

# WHEEL OF DHARMA

Official Publication of the Buddhist Churches of America

1710 Octavia Street, San Francisco, CA 94109

VOLUME 40

NOVEMBER 2014

ISSUE 11

## Transmitting History from Grandfather to Granddaughter

On that day, one single atomic bomb devastated the entire city of Hiroshima and fourteen thousand human lives were lost. A statue of Shinran Shonin standing on the hill 2.5 km away from the hypocenter was also exposed to the radiation. After the war, the statue was sent to New York. In Hiroshima, there is a man who continues to think about the statue and his granddaughter, who engages in peace activities. This is a report on their aspiration for peace.

products were confiscated by the military for the production of ammunition. However, due to the locale's strong protest and resistance, this statue was exempted and not taken. On August 6, 1945 when the atomic bomb was dropped on Hiroshima, the statue standing there on the hill was directly exposed to the radiation of the blast. Instantaneously, the bamboo forests and mountains surrounding the statue went up in flames.

childhood. After the end of the war, he moved from Hiroshima due to his work. He did not know that the statue had been taken to New York until he read about it in the newspaper. "Since then, I had always dreamed of visiting the statue in New York, but I have never been able to do so."

This spring, his granddaughter, Kazuho KUBOTA (senior at Hiroshima Jogakuin High School), told him that she was going to New York. Kazuho is a member of the school's Signature-Collecting Committee for the Nuclear Weapons Convention and has been actively promoting this campaign in the area of the Atomic Bomb Dome in the Peace Park. In April, an event called the Youth Forum in which youth give presentations on their activities for the abolition of nuclear weapons was hosted by the United Nations headquarters. Kazuho was one of the eight members who represented Japanese high school students.

Five years later, at Hirose's request, the statue was donated to the American Buddhist Study Academy in New York. Mr. Hirose wrote to the late Rev. Hozen Seki (the then ABSA president and resident minister of the New York Buddhist Church) who was from Hiroshima, stating, "Shinran Shonin aspired for a truly peaceful society that was free of war. I would like to send this statue of Shinran Shonin to New York where the UN headquarters is located. Through the statue, I would like to make the appeal of NO MORE HIROSHIMAS to the world."

Mr. Okuda hastily compiled the data on the Shinran statue in a booklet and handed it to Kazuho saying, "Please go and see the statue for me."

### Reunion with the statue

For the citizens of Hiroshima, this statue that survived the atomic bomb is very special. Mr. Takeharu OKUDA is one of those who has a special, emotional attachment to it. Okuda is also an A-bomb survivor, who is a member of the Saihoji Temple in Asakita Section, Hiroshima. He is now 87 years old.

His home was located near Yokogawa Station and Hijirigaoka hill was one of the areas where he went to play in his

### The mind of an 18-year-old girl

Kazuho's involvement in the campaign started with her hearing the stories and experiences of A-bomb survivors that were repeatedly shared at her school.

Kazuho said "My school is located near the hypocenter and 330 students

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### Visiting the A-bomb damaged statue in New York

#### No More Hiroshimas

The Shinran Shonin statue once stood on the Hijirigaoka hill (Mitaki-cho, Nishiku), which overlooks Hiroshima city. An Osaka metal founder, the late Seiichi HIROSE, who was a devout Jodo Shinshu follower, purchased a parcel of land on the hill and donated the statue that he had cast at his factory.

According to the limited information that was available, the statue was hauled by train from Osaka to Yokogawa Station in Hiroshima, then loaded onto an oxcart and transported to Hijirigaoka hill. Before going there, however, the statue was taken to Hiroshima Betsuin where it was welcomed by a huge crowd of people. (See photo at left.)

During World War II, many metal



Top photo: Shinran Shonin statue in front of New York Buddhist Church. Below photo: Kazuho Kubota (left) and Takeharu Okuda (right).



## Caring for the Future

The following message was presented by the Monshu Kosbin Ohtani at the March, 2014 meeting of the InterAction Council – a global body of statesmen to develop recommendations and practical solutions for the political, economic and social problems confronting humanity – just before his retirement as the head of the Hongwanji Temple and Jodo Shinshu Hongwanji-ha in Kyoto.

Armed conflicts, use of violence and an ethical-lacking global economy not only hurt people in the contemporary world, but also create vast problems for future generations. In my view, the United Nation's Universal Declaration of Human Rights, probably due to restrictions of the era in which it was drawn up, does not give enough consideration in regard to future generations who are unable to lobby for their rights at present. Advocating the IAC's Universal Declaration of Human Responsibilities, is crucial for each of us to empower ourselves as individuals of modern-day society to take responsibility for protecting the rights of future generations, as well

as the right to life of animals and plants. Based on this principle, I would like to propose that this view be added to the IAC's Declaration of Human Responsibilities.

In today's world, human beings' ethical-lacking and self-promoting desires, which focus only on their own interests and welfare, and never allow them to take into account the future, have been left unchecked. In the past when science and technology were not yet highly developed, nature's constraints were much greater, so people's materialistic desires were kept under control. On the other hand, since verbally expressed ethics are merely external restraints that do not carry any penalties, to make them effective, we need to internalize them.

From a Buddhist viewpoint, unrestrained desires are the very cause of conflicts and suffering. In order to control desires, there is nothing more vital than our realizing for ourselves what dreadful results those desires could bring. In order to be able to do that, we need come to see the results of our own actions, no matter how unpleasant

and frightening they may be. We must face up to the devastation caused by nuclear armaments, the reality of nuclear power plant accidents, and the tragedy of poverty and military disputes in developing nations.

If we feel nothing when seeing the horrible conditions of today's world and people who suffer, maybe it is because we are not able to see others as the same human as we are. Right now, it is truly crucial for us to become more aware of and empathize with others and their pain, and deepen our consciousness of the fact that the present has a great impact on the future. With this point in mind, the development and employment of nuclear energy and the manipulation of life through genetic engineering should always be openly discussed and verified because they are issues that will irreversibly affect our descendants.

In addition, it is predicted that by the end of this century, there will be over nine billion people, and the drastic increase of the

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## Social Welfare Grantees – BCA Gift of Dana



Earlier this year, the BCA Social Welfare Committee gave two grants to longtime organizations in Fresno – Fresno Community Food Bank and Poverello House.

The grants are from funds raised each year as the Thanksgiving Offering. Nonprofit organizations from around the country are encouraged to apply for funds in any amount. The Thanksgiving Offering also provides funds for such global disasters such as earthquake or

hurricanes to help people in need.

The Community Food Bank in Fresno provides food for over 220,000 people each month in the Central Valley of California. In fiscal year 2014, over 31 million pounds of food were collected and redistributed. The BCA gave the group \$25,000 to provide opportunities for groups to come in and work in the warehouses. It provides a place of employment

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By Rev. Kodo Umezu, BCA Bishop

It was a very successful, first-time joint conference for three Buddhist Churches of America (BCA) organizations. Over 620 people gathered at Hotel Irvine Jamboree Center in Irvine, California on October 10 through 12 for conferences of the Federation of Buddhist Women's Associations, Southern District Buddhist Conference, and Southern District Dharma School Teachers'

# Sharing Our Life Stories as Buddhists

League. They were held under the theme "Sharing Our Life Stories as Buddhists."

I was asked to give a short message during the opening service on Saturday. I shared two inspiring and heartwarming stories that I had heard from people within our organization. I would like to share one of them with you.

It is about the Yakima Buddhist Women's Association (YBWA). Yakima is in Washington State. The Yakima Buddhist Church has a *sukiyaki* fundraising dinner every year in March. It has been going on for over 50 years and is known to be a famous local event in the Yakima Valley.

About four or five years ago,

the YBWA was asked to help prepare the 50<sup>th</sup> anniversary *sukiyaki* dinner. Since it was a special year, they expected about 2,000 people to attend. At that time, the YBWA consisted of only four or five ladies. These senior ladies, without hesitation and knowing how small their sangha is, accepted the task to assist the event for their church.

