなさんはどう思われますか。それからコンピュータの中にある大事な写真や情報は印刷して保存するようにお勧めいたします。

今日の一枚

7月23日タコマ仏教会柿原家に長男誕生！
名前は、修乗(しゅうじょう)君です。おめでとう！
Rev. Kakihara's new born son, Shinjou.

