

# WHEEL OF DHARMA

Official Publication of the Buddhist Churches of America

1710 Octavia Street, San Francisco, CA 94109

VOLUME 38 • ISSUE 8

AUGUST 2016



**Hoko-ji Temple, Kumamoto, Japan** "I took this photo on my recent trip to Japan. This temple, like many others in this region, was damaged by the severe earthquakes in April. It is hard to see the damage from the outside but the building is tilted and the damage inside is serious. Rev. Hojun Okita said that many members' homes were heavily damaged and he wants their homes be fixed before the temple. Rev. Okita's older brother, Mr. Seibi Okita, is a member of LA Betsuin and their father was a Fuku Rimban of the Betsuin some years ago. BCA temple communities have been generously responding to the call for donations to support the Hongwanji's Kumamoto Earthquake Relief efforts. Thank you." — Rev. Kodo Umezu

## The Buddha Does Not Discriminate

In midst of recent painful tragedies of violence and counter violence, I would like us to remember Shinran Shonin's words describing how we are viewed in the eyes of the Buddha of Infinite Compassion and Wisdom. I would like to share these words from the *Kyogyoshinsho* with you.

"In reflecting on the ocean of great *shinjin* [the Buddha's mind and heart], I realize that there is no discrimination between noble and humble or black-robed monks and white-clothed laity, no differentiation between man and woman, old and young." (*Collected Works of Shinran*, p. 107)

Although he does not mention anything about racial issues, I can hear Shinran Shonin saying that all people are equal in the eyes of the Buddha. Discrimination comes from our defiled human minds. We live our lives relying on our unenlightened minds, but Shinran Shonin has told us how truly precious we all are in the eyes of the Buddha. He is urging us to live our lives as brothers and sisters regardless of racial differences.

Let us humbly turn to the caring call from the Buddha's True and Real Realm of Equality. Let us live our lives respecting and caring for each other on a journey to the realm known as the Pure Land.

*Namo Amida Butsu*

In Gassho (With Palms Together),  
Rev. Kodo Umezu, Bishop,  
Buddhist Churches of America

## "We Are All One..." Meeting His Holiness the Dalai Lama

By Rev. Bob Oshita, Rinban,  
Buddhist Church of Sacramento

In recent months, I have been honored to be invited to open the California State Assembly a few times. In May, Speaker Anthony Rendon asked if Patti and I would be interested in meeting His Holiness the Dalai Lama. It was impossible to contain my happiness to receive such an invitation. Speaker Rendon added that it was not public knowledge and also the visit was not yet confirmed. But we blocked off the entire day in advance, just knowing this event might happen,

One week prior to the visit, we received the official invitation. I was more than surprised by the Speaker's request that I again open the Assembly with a meditation (prayer), especially since we would have a spiritual leader present who was recognized worldwide. Preparing for this honor became a deeply reflective exercise.

A day later, Speaker Rendon's office extended an invitation for us to invite guests. Patti and I felt it most appropriate to invite our friend, Bhante See-lawimala and our Buddhist Churches of America Bishop, Rev. Kodo Umezu.

In the late morning of Monday, June 20, 2016, we all met at the Betsuin and drove the short distance to the State Capitol. People were gathering to welcome His Holiness. We cleared security and were welcomed by the staff of Speaker Rendon. Bishop Umezu, Rev. Patti and I changed into our robes; Bhante, of course, is always resplendent in his monk's attire.

We were invited to an intimate gathering on the west balcony where we could watch the Dalai Lama's arrival. He was greeted warmly with loving cheers and escorted into the Capitol Building.

Bhante, Bishop Umezu, Rev. Patti and I were brought into the Assembly Chamber and there were three seats at the very front designated for them right in front of the Speaker's rostrum, just feet away from where His Holiness would speak.

After the initial meeting formalities to begin the event, Speaker Rendon invited me to the rostrum to share my thoughts. I am forever grateful to Speaker Rendon for the opportunity to be a small part of welcoming the Dalai



His Holiness the Dalai Lama (center) greets Rev. Bob Oshita after speaking. To the left is Assembly Speaker Anthony Rendon; Senate President pro Tempore Kevin de León stands behind them. Photos courtesy of the LA Times.

Lama to our State Capitol.

When His Holiness was introduced, our State Legislators stood as one and applauded as the Dalai Lama entered, warmly smiling and waving; stopping often to greet people as he moved towards the front.

When he reached the very front of the Assembly Chamber, he stopped to greet Rev. Umezu, Rev. Patti, and Bhante, reaching out to hold each of their hands. Bhante had met the Dalai Lama on previous occasions and kindly explained who Bishop Umezu and Rev. Patti were, as His Holiness nodded his approval.