How did they do it? Right away the ladies along with other church members started calling their family members, who called their friends, who called their friends to come and help. On the day of the event, with about 100 helpers in the kitchen, they were able to serve 2,000 *sukiyaki* dinners.

I was amazed when I heard

this story. It is about *dana* and determination. They accepted the difficult situation and found a way to make things happen. Let us learn from each temple and help one another.

During the last National Council Meeting in Bellevue, WA, I suggested to the BCA leaders to step up and help replenish \$4 million in our endowment fund. Rev. Marvin Harada came up with the idea of \$1,000 x 1,000 supporters for four years. He brought it up to at Executive Committee meeting. Everyone agreed with the idea and decided to help.

We have spent enough time figuring out how to replenish the fund. It is time for us to step up and just do it. Let us all join in

the spirit of the Yakima BWA and help our national organization and local temples and churches to create the future for all people.

During the Thanksgiving season, I have a great feeling of appreciation to all of you who have been supporting and helping the BCA and their local temples for many years. Because of you, the Buddhist Churches of America is able to provide programs for everyone and you are providing a place for people to come and hear the Dharma.

Postscript: the story of the Yakima ladies is just one of many, many examples of volunteer spirit that we always see at our temples and churches. All of our volunteers should be commended.

# Socks, Finger and Moon



By Rev. Dean Koyama,  
Palo Alto Buddhist Temple

When Sakyamuni was about to enter nirvana, he said to the bhiksus, "From this day on, rely on the dharma, not on people who teach it. Rely on the meaning, not on the words. Rely on wisdom, not on the working of the mind.... For example, a person instructing us by pointing to the moon with his finger is like looking at the finger and not at the moon. The person would say, 'I am pointing to the moon with my finger in order to show it to you. Why do you look at my finger and not the moon?'"

*Kyogyoshinsho, CWS., p. 241*

Many years ago I was trying to get my then two-and-a-half year old dressed. We were in the living room and he had taken his socks off earlier. I asked him to pick up his socks from the floor and bring them to me so that I could put them on. My son looked around and asked, "Where?" I pointed with my finger and calmly said, "They are in front of the sofa." So my son goes by the side of the sofa, looks around the side and back, and again asks, "Where?" Once again, I point and say,

"In front of the sofa."

"Where?"

"On the floor right in front of you."

"Where?"

"Look down by your feet." He looks down and just two inches in front of his left foot are his socks. But he still is not looking in the right place.

"Where?"

"Look at my finger! You're socks are right there on the floor next to your feet!" He looks at my finger pointing, and then moves toward the back of the sofa again.

"Where?"

"Come back to the front of the sofa." He obediently does so. Now I gave these easy directions that any two year old should be able to follow:

"Look at my finger and see where I'm pointing. Your socks are right there five degrees to the north of your feet!"

He looks at my finger pointing in the direction of his socks, and promptly goes again back to the side of the sofa and looks behind. He then looks at me questioning,

"Where?"

AAAUUGGH!! "I GIVE UP!!!" And I get up and get the socks myself. My son just giggled.

As I think about this incident, I kept thinking that my son couldn't understand exactly where I was pointing. He would look at my finger and then go off in the general direction of where I was pointing, but he still couldn't find his socks. This incident reminded me of the famous parable of the finger pointing to the moon.

According to Nagarjuna's parable of the Finger and the Moon: We have been wandering lost in the darkness looking only downward and unaware of the moon that shines brightly in the night sky. Not until someone taps us on our shoulder and points with his finger, "Look at

the Moon," do we see the moon for the first time. The moon represents the ultimate value of truth, the absolute, suchness or Enlightenment. The finger represents the vehicle, the means or the teachings. The finger is the guide to the moon. If we get stuck looking just at the finger we cannot see the moon. The finger is not the moon. However, without the light from the moon, we cannot see the finger.

In 1952, the then Monshu and Lady Kosho Otani made their first tour of the Buddhist temples in the United States and presented the Go-honzon (Central object of the altar) a pictured scroll of Amida Buddha to the Palo Alto Buddhist Temple. The scroll was used at the groundbreaking ceremony in 1954 and later was enshrined into the new altar in 1955. However, the altar used to house the picture scroll of Amida Buddha was actually designed to house a statue. Through the generosity of a donor, on the occasion for the Palo Alto Buddhist Temple's Centennial Anniversary on October 18, 2014, we have enshrined a new statue of Amida Buddha.

When the idea of placing a statue of Amida into the altar was first proposed, there was great resistance. Many were afraid that the message that we would be sending was that Buddhist worshipped idols and that Amida would be thought of and looked upon as a God or Deity. Some even quoted Rennyō Shōnin who is to have said, "Instead of the statue of Amida, the picture scroll of Amida is preferred,

and instead of the picture scroll of Amida the six-character name of Namo Amida Butsu should be used," as their argument not to have a statue.

I have to admit, when I first began my studies of Jodo Shinshu, I, too, preferred Rennyō's sentiment of having the 6-character scroll of Namo Amida Butsu. But after 25 years of ministry, I have come to re-think this. I use a portable O-Butsudan (Buddhist altar) at the cemetery. The Go-honzon has the Chinese characters of *Namo Amida Butsu* on one side and a picture of Amida on the other side. When I first began using this Go-honzon I would have the *Namo Amida Butsu* side face the family. Invariably, someone would come up to me after the service and ask, "What do those squiggles on that stand mean?" I realized that not everyone is able to read Japanese Kanji characters for *Namo Amida Butsu* and even after I told them, they still looked puzzled. They didn't know what that meant either. And as more and more of our members do not read or write Japanese how will they or anyone else coming to the temple for the first time, find a connection to the Buddha-dharma if all they see are squiggly lines?

In early Pure Land Buddhism, a statue was used to help one focus, concentrate, contemplate, visualize and meditate upon specific features of the Buddha. It was considered that if one were able to visualize these features whether one's eyes were open or closed, one

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(USPS 017-700)

Official Publication of the  
Buddhist Churches of America

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Wheel of Dharma (USPS 017-700) is published monthly by Buddhist Churches of America, 1710 Octavia St., San Francisco, CA 94109-4341. Periodicals Postage Paid at San Francisco, CA and at additional mailing offices. POSTMASTER: Send address changes to WHEEL OF DHARMA, 1710 Octavia St., San Francisco, CA 94109-4341. Subscription free to BCA temple members; \$12.00 annual subscription for nonmembers.

### Submission Guidelines:

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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## Mountain View Buddhist Temple

The Mountain View Buddhist Temple serves members residing in northern Santa Clara County in California. During the early 1900's, about one hundred Japanese families lived in the area mostly farming vegetables and fruits.

The Buddhists had to journey to the San Jose Buddhist Church and attended only the major services because of difficulties in travel then. The Japanese American community grew so in 1932, a group of dedicated men founded the Buddhist Sunday School in Mountain View with ministers of the San Jose Buddhist Church conducting weekly services.

Foreseeing a large increase, plans were started in 1954 to construct a permanent place. Soon land was purchased and a church and social hall were built.

In January, of 1961, the temple became independent and now is the heart of the Silicon Valley.



## President's Message



By Dr. Kent Matsuda  
BCA President  
Enmanji Buddhist Temple

# How the BCA is funded

his staff have done tremendous work to get the finances reported in proper accounting style. This makes putting the budget together an easier process.

Based on current projections, we anticipate that the temple assessments will not change from last year. However, what each temple pays may be different from last year since the temple assessment is based on a formula of an average of five years of membership with the highest and lowest numbers removed. Then that number is multiplied by the allocation factor to get the temple assessment.

Even though the total temple assessments may not change, we anticipate that general donations will be made to the BCA during the year. This means that the projected budget expenses will exceed our revenue from temple assessments. Every year, the BCA receives donations. This year, we were fortunate to receive more donations than what we budgeted and was used for necessary expenses that were not covered by the assessment.

We are extremely grateful for those who have donated to the BCA. In particular, we recently

received a gift from the estate of the late Mr. Edward Nakagawa, a donor to our past Campaign. An estate gift is a form of planned giving and something that I have included in my will, also. If you are interested in doing something like this, please contact your attorney. The BCA Endowment Foundation can assist in special planned giving programs.

Due to bequests like Mr. Nakagawa's, we are able to do some needed work in the BCA Jodo Shinshu Center. This year, we will be replacing the lights in the chapel (*kodo*), the upper level parking lot and the underground parking. We will be installing LED lights that will save us money on our electric bill. For those of you who are able to recent visit the JSC at night, you have undoubtedly noticed that every light in the upper level parking lot is out.

In 2009, the National Council voted to have a full external financial audit to comply with a possible request from California Bank and Trust, because we had a loan with the bank. We did not have audited financial records, but fortunately, the bank did not ask for one. We no longer have the loan with that

bank. However, the approved motion by the National Council is still on the books.

Now with financial reports, the BCA is currently able to have an agency perform an external audit. At this time, we do not know how much such an audit will cost. It has been estimated to very well exceed \$100,000. That cost will be a part of a shortfall to the budget. The primary reason for doing the audit is no longer present, so the National Council will need to decide if we should continue to have the audit performed by an agency, since the government does not require us to have an audit.

Of the revenues that the BCA brings in from temple assessments, we use approximately twenty percent to support the Institute of Buddhist Studies (IBS). We use approximately thirty to forty percent for ministers' benefits (such as their pension).

Due to the anticipated shortfall we expect to see in 2015-2016, we will need to increase our fundraising efforts. We anticipate that the BCAEF will soon hire a development assistant who will help us with fundraising, implementing all payment types and keeping donor

records of donations.

I anticipate that there will be eight fundraising programs involving the BCA, IBS, and the Endowment Foundation. The programs that will continue indefinitely include the Social Welfare Fund, the Center for Buddhist Education 500 Club, the Friends of IBS, and the Bishop's Expansion Fund/Sustaining Membership. The last program will probably change its name to better reflect what the funds are used for. There will be four programs that will be limited in their scope or duration and will not continue in perpetuity. These include the effort to replenish the Zaidan Fund, the money used for the loans on the JSC, the BCA's gift to the new Go-Monshu, and the JSC's tenth anniversary.

We will have one more meeting of the Budget and Finance Committee before the December BCA National Board Meeting. If you have any questions about the budget, please contact Jeff Matsuoka. Or, please speak to your district representative to the National Board. The budget for 2015-2016 fiscal year will need to be passed by both the National Board and the National Council.

# What Is A Stubborn Stone?

By Rev. Yushi Mukojima,  
Mountain View Buddhist Temple

*Hard is Stone, Soft is Water. Water will wear away stone. There is an old saying, "If one has plumbed the mind, the Enlightenment of Bodhi is certain." If faith is at a distance, intensive listening to the Buddha Dharma ends in faith by compassionate activity.* — Record of the Life of Master Rennyō

A couple of weeks ago, after I finished the Sunday Service, I saw some Dharma School kids playing tag outside, full of energy.

One of the boys came up to me and held out his hand, saying, "Sensei, look at my treasure!"

There was a very smooth, round stone on his small palm. I said, "Wow, what a beautiful stone!" and picked it up. Because it felt surprisingly pleasant to the touch, I kept turning it over and over in my hand. "How did this stone, obviously rough to begin with, become so smooth and pleasingly rounded?" While wondering about this idly, I enjoyed the feel of the stone, moving it from one hand to the other, neglecting to give it right back to the boy.

At that time, I happened to

remember the words of Rennyō Shonin (1415-1499), 8th head abbot of the Hongwanji, whom I quoted at the beginning of my message. These words of Rennyō are well-known, a wonderful expression which skillfully compares the relationship between our self-centered mind and Amida Buddha's great compassion, simply by using the metaphor of stone and water.

Of course, we know stone is hard and water is soft. But no matter how hard the stone may be, if a single drop of rainwater continues to drip on it over time—perhaps many years—a depression will be left on the surface of the stone. Furthermore, no matter how jagged stones lying at the bottom of the river may be, the gentle water moving repeatedly over them will eventually make the stones smooth and rounded—even if it takes many years.

I cannot help but think that a rough stone symbolizes our self-centered thoughts and blind passions. T'an-luan, one Shin Buddhism's Seven Pure Land Masters, compares the blind passion which refuses the light of Amida Buddha to a stone. He

calls it "Stubborn Stone" in his book, *Commentary on the Discourse on Birth*. No matter how much it rains, if there is a huge rock, the ground under it will never be wet. Similarly, although all of us are already embraced by Amida Buddha's compassion, if we refuse the working of the Buddha Dharma we cannot accept the light of Amida's wisdom because of our own blind passions.

As T'an-luan says, our minds are so stubborn and inflexible that they cannot accept Buddha's light nor even that of others. Such minds are very dangerous and may cause others harm.

"Hard is stone" precisely symbolizes our egotism and self-centered nature. Although intellectually we realize very well the preciousness of our lives, the value of another's differences, and the respect of human rights, our selfish behavior has caused a history of hate, fighting and killing, much like stones being bashed together. Humankind has been surviving while tied to such a sad history of broken relationships. I believe that the way to transcend delusion will open if we sincerely try to accept reality.

Rennyō Shonin describes a

person with Shinjin (an entrusting heart): *A person with Shinjin would not say hurtful words to fellow Nembutsu practitioners and is sure to gain a peaceful mind. This is because Amida Buddha vows that all senescent beings who have been touched by the Buddha's light will become soft and gentle in body and mind. Contrarily, without Shinjin, one would be wrapped up in one's own self-centeredness, speaking hurtful words that are bound to result in conflict with others.*

He means that if we attain the entrusting heart, our mind, shut tightly, will be opened, our complaints and discontentment turn into gratitude, and we will be able to have the mind of compassion that understands others' pain and put ourselves in another's place.

Listening to the Buddha Dharma is essential to attaining Shinjin. Through listening, Amida Buddha's great compassion (the Dharma water) will make our stubborn minds (stone) soften and smooth. No matter how thick our blind passions, everyday listening—like a drop of rainwater which continues to drip—will gradually make a depression, wear a hole in the stubborn stone of blind passions, and make the heart and mind open to



the world of Shinjin naturally.

Listening to the Dharma, we hear again and again why Amida Buddha established the Primal Vow for all sentient beings and what Amida had to go through in order to extend it to each one of us. Amida Buddha's great compassion, "Dharma water," will make our misshapen "stubborn stone" become smooth and rounded. The smooth, rounded mind which results is Shinjin. I believe that the world those who receive Shinjin will create is the Pure Land, filled with the mind of compassion which is always mindful of others.

I felt sorry for the young boy who was gazing at me playing with his special stone, worrying if he would get it back...and at the same time, I was really grateful to him whose treasure made me remember an important lesson.

## Food Bank

Continued from Front Page

for people of special needs to learn basic work skills. Also, the Food Bank provides opportunities for volunteer groups to help sort and repackage food items.

One project they provide is a recyclable backpack for kids to take home as a bridge for food over the weekend. When they return on Monday, they bring the

backpack back so that it can be prepared with items for the following weekend.

A grant of \$25,000 was also given to Poverello House of Fresno. A similar organization existed in San Francisco in the 1960s when a young man named Mike McGavin was on his way to be a casualty of the decade. Instead San Francisco Poverello gave him acceptance, a smile and unconditional love. Severally years later he was working in Fresno and noticed

groups of homeless people on the streets needed similar help. That was the beginning of Poverello House in Fresno.

Poverello serves three meals a day, every day of the year to anyone in need, offers free medical and dental care, provides showers and laundry services to those in need, serves as a safe haven and day shelter, distributes free clothing, provides recreation and mail service, and houses a residential alcohol and drug rehabilitation

program. 87% of its funding comes from the community, including church groups and businesses.