When His Holiness spoke, he often looked right at them, especially when he commented that we all might seem different; then referencing Japanese Buddhists and Sri Lankan Buddhists, he added, "But we are all One. We are all the same."

Everyone in the Assembly Chamber and the Gallery above could feel his genuine warmth and compassion. As he spoke I thought about how the karma of life is truly beyond our manipulation. When the Dalai Lama was forced to flee Tibet in 1959, he became a citizen of the world. For the last 55 years, in exile from his home country, he has become the most recognizable, most well-known Ambassador of the Buddha-Dharma on the world stage. He has been able to represent the Dharma tradition so simply and so

beautifully that few doors are ever closed to this remarkable man of peace.

When he was leaving the rostrum, His Holiness turned and made his way towards me. He stopped, took both of my hands in his, then pressed his forehead to mine and said, "We are brothers, we are brothers..." I was truly honored to be able to be able to hold his hands and say to him, "Thank you for all you have done. Thank you for all you do."

As he made his way through the Assembly Chamber, he again stopped often to engage people. His message of peace and hope was communicated with every hand he touched and the gentle way he moved easily through the room filled with standing dignitaries, all appreciating not just his presence, but his life.

Until this last month, I never felt that I had a "bucket list." Now I've come to feel that true bucket list wishes are hopes we never even imagined might be possible. I can say from my heart that my life has been an ongoing fulfillment of hopes and wishes I never knew I had. For this life, Patti and I now often say, "We will be forever in Gassho..."

Watch the video posted by the LA Times on YouTube at [www.latimes.com/politics/la-pol-sac-essential-politics-watch-live-as-the-dalai-lama-speaks-to-1466455135-htmstory.html](http://www.latimes.com/politics/la-pol-sac-essential-politics-watch-live-as-the-dalai-lama-speaks-to-1466455135-htmstory.html)

## Announcement of Revised Speakers: Jodo Shinshu Buddhism Beyond Borders

"Due to unforeseen circumstances, our originally scheduled keynote speakers, Dr. Ugo Dessi and Dr. Elisabetta Porcu, are not able to take part in the Summer Pacific Seminar, Jodo Shinshu Buddhism Beyond Borders, taking place August 19-21 at the Jodo Shinshu Center in Berkeley, CA," announced Rev. Dr. David Matsumoto, Provost of the Institute of Buddhist

Studies (IBS).

"However," he continued, "the co-sponsors, IBS and the BCA Center for Buddhist Education are happy to announce that two other outstanding scholars will participate. Professor Jessica L. Main (University of British Columbia) will speak about religious hatred and discrimination and religious reconciliation. Professor

Mark Blum (University of California, Berkeley) will discuss the significance of social action as a form of practice and self-examination in Pure Land and Shin Buddhism."

The new registration deadline is August 13, 2016. Please visit [www.BuddhistChurchesofAmerica.org](http://www.BuddhistChurchesofAmerica.org), email: [cbe@bcahq.org](mailto:cbe@bcahq.org) or (510) 809-1460.

The Institute of Buddhist Studies & BCA Center for Buddhist Education present

SUMMER PACIFIC SEMINAR - 21ST CENTURY

**Jodo Shinshu Buddhism Beyond Borders**

REVISED PROGRAM

New Keynote Speakers

Dr. Mark Blum Dr. Jessica L. Main

August 19-21, 2016

Jodo Shinshu Center  
Berkeley, CA 94704

NEW Deadline: August 13, 2016

See details and register online  
Email: [cbe@bcahq.org](mailto:cbe@bcahq.org) Ph: (510) 809-1460

Visit: [www.BuddhistChurchesofAmerica.org](http://www.BuddhistChurchesofAmerica.org) Click on CBE



# This Saha World

By Rev. Kodo Umezu, BCA Bishop

September 1 is the Buddhist Churches of America Founding Day; a day to remember the many people who have been part of our religious tradition and have been guiding us with their caring minds and hearts.

Do you know who the very first US-born (Nisei) minister was? It is Rev. Shodo Tsunoda (1913-2005), originally from Oxnard, California. I was privileged to work under him when I was assigned to the Fresno Betsuin. He discovered that I was a son of his close classmate in Kyoto, so he treated me like his own son. He was a very kind-hearted person who never complained about anything. He was always positive, even when things were not going his way.

I remember he used to talk about our human world as saha in his dharma messages. Saha is a Sanskrit word meaning "hard to endure." Shakyamuni Buddha often described our world as saha; a world in which things don't go

the way we want; a world that requires patience and perseverance.