This year, the committee is chaired by Mary Ann Miyao of Sacramento Buddhist Church and applications for 2015 will be accepted soon for consideration.

Please inquire with the National Headquarters office at [info@bcahq.org](mailto:info@bcahq.org) or (415) 776-5600, and an application for a grant will be sent.

Every Thanksgiving, a special



The warehouse of the community food bank in Fresno.

offering is made by BCA members for this fund. A donor form can be found on page six.



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

#### Upcoming Public Events

**Friday, November 14, 2014, 3 - 7 pm**  
**2014 Toshihide Numata Book Prize**  
**Presentation & Symposium**

Award Recipients:

**Erik Braun** (University of Chicago Press)

*The Birth of Insight: Meditation, Modern Buddhism & the Burmese Monk Ledi Sayadaw*

**John K. Nelson** (University of Hawai'i Press)

*Experimental Buddhism: Innovation & Activism in Contemporary Japan*

Presented by UC Berkeley Center for Buddhist Studies at the  
**BCA Jodo Shinshu Center -2140 Durant Ave. Berkeley CA**

**Sunday, November 23, 2014, 3 - 5 pm**  
**"D. T. Suzuki & the**  
**Making of a Modern Pure Land Buddhism"**

**A Public Lecture by Prof. James Dobbins**

Author, *Letters of the Nun Eshinni: Images of Pure Land Buddhism in Medieval Japan*

Hosted by the International Association of Shin Buddhist Studies at the  
 Annual Meeting of the American Academy of Religion. Visit: [www.iasbs.org](http://www.iasbs.org)

**Omni Hotel, San Diego, CA**

**February 13-15 2015**  
**Northwest District Convention:**  
**"The Everyday Rhythm of the Nembutsu"**

Keynote Speaker:

**Rev. Harry Bridge** - Oakland Buddhist Church

Registration closes 12-31-14 [www.seattlebetsuin.org](http://www.seattlebetsuin.org)

Presented by the BCA Northwest District Council at the

**Westin Bellevue Hotel, Bellevue, WA**

**February 26 - March 1, 2015**  
**BCA National Council & Forum**  
**"Live a Real Life"**

Thurs. Feb. 26th, 3-5 pm

**IBS Symposium: Buddhism & Counseling**

Speakers:

**Dr. Daijaku Kinst** - IBS Buddhist Chaplaincy

**Dr. David Pating** - Kaiser Permanente Psychiatry, BCSF Minister's Asst.

**Dr. Carmela Javellana Hirano** - SHIN Counseling /Minister's Asst.

**Dr. Robert Weizel and David Black** - SHIN Counseling Program

**Dr. David Hirohama**, Clinical Psychologist, OCBC Mindfulness Center

Thurs. Feb. 26 & Fri. Feb. 27, 2 - 4:30 pm

**Dharmathon: Expand the Experience** Speakers TBA by CBE

Presented by the BCA Southern District Council at the

**Crowne Plaza Hotel Mission Valley - San Diego, CA**

**March 7, 2015**  
**Winter Pacific Seminar**

**"A Life of Awakening: True Teaching"**

Keynote Speaker: **Rev. Tomoyasu Chiko Naito**

Kangaku, Jodo Shinshu Hongwanji-ha & Professor Emeritus, Ryukoku University

Presented by IBS & CBE

**Hosted at the Seattle Betsuin Buddhist Temple, Seattle, WA**

**March 13-16, 2015**  
**9th Annual TechnoBuddha Conference**

Keynote Speaker: **Dr. Jeff Wilson** - Author, *Buddhism of the Heart*

Presented by CBE at the

**Jodo Shinshu Center, Berkeley, CA**

**June 27, 2015**  
**The LGBTQ Community & Shin Buddhism Seminar**

Speakers include: **Dr. Jeff Wilson**

Presented by CBE

**Hosted at the New York Buddhist Church, New York, NY**

This is a partial list of BCA events and courtesy listing for community partners.

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**[www.BuddhistChurchesofAmerica.org](http://www.BuddhistChurchesofAmerica.org)**

**CBE: (510) 809-1460 email: [cbe@bcahq.org](mailto:cbe@bcahq.org)**

#### Jodo Shinshu Correspondence Course - Monthly Essay

Visit: [www.JSCC.cbe-bca.org](http://www.JSCC.cbe-bca.org) for course details



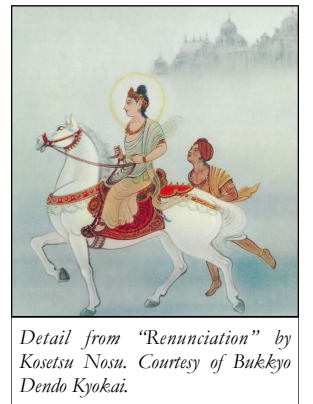
**On the Role that Buddhist Art and Iconography has Played in the Spread of Buddhism and Buddhist Practice**

By Cheryl Ikemiya  
 New York Buddhist Church

Shakyamuni Buddha taught the Dharma through direct encounters and exchanges with his followers. He himself did not record his teachings. Following his death, disciples and monks gathered in Buddhist Councils to codify the Dharma, but the teachings recorded in written form and the first images of the Buddha did not appear until the 1<sup>st</sup> century A.D. Images and monuments captured the essence of the Three Treasures and legends of the Buddha's life to teach and inspire the illiterate. Stupas were monuments or burial mounds enshrining the relics of famous teachers and drew people to the Three Treasures. For centuries after the Buddha's death, anthropomorphic images of the Buddha did not exist, as he had discouraged his depiction in human form. In the *Samyutta Nikaya*, he said, "Who sees Dharma sees me, who sees me, sees Dharma."<sup>1</sup>

Rather than by a Buddha image, the Dharma teachings were conveyed by symbols such as the wheel symbolizing *samsara* (the endless cycle of birth and death) or the Dharma, footprints of the Buddha, the lotus (spiritual purity), and stupas. These symbols appear in one of the earliest Indian Buddhist monuments, the stupa at Sanchi (3<sup>rd</sup> century B.C.), during the reign of Emperor Ashoka, who united his empire under Buddhist Law. After a battle where thousands died, Ashoka converted to Buddhism and erected 84,000 stupas to spread the teaching. Gates facing the four directions depict the Buddha's birth, departure from his sheltered life, his attainment of enlightenment, the first sermon, and *Parinirvana*. Such visual representations provided a way to teach the Buddha's Four Noble Truths and the Eightfold Path.

During the 1<sup>st</sup> century A.D. reign of the Kushan ruler, King Kanishka, the first representations of the Buddha in human form appeared in the cities of Gandhara (in Pakistan, Afghanistan and northwestern India) and Mathura (north-central India). Gandharan images depicted Buddhas and Bodhisattvas with Western features reflecting Greek and Roman styles. Mathuran style images depicted figures in Indian garments with rounder, more Indian features. It is likely that the rise of Mahayana Buddhism and its emphasis on Bodhisattvas led to the creation of idealized human images, representing the vow to save all beings through infinite wisdom and compassion. The height of Indian Buddhist art was the Gupta period (4<sup>th</sup>-5<sup>th</sup> century A.D.). Its stone sculptures and painted cave murals, as in Ajanta, depicted the ideal grace and beauty of Indian art.



Detail from "Renunciation" by Kosetsu Nosu. Courtesy of Bukkyo Dendo Kyokai.

The transmission of Buddhism unfolds in the evolution of its art and architecture. Theravada Buddhism's emphasis on meditation, monastic life and the *Tripitaka* (triple basket – sutras, monastic rules and further teachings) moved through Sri Lanka and later to the Southeast Asian countries of Thailand, Burma, Cambodia and Laos. Theravada Buddhism focused on the historical Buddha, so its art emphasized his major life events and former lives in the Jataka tales. Rulers built thousands of stupas and temples throughout Southeast Asia (in Pagan in northern Burma). The stupa also represents Mt. Sumeru, the sacred mountain at the center of the Buddhist universe, and the practice of circumambulation (meditative walking around a stupa) developed.

Stressing the Bodhisattva vow of universal salvation, Mahayana Buddhism moved from Northern India through East Asia. Missionaries and merchants traveled the Silk Road connecting India and the West to China, where monuments arose such as the Bamiyan stone carvings (Afghanistan) and the Chinese cave temples at Dunhuang with murals and painted sculpture depicting idealized Bodhisattva figures with graceful lines and compassionate expressions. Chinese and Korean priests and artisans brought Buddhism and its art to Japan. The magnificence of Buddhist history in Japan is evident from its earliest temples at Horyuji in Nara built by Emperor Shomu, who adopted and spread Buddhism throughout Japan, and its five-storied pagoda, descendent from Indian stupas; the Vairocana Buddha (right hand raised in gesture of fearlessness) of Todai-ji in Nara; and the bronze Amitabha Buddha, the Buddha of Infinite Light and Infinite Life, in Kamakura.

Finally, the transmission of Vajrayana Buddhism, the "diamond or thunderbolt vehicle" of esoteric Buddhism, was brought to Tibet, Nepal and Bhutan. Mantras (sacred sayings), mudras (hand gestures) and mandalas (complex diagrams portraying the world of deities) are used as vehicles in meditative practice to achieve a mystical union with bodhisattvas and deities.

The altar or shrine, located in front of the main Buddha image of worship in the main halls of temples or in the homes of practitioners, is central to Buddhist practice. Offerings are placed on the altar as a means of connecting to and showing reverence for the Buddha. The altar is adorned with burners with incense for purification and to symbolize the impermanence of life, flowers and candles representing purity and enlightenment, and food offerings and water representing cleansing and the nectar of the Buddha's compassion. The altar serves as a means of embodying the dharma.

Buddhism was frequently spread and adopted in regions by rulers who focused on the teaching by building monuments and temples, supporting the practices of monks and teachers, and utilizing these places for teaching the Dharma and serving the community. Through many of the regions where Buddhism spread, the teaching had to contend or compete with native religious practices. Buddhism became absorbed into each new society and culture that it encountered by adapting to the existing artistic forms or native religious images and/or the indigenous religious or cultural practices. One sees this through the artistic styles, aesthetic preferences or the iconographic symbols or forms native to a culture that were incorporated into the emerging Buddhist art and architecture, making Buddhism more familiar, dynamic and inspiring.

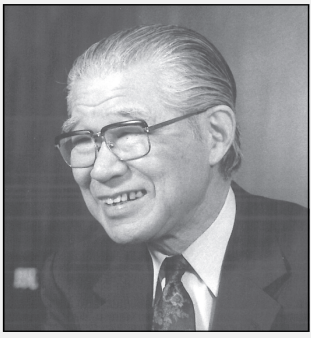
<sup>1</sup>*Evolution of the Buddha Image*, Newsletter Archives, Exotic India Art, 2004

Cheryl Ikemiya is a Minister's Assistant and Board Member of the New York Buddhist Church. She is the Senior Program Officer for the Arts at the Doris Duke Charitable Foundation and is grateful that the Foundation helps artists and arts organizations to create new works and reach many communities the U.S. She has volunteered in pastoral care at Beth Israel Hospital in New York City.

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

**CBE Co-Director's Message:  
Teachers and Teachings**

by Rev. Marvin Harada, CBE Co-director



Prof. Takamaro Shigaraki

Just recently I received the sad news that Professor Takamaro Shigaraki, the Sensei I studied under in Japan, passed away. I will be forever indebted to Sensei for what I learned from him. He had a dynamic spirit of the Nembutsu. His lectures penetrated to the core of my being. He had a creative, free spirit, who did not let the boundaries of tradition hold back his deep desire to bring out what he felt was the essence of Shin Buddhism.

I first met Sensei some 35 years ago. I was a student at the Institute of Buddhist Studies. Sensei and his wife came to IBS on sort of a sabbatical, and he gave lectures to us at IBS. Unfortunately, at that time I didn't speak or understand Japanese, and Sensei didn't speak English. His lectures were translated, and although I didn't know much about Buddhism or Jodo Shinshu, I knew that I was meeting a most important teacher that I definitely wanted to learn more from. In many ways he inspired me to really want to study in Japan, to be able to understand lectures in Japanese, and to be able to read the texts. After finishing IBS, and after studying for nearly a year with Rev. Gyomay Kubose, I went to Japan to study further. I first attended a Hongwanji school called Chu-butso, and then enrolled at Ryukoku University, where Sensei taught and later became president of the University. I studied at Ryukoku for three years, and took every class of Sensei's that I could, repeating his Outline of Shin Buddhism three times. I never tired of listening to him. I couldn't believe the depth and breadth of his study and understanding. Listening to his lectures was more like listening to a Dharma talk than it was a lecture. There was always some part of his lecture that would hit right into your gut. I have used so many of the wonderful stories that I heard in his lectures in my own messages and articles.

After completing three years at Ryukoku and five years of study in Japan, it was time for me to return to the U.S. Gail and I left from the Osaka airport, and all of our closest friends were there to say goodbye, mostly the other BCA ministerial students who were still finishing their studies. To my amazement, Sensei came to the airport to see us off. Despite his tremendously busy schedule, he came to say goodbye. Tears poured from eyes. I could not speak even a word, to say thank you, to say goodbye. I just grasped his hand and bowed from the bottom of my heart.

I don't know what kind of minister I truly am. I really don't know much about Buddhism or Jodo Shinshu, but I do know that whatever it is that I know, whatever it is that I am able to do in my work as a minister, is all because of the teachers and teachings in my life. There has been very little, not even a fraction of what I have "conjured up" or "created" on my own. It has all been because of teachers and teachings. In my life, Shigaraki Sensei has been one of those most significant teachers who brought the teachings to my heart and mind.



Prof. Takamaro Shigaraki (right) was the keynote speaker at the 2013 Winter Pacific Seminar presented by CBE and IBS. Rev. Dr. David Matsumoto (left) translated. Photo by Glen Tao.

It never ceases to amaze me how such a teacher of the Dharma reaches the hearts of so many. In my work as the Co-Director of the Center for Buddhist Education, I help to coordinate and put on the seminars for minister's assistants. There is a minister's assistant in Central Cal, a Mr. Yuki Mori, who was raised in Japan and his native language is Japanese. He once asked me what good books there were to read in Japanese on Jodo Shinshu. Right away I loaned him a couple of my books by Shigaraki Sensei. He was so moved by them, and read them over and over again. He came down from Central Cal and was able to hear Sensei's lectures at the LA Betsuin a little over a year ago. We had a MAP seminar last week and Mori-san was there. I told him the sad news that Sensei had passed away. Immediately, tears welled up in his eyes and in a choked voice he offered his sympathies to me. Together, we shed tears and I expressed to him how we can continue to learn from Sensei through his many books. Mori-san only met Sensei once, but that was enough for him to connect with him very deeply.

There must be countless people who feel like Mori-san and I do about Sensei's passing. However, I have absolutely no doubt that Sensei's teachings will continue far on into the future. My dear colleague in the ministry, Rev. David Matsumoto, who studied at Ryukoku and through Sensei has become a tremendous scholar of Shin Buddhism, has translated and will continue to translate Sensei's books into English. I hope to publish translations of Sensei's books in the future as well. Sensei would write books faster than I could read them. I have much to study and work on yet. There is still a wealth of teaching to receive from Sensei, even though his physical life has come to an end.

Shinran Shonin, in his *Shoshinge*, composes a song or poem of 120 lines, in which he praises the teachers and teachings in his life. I can understand Shinran Shonin's feeling. There is very little, if nothing that I can come to understand or realize on my own. It is all because of the teachers and teachings in my life. Now, to a great teacher and his teachings, I bow my head, in deepest reverence, in deepest gratitude. Namuamidabutsu.