One day, I went to get a haircut. My barber does not take reservations, and if I am lucky, my waiting time is only 10 or 15 minutes. But this time, I needed to get a haircut so I went there hoping no one was waiting. Alas, there were already three people waiting for their turns. So I sat down knowing that I had to wait at least one hour.

My barber is from Korea. I am a regular customer so she knows me by my first name. When my turn came, she said, "Kodo, you are really patient. I don't know how you can be so patient." Well, in this particular case, I was patient, but everyone who knows me knows how impatient I can be. I don't like to wait in line. I want things to be done right away. The day I got my hair cut I knew I had no choice but to wait a long time, so I was able to manage my inner emotions and feelings.

I think the Buddha teaches



Rev. Dung Nguyen, BCA-endorsed Chaplain for the U.S. Army, pays a visit to Rev. Umezu at BCA Headquarters. Rev. Nguyen has been assigned to Fort Hood in Texas.

us that we should be more prepared to live our lives with such a realization. In other words, we shouldn't expect a lot from our lives. Due to the nature of the world, we will inevitably encounter unpleasant events and things that we do not expect. This is indeed a saha world.

Once we resign ourselves to this fact, we are more prepared to endure things that happen.

Whenever we do encounter unexpected events, we can say to ourselves, "How true, how true, what the Buddha said."

We live with high expectations and hopes, but we need to understand that all of us, without exception, will encounter difficulties. Even if science and modern technology develops, we won't be able to avoid this saha world.

Many of our nembutsu predecessors had a deeper understanding of our human condition. They were prepared for unexpected things to happen. Because they were well prepared for anything to happen, they were able to take things as they came without losing their patience or perspective.

I am very grateful that Rev. Tsunoda planted the Buddha's teaching deep inside of me so many years ago. This teaching surfaces today and guides me to see how we should live in the midst of the things happening all over the world today.

# Overwhelmed and Fulfilled

By Rev. Bob Oshita, Rinban, Buddhist Church of Sacramento



Rev. Patti Oshita and Rev. Bob Oshita. Photo by Michael Gill.

At the end of August 2016, Patti and I will be bringing our careers to a close. When I began my career at the Los Angeles Betsuin in August 1975, I had no idea what a great life would be unfolding before me. With all its twists and turns, it's been wonderful. Patti and I will never be able to

express how truly grateful we feel. We know, without doubt, that being with the Sacramento Betsuin for the past 32 years has given us the best and most fulfilling years of our lives.

When we had the pleasure of working with Rinban Yukawa and his wife Michiko, Sensei would say, "It's not just the ministers that help make a temple; it is also the temple that helps to make the ministers." Patti and I know this to be very true. We also know that everything the Sacramento Betsuin has accomplished during our years here has been a total collective effort. We have all done this working together, and we thank all of the past and present Betsuin members, leaders, and friends for your trust, support, and encouragement.

My goal in life has long been to live so that I can let go of life with no regrets...or at least, very, very few. I am so grateful for our families' unending patient and loving support. I am forever grateful that my mom and dad lived long enough to know that their wayward son would be okay, and I'm especially grateful that Patti's mom lived long enough to entrust me with her daughter's happiness.

For this deep sense of contentment we feel, we have to thank the members and leaders of the Sacramento Betsuin. Most of all, I thank Patti for marrying me... and for navigating me through the unpredictable maze of life. As I've often said, the two best decisions I've made in life were to come to the Sacramento Betsuin, and to

marry Patti. (Although she has never expressed her sentiments, I know she feels the same way.)

When Rinban Yukawa retired and cashed in his chips to ensure that (then) Bishop Watanabe would appoint me the next Rinban of the Sacramento Betsuin, Patti said to me, "Bob, for someone with absolutely no tact, you have maximized your potential." She was almost right. I corrected her by saying, "Patti, I have far exceeded my potential!" And it's true.

Being with the Sacramento Betsuin and serving as ministers to this Sangha has fulfilled our lives beyond all expectations, far exceeding whatever we could have dreamed of.

In our hearts, to all of you, we will forever be in Gassho!

## Rev. Shousei Katsukiyo Hanayama

August 21, 1964 – July 15, 2016

Rev. Shousei Katsukiyo Hanayama, resident minister of the Watsonville Buddhist Temple, passed away on July 15, 2016 at his family home in Higashi Kurume, Tokyo, Japan while on medical leave. He was 51 years old.

"I had a chance to visit Rev. Hanayama in Tokyo on July 1, two weeks before he passed away," said Rev. Kodo Umezu, Bishop of the Buddhist



Churches of America. "During our conversation, he asked me to express his deep appreciation to everyone in the BCA, and especially to the Watsonville Buddhist Temple members for their kind support during his illness. We will all miss his loud chanting voice and nice smile. He will be with us in the spirit of *Namo Amida Butsu*."