**Fall Japanese Seminar - Dharma & Curry**



October 25, 2014, Jodo Shinshu Center, Berkeley, CA - Ministers from the IMOP (International Ministerial Orientation Program) and a new Hongwanji staff study tour (kenshu) presented dharma talks in Japanese on a variety of topics. Along with the dharma, everyone enjoyed a hearty curry lunch prepared by the ministers. Photos: Top, left to right: Rev. Anan Hatanaka, Rev. Nariaki Hayashi, Rev. Joshin Kamuro. Second row, left: Rev. Makoto Ichiwa Right: An appreciative audience asked many questions. Third row: Rev. Shinji Ouchi Right: A post-seminar chat includes Rev. Kuwahara (seated) and Rev. Kenko Takamine, far right.

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## Hiroshima

Continued from Front Page

and teachers perished in the blast. The students were the same age as I am now. Each one had family, friends, and dreams for the future, and I am sure that they didn't want to lose them. When I seriously think about them and imagine how they must have felt, their words penetrate my heart."

She continues "We may be the last generation who are able to listen to the victims' stories first hand. Because of that, I feel we have an obligation to them to keep their stories and messages alive, not allowing them to simply fade away. As the youth living in this city, I believe we are the only ones who are enabled to accept and fulfill this great responsibility that Hiroshima has. This is the very motive for my participation in these activities."

In 1945, Okuda was 18 years old, the same age as Kazuho is now. He belonged to the naval facility department and was stationed in Kure, Hiroshima. In March of that year, young men who were 18 years old were being enlisted into military service by the government. From August 1, he began naval cadet training to become a soldier. In recalling those days, Okuda commented, "I thought I would have less than a half a year to live."

"On August 6, 1945, an atomic bomb was dropped on Hiroshima. On the fol-

lowing day, I was told by a naval officer who was an acquaintance of mine that my father had died in the bombing, and a week later, on August 13, I was finally allowed to enter the city to return to my home and neighborhood. But there was nothing left—everything had been destroyed and was merely burned ruins." After saying this, Okuda fell silent. Kazuho continued, "My grandfather was a *hibakusha*, a radiation victim as well, but he was exposed to it when he visited the city immediately after the attack. He didn't experience the bombing firsthand, and I guess that is why he doesn't want to talk about it...."

### Aspiration for peace found in the pedestal

Just before August 6, Okuda and Kazuho visited Hijirigaoka hill where the pedestal still remains.

"The statue had a number of burn scars. I heard that it still emits a minute quantity of radiation. To me, its enduring, stolid appearance seemed to be quietly calling for No More Hiroshimas. The encounter with the statue has made my aspiration for peace even more solid. Thank you for suggesting that I go to see it," Kazuho told her grandfather. "Take good care of this pedestal as a precious symbol and reminder, and continue endeavoring for peace in the world," Okuda responded as he lovingly gazed at his granddaughter.

Reprinted with permission from the *Hongwanji Journal*

*Seichi HIROSE (1896–1979) encountered the Jodo Shinshu path on the occasion of his son's death and began listening to the Dharma. An idea occurred to him and he casted six bronze statues of Shinran Shonin in a traveling outfit to represent each character of the Buddha's Name, 南無阿彌陀仏 Na-mo-a-mi-da-butsu, and donated them to the temples in Tokyo, Niigata, Mie, Kyoto, Osaka, and Hiroshima.*

*The recipient in Kyoto is the Suminobo Temple where Shinran passed away. During World War II, the statue was confiscated and collected for ammunition production, but one portion, the woven hat on top, was returned after the war. The hat now hangs on the side of the temple gate. The other recipients are Zempukunji Temple in Minato, Tokyo and Gochikokubunji Temple in Joetsu, Niigata where the Takenouchi Cottage that Shinran once resided in soon after his exile is believed to have been situated. As for Mie, where Mr. Hirose was from, the statue is located at Shinshu Otani-ha Kuvana Betsuin. Fortunately, the Kuvana Betsuin statue was exempted and not confiscated, but the woven hat was damaged during an air raid in 1945 and the bullet hole is still visible.*

NOTE: The recipient of the statue in Osaka is unknown. Any information regarding this would be appreciated.

Contact: Hongwanji Press (075) 371-4174

Excerpt from the *Hongwanji Journal*, August 10, 2014, p. 6

## BCA Bookstore News

By Gayle Noguchi

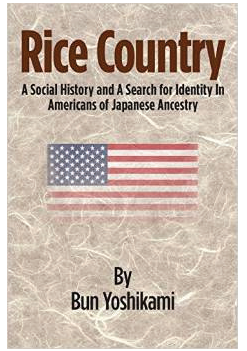
Now available: *Rice Country - A Social History and A Search for Identity in Americans of Japanese Ancestry* by Bun Yoshikami, paperback \$25.

New from the American Buddhist Study Center Press, *Rice Country* offers a compelling narrative of the experiences of Americans of Japanese Ancestry. Yoshikami draws on his professional expertise as an educator having taught classes and led workshops in Nikkei social history and identity.

He also balances this perspective with his personal experiences as a third-generation Japanese American and son of American-born Jodo Shinshu ministers. He begins with a comprehensive account of the historical background of the Japanese in America where the hopes and dreams of the immigrant pioneers for prosperity, happiness, and success became a nightmare with their forced evacuation and incarceration.

The second section of *Rice Country* examines the complex challenges and struggles of the different generations of Japanese Americans to cultivate a sense of identity. In the final section, Yoshikami shares his own personal journey in a quest for identity.

To order, go to [www.bcabookstore.com](http://www.bcabookstore.com) or [sales@bcabookstore.com](mailto:sales@bcabookstore.com), (510) 809-1435. The BCA Bookstore is open Wednesday through Saturday, 11 a.m. to 7 p.m.



## Rev. Koyama

Continued from Page 2

was considered to be a step closer to attaining enlightenment. If a statue was not available, a picture scroll was used. So the original purpose of the statue or picture was to help lead us to Enlightenment. Much later, Honen, Shinran's teacher, advocated that because these meditative practices are so difficult, very few are able to accomplish them.

Therefore, the Buddha out of his heart of compassion, wisely selected the simple practice of reciting the Buddha's name, *Namo Amida Butsu*, as the cause of eventual Enlightenment for the many. In our Jodo Shinshu temples, the backs of the scrolls and statues are stamped with the words *Hoben Hosshin* meaning "Dharma Body of Expedient Means," to remind us that the scroll or statue is ultimately just a scroll or statue. But one should still treat them with utmost respect because

they can become the tool to help us focus our minds and bodies towards the truth of the Buddha-Dharma.

In order to talk about Enlightenment, Sakyamuni Buddha had to use expressions that unenlightened beings could understand. The terms Wisdom and Compassion are within the realm of our human understanding and emotions. Wisdom and Compassion are very dynamic elements of Life itself, and I think the statue helps to remind me of that fact.

For me, when I see the statue of the Amida Buddha, I am reminded that I must pursue the truth of *Namo Amida Butsu* with my whole being. The statue is a reminder that the issues that Buddhism deals with are about our life.

In this parable, the important elements are not limited to just the finger and the moon. There is one more element that we need to consider. That is the gap or space between the finger and the moon. Where the moon represents

the ultimate, the absolute, truth or Enlightenment, and the finger is the teachings of Amida Buddha, the sutras, the words, *Namo Amida Butsu*, we also have to make a connection crossing over the gap. According to the Late Professor Takamaro Shigaraki Sensei, the gap is filled by our individual practice on the Buddha's Path. In other words, simply studying the words or teachings and understanding them with our head or intellect do not achieve the essence of the Buddha's Enlightenment. That is focusing only on the finger. It must be understood by our whole being utilizing all of our six senses

(sight, smell, hearing, taste, touch and consciousness) to cross over the gap and see the moon.

My 2-year-old son was only focusing on my finger not making the connection and failed to find his socks. Making the connection is an important point. Perhaps for some, especially those that have pursued the Buddha-Dharma for some time, the 6-character scroll is enough. But for others especially those who are being introduced to *Namo Amida Butsu* for the first time, we have to start with a point of reference that is appropriate to one's ability to understand. Having *Namo Amida*

*Butsu* take a human form reminds us that the very purpose of *Namo Amida Butsu* is to live our human lives in appreciation for that very Wisdom and Compassion that enhances, sustains, embraces and never abandons those who continue to be unenlightened.

It is not a question of "Which is correct to have: a statue, picture scroll or the characters of *Namo Amida Butsu*." They are all correct. What matters is if we can make that connection from the statue, scroll or *Namo Amida Butsu* to the Unobstructed Wisdom and Immeasurable Compassion of Life itself.

## Future

Continued from Front Page

world population is yet another issue that is related to the future of humanity. In other words, the population explosion will lead to further economic disparities such as a serious food crisis and ethical-lacking desires will bring about destruction of the natural environment on a global scale. Now is the time for us to incorporate the historical wisdom of humanity which is telling us that "controlling our own desires will bring about spiritual wealth."

The purpose of politics and economies, as well as philosophy and religious thought, is originally to allow people to lead a happy life in a peaceful society. To begin with, let us reaffirm this in ourselves, and then accept the global ethics, which was created

by the InterAction Council as the collective wisdom of humanity. This indeed is a monumental task. In order to achieve this, all ideologists and religious leaders must carry out their duties for establishing the significance of global ethics from their own ideological and cultural standpoint, regardless of whether their culture and ethics are founded upon a monotheistic belief or not. Only when we accomplish this obligation will the Declaration transcend cultural diversity, permeate throughout the world, and fully manifest its great power.

(In closing.) It has been my pleasure to have been here these past few days to listen, learn, and discuss with everyone here these vitally important issues for the future of the world and humanity. I feel we have made much progress and will continue to do so in future gatherings.

# BCA Thanksgiving Offering Social Welfare Fund

Thanks to thousands of individual donations to the BCA Annual Thanksgiving Offering, Buddhist Churches of America has been able to aid those suffering from deprivation of basic human needs in the United States and throughout the World. These needs include physical and mental well-being as well as spiritual support. Nearly \$2 million has been disbursed to worthy recipients since the program has started.

The Thanksgiving Offering is the source for the BCA Social Welfare Fund. Organizations from around the United States apply for the funds, and as needed, some of the funds are available to help in natural catastrophes around the world. Please join us by responding to those in need with a donation that is comfortable for you. Thank you for your support.

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# 今月の法話

## お浄土の花はどいつして咲くのか

カーネナ仏教会 庵原 ジョン 開教使

「池の中の蓮華、大きさ車輪の如し、青色は青光、黄色は黄光、赤色は赤光、白色は白光。香潔微妙なり。」



以上は浄土三部経の一つである『阿彌陀經』のご文です。このご文は浄土の池の中に

この蓮華の花は車輪のごとくのご大きさであると述べられていますが、どうしてお浄土の蓮華がそこまで大きくなければならないのかと不思議に思っていました。その答えを探して阿彌陀さまの仏像を見たとき、私が探していた答えはこれかと思えました。浄土真宗のご本尊は立像で、立っておられる仏様であります。他宗派のご本尊は大体座っておられます。いずれにしても仏様は蓮華の上に立っておられるか、座っておられるのです。蓮華は仏様の台座となっていて、悟りを象徴するものでもあります。その蓮華は私達を悟りの世界に運んでくださる、大きい乗り物、大乘仏教、のみ教えの車輪でもあるのです。ですからお浄土の蓮華は大きくなければならないのだと思えました。

宗祖親鸞聖人は浄土真宗は「大乘の至極なり」と言い切った方ですから、宗祖様が阿彌陀經をあげるとき、お浄土の蓮華についてこの箇所を唱えたとき、特に喜んでおられたのではないかと想像します。

しかし、宗祖様は浄土真宗の要である本願に對してこういう言葉も言い残されています。「弥陀の五劫思惟の願をよくよく案ずればひとへに親鸞一人がためなりけり」と。

へに親鸞一人がためなりけり」と。

この言葉は『歎異抄』にあります。このご文の一つの味わいとして、私はこう考えています。お浄土は仏様の世界でありながら、私のための世界でもあります。この味わいからお浄土の花はなぜ咲くのかを考えてみました。私が出したその問いの答えは、「嬉しいから」です。

お浄土は私達皆が南無阿彌陀仏、すなわち本願の成就されたことを聞かせるために建立されたところでもありますから、南無阿彌陀仏を聴いてお念仏を称えたら仏様の台座である蓮華の花が嬉しくて嬉しくて咲くのではないかと思えました。

「お浄土の花はどいつして咲くのか？それは嬉しいからです。」

このように考えたとき、自分も嬉しくなりました。お浄土はただあの世ではなく、この私の世界を照らす世界でもあるので、嫌いかと思いません。そうであるから、咲いている花を見ると、仏様の呼び声を聞き、仏様の微笑が見える気がします。

南無阿彌陀仏

## IMOP受講生の紹介

九月からはじまったIMOP（国際伝道者養成講座）は残すところあと一ヶ月となった。四名の受講生は研修期間中、各仏教会を訪れ、法要や勉強会への参加を通じて開教使や会員と交流し、学びを深めている。十月下旬から約二週間、北米とハワイの寺院でインターン研修、その後パークレーに戻り十二月初旬に研修を終える。以下は受講生の紹介。

名前：一羽 諒（いちわまこと）

生年月日：1987年10月5日

出身：兵庫県たつの市、光善寺衆徒



出身校：宝塚大学  
中央仏教  
学院  
開教使  
志望の動  
機：日本  
で門徒

さんの減少が問題にされている中で、日本よりさらに厳しい環境で布教されている開教使というものにとっても興味があり、家族も頑張っている背中を押してくれたので今回志望しました。

・研修で特に学びたい事：開教使に興味を持つのが遅く、今までまともに英語の勉強をしたことがないのでまずは英語を学ばせて、どのようなアプローチで海外での仏縁を結んでいっているのかを学びたいです。

・アメリカのご門徒さんたちに一言：英語が聞くのも喋るのもまだまだですが、一生懸命頑張りたいとおもいます。

・好きな食べ物：ラーメン

・好きな音楽：アニメソング

・趣味：アニメ鑑賞、ゲーム

・親鸞聖人の好きな言葉：彌陀成仏のかたは、いまに十劫をへたますなり（浄土和讃）

名前：大内 深生（おうちしんじ）

生年月日：1989年6月27日

出身：長崎県、円成寺衆徒

出身校：京都外国語大学、中央仏教学院

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・開教使志望の動機：以前父が開教使を目指していましたが、父は長男であったためお寺を継がなければいけませんでしたが、父の背中を見て育ったため、今の私の情熱は海外へと向けられています。父の歩めなかつた道を歩みたいと思いたったことが、開教使志望動機へとつながりました。

・研修で学びたいこと：アメリカに住んでいる方々が何を求め、何を知らりたいのかをこの研修で少しでも知ることができたらいいなと思っています。

・アメリカの門徒さんたちに一言：私は今回の研修で、初めてアメリカへと来ました。不安も多少はありますが、皆様とともに過ごせる日々が楽しみです。どうぞよろしくお願いたします。

・好きな食べ物：寿司

・好きな音楽：Grand Funk Railroad / Look Motion, IsleyBrothers / Shout, San Francisco / Scott Mc Kenzie, Phil Collins

・趣味：映画鑑賞

・親鸞聖人の好きな言葉：彌陀の五劫思惟の願をよくよく案ずれば、ひとへに親鸞一人がためなりけり（歎異抄）

名前：林 斉昭 ラジヤン（はやしなりあき）

生年月日：1983年1月21日

出身：ハワイ、鹿兒島県無限寺衆徒

出身校、関西外国語大学、中央仏教学院

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・開教使志望の動機：浄土真宗のみ教えは、けれども持っている人間の本来のままであり、日本のみならず世界的にも通用するものだと思いますし、何よりも必要とされると考えますので広い意味での伝道に携わりたいという事で開教使を志望致しました。

・研修で特に学びたい事：アメリカでは日本のご門徒とはとらえ方、感覚、理解が違うと聞いておりますので、特に何を仏教および浄土真宗に求めているのかという部分を学びたいと考えております。

・アメリカのご門徒さんたちに一言：まだまだ浄土真宗僧侶としての経験が浅いので皆様とともにみ教えを頂きながら、それを通して皆様ともにより豊かにそしてより丁寧な生活を歩みたいと考えておりますのでどうぞよろしくお願いたします。

・好きな食べ物：ラーメン、から揚げ、ハンバーガー、ワッフル

・好きな音楽：洋楽全般

・趣味：スノーボード、ウエイクボード、映画鑑賞

・親鸞聖人の好きな言葉：無碍光の利益より 威徳広大の信をえて かならず煩惱のこほりどけ すなわち菩提のみずとなる（高僧和讃）

名前：禿 定心（かむつじょうしん）

生年月日：1978年12月26日

出身：熊本県、善正寺衆徒

出身校：龍谷大学博士課程真宗専攻

・開教使志望の動機：龍谷大学の4回生の時、ハワイ開教区での実習（開教使課程）に参加しました。

・研修で特に学びたい事：この研修で、一人でも多くの開教使の先生やメンバーの方々から、現場の声を聞いて、開教使に求められていることは何かを学びたいと思います。

・アメリカのご門徒さんたちに一言：浄土真宗のみ教えを皆様とともに分かち合い、よろこんで行きたいと思っています。何卒宜しくお願い致します。

・好きな食べ物：プリン

・好きな音楽：沖繩の歌

・趣味：空手

・親鸞聖人の好きな言葉：信心の定まるとき往生また定まるなり。（親鸞聖人御消息）



秋の聞法セミナーに関するお知らせ  
仏教教育局では去る10月25日（日）に浄土真宗センターにて行われた秋の聞法セミナーでのIMOP受講生によるご法話を録画しています。DVDをご希望の方は浄土真宗センター、仏教教育局までご連絡ください。  
(510) 230-8439, kkuwahara@bcahq.org



# 法輪

2014年11月号

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二〇一四年度教化標語  
「歓喜光」に帰命せよ

## 第四十三回 全米仏教婦人会大会

### 「様々な仏教者の生き方」

十月十七日(金)から十九日(日)に第四十三回全米仏教婦人会大会がアーバイン市で開催された。

大会のテーマは「Sharing Our Life Stories as Buddhists (様々な仏教者の生き方)」。

今大会は南部教区の主催で、南部教区大会と南部教区仏教婦人会ならびにタルマスクール大会が併催された。大会には全米から六〇〇名以上の婦人会員が集い、約三〇名の開教使と十名の引退開教使が参加。

十七日はタルマスクールのワークショップ、婦人会のミーティング、ワイン作りなどが行われた。

十八日には浄土真宗をはじめ、曹洞宗、チベット仏教など宗派内外から八名の講師が招かれ、基調講演や講義を行った。チベット仏教の講義を聞いた参加者は「チベット仏教と浄土真宗で死後の考え方が違うのは驚きだ」と話した。また、浄土真宗の教えと他宗との違いがわかり、有意義な交流があった。



義であつた。また、さまざまに話して聞かされた。好評であつた。十九日の閉会式は、総法要兼ね、B展Cの歴史を感謝を表した。

## 総長メッセージ

米国仏教団 総長 梅津廣道

去る十月十日から三日間、全米仏教婦人会連盟が南部教区担当で開催されました。この大会には、仏教だけでなく、南部教区の仏教徒大会とタルマスクール教師会にも声をかけて一緒に開催しようということで、六百二十名余りの参加者がディズニーの近くのアーバインのホテルで行われました。

開会式に一言挨拶をということで、大会のテーマが人生の経験の語りあひましようということでしたので、私が今まで総長として各地を回っている楽しい話や驚くような話を聞かせていただいたので、その中の二つを紹介させていただきます。ここではその中の一つを紹介いたします。

ワシントン州にあるヤキマ仏教会はあまり大きな仏教会ではありませんが、熱心な人た

## 今月の一枚



引退開教使夫妻の会「一樹会」の会合が婦人会大会と同会場で開催された。

Johnkai meeting @ Irvine

ちが今も法の灯を絶やさず守り伝えていきます。この仏教会では毎年スキヤキディナーをしています。もう五十年以上続けられていて、市の恒例行事の一つとしてガイドにも掲載されているということです。

四、五年前、この行事の五十周年を迎えるにあたって仏教会ではいつもの通り婦人会に声をかけたのです。婦人会といっても四、五名のシニアの方々ですが、普通だったら「もう無理ですよ」というところが、「仏教会のためです、是非お手伝いしましょう」と快く引き受けたのです。そして、早速全員、家族や友人に電話攻勢。そのお蔭もあって、当日百名以上のヘルプの人たちが仏教会に集まり、二千食のスキヤキを作って振る舞ったということです。

もうこれは諦めたほうがいいという時でも、それを引き受けて精一杯努力する姿勢に感銘し、お念仏の力がここにも働いているのだなと思つたことです。

今年の総会で、私が挨拶の中で、教団が財団から四百万ドルの借金をしていることについて、「もう返済をどうするかを議論することはやめて、できる人に声をかけて返していきましよう」と提案したところ、早速原田マ

ピン事務局長が、「毎年千ドル寄付してくださる方が教団の中に千名はいるでしょう。その人たちにお願ひして四年で返済しましょう。自分が第一に寄付しますよ。」といつてくださいました。それを幹部会に提案したところ、全員この案に賛成して寄付をしてくださりました。ありがたいことです。

これこそ、ヤキマの婦人会の魂と同じで、自ら賛成し、それを周りの人にも声をかけてお願ひし、目的を達成する道ではないかと思ひます。これを読んでいる皆さんの中でも、このアイデアに賛同される方は是非お手伝いをお願ひいたします。

十一月はサンクスギビングの月でもありません。教団や各地の仏教会でお手伝ひしてくださっている多くの方々に心よりお礼を申し上げます。お蔭さまでいろいろなプログラムを通じて、より多くの人たちが仏縁に会うことができます。

## 秋の聞法の集い

十月二十五日(土)に浄土真宗センターにおいて、秋の聞法の集いが行われた。聞法の集いは春と秋の二回開催され、ベイエリアや近郊教区の日本語聞法者に好評の集いとなっている。



例年、秋の聞法の集いでI M O P (国際伝道者養成講座)の受講生が法話を担当米国で生活する日本語聞法者へ仏法を伝えることを通し、英語圏において日本語で法話をすることの意義を学ぶ研

修の場ともなっている。

今回は四名の開教使候補の僧侶たちが、自身の人生での念仏の教えとの出会いや感動を伝えた。また今年より始まった本願寺宗務員海外研修の参加者二名も参加し、高峰頭見師が京都の本願寺、畑中阿難師が東京の築地本願寺の歴史や活動をスライドショーを使いながら紹介した。参加者は「やはり日本語の法話はいいですね。仏さまのお慈悲が身と心にしみるようです。また来年も楽しみにしています。」と日本語での聴聞を喜んだ。法話のタイトルは以下の通り、禿定心師「海の内外的へだてなく」、大内深生師「頑張れる私と頑張れない私」、一羽諒師「私と仏教」、林齊昭師「阿弥陀様の力」(二面に関連記事)

## 東部教区で MAPセミナー



九月十八日(木)から二十一日(日)にニューヨーク仏教会で秋のMAP (Ministers Assistant Program) セミナーが開催され、ニューヨーク、ワシントンDC、シカゴ、クリーブランド、ミネソタ、ニュージャージーから開教使アシスタント、約三十名が参加した。仏教教育部の原田マリン開教使、ローダイ仏教会の楠活也開教使、さらに東部教区から宮村ロク開教使、ライ・カート開教使、池田アール開教使らが講義やお勤めの指導を行った。