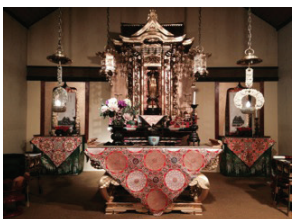
Rev. Hanayama arrived from Japan to join the BCA as a Kaikyoshi minister on September 24, 1999. His first assignment was to the Seabrook Buddhist Temple in New Jersey. During his assignment at Seabrook, Rev. Hanayama also

briefly served as the supervising minister of the Ekoji Buddhist Temple in Virginia. As the resident minister of the Watsonville Buddhist Temple, Rev. Hanayama also served briefly as the supervising minister of the Monterey Peninsula Buddhist Temple.

Funeral services were held for Hanayama Sensei on July 19, 2016 at the Shohai-ji Temple in Saitama, Japan. Rev. and Mrs. LaVerne Sasaki attended the funeral on behalf of the BCA. A memorial service at the Watsonville Buddhist Temple is being planned.

Rev. Hanayama is survived by his wife Keiko, son Shoren, and daughter Elren.

The Buddhist Churches of America extends its sincere condolences to the Hanayama Family.



Buddhist Church of Santa Barbara  
1015 E. Montecito Street  
Santa Barbara, CA 93103  
Tel: (805) 962-3633  
www.buddhistchurchofsantabarbara.org

## Buddhist Church of Santa Barbara

The Buddhist Church of Santa Barbara began in Santa Barbara on January 20, 1912, at 126 E. Canon Perdido Street as a branch of the Guadalupe Buddhist Church. A new church building was constructed at 131 E. Canon Perdido Street and dedicated on February 21, 1923. During WWII, it functioned as a storage area for the possessions of evacuees interned at Gila Relocation Center. Following WWII, it served as a hostel for returnees, resuming full functioning as a church in 1953.

In 1966, the City purchased the land for the development of the El Presidio de Santa Barbara Historic Park and the Sangha built another church at its current location, 1015 E. Montecito Street, dedicating it in May, 1967. Items from the former church building and garden were brought to the new space, ensuring continuity with the past. The architecture represents the Jodo Shinshu message of universal compassion and equality of all beings.



## Wheel of Dharma

(USPS 017-700)

Official Publication of the  
Buddhist Churches of America

BCA National Headquarters  
1710 Octavia Street  
San Francisco, CA 94109  
Tel: (415) 776-5600  
Fax: (415) 771-6293  
Info@bcahq.org  
www.BuddhistChurchesOfAmerica.org  
Email: WODeditors@bcahq.org

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

### Submission Guidelines:

Articles should be around 500 words, typed, double-spaced in Microsoft Word. The editors may ask for longer articles, or split in multiple parts at the editors' discretion. Documents should be sent as an email attachment to WODeditor@bcahq.org. Please include the article's author or contact, temple, and suggested title. Images, preferably in color, must be submitted as 300 dpi JPEG or TIFF in separate attachments and never embedded in a Word document. PDF is not preferred. The editors reserve the right to crop images and to edit articles. Articles and news releases are reviewed for publication on the 10th of every month.

### Change of address and subscription cancellations:

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

### WHEEL OF DHARMA POLICY

#### HARDCOPY PUBLICATION LICENSE:

Authors who submit articles for publication in the Wheel of Dharma ("WOD") thereby grant WOD a royalty-free non-exclusive paid up license, worldwide, in perpetuity and in all media (the "License") to use, edit, and republish the article(s) and to grant sublicenses to any third party to do so on the same terms. WOD grants third parties an identical License to republish its articles so long as the article(s) is republished in its entirety, without edit, providing credit to the WOD and the Buddhist Churches of America.

#### ONLINE PUBLICATION LICENSE:

Authors who submit articles for publication in the Wheel of Dharma online ("WOD") thereby grant WOD a royalty-free non-exclusive paid up license, worldwide, in perpetuity and in all media (the "License") to use, edit, and republish the article(s) and to grant sublicenses to any third party to do so on the same terms.

WOD grants third parties an identical License to republish only the first three paragraphs of any article, without edit, providing credit to the WOD and the Buddhist Churches of America, including a hyperlink to the article in WOD.

Editor: Rev. Kodo Umezu, Bishop

Editor, Japanese Section:

Rev. Ryuta Furumoto

Managing Editor: Kevin Arakaki

Section Editors: Yumi Hatta,

Michael Endo, Christopher Sujarit

Print Production: Jeffrey Kimoto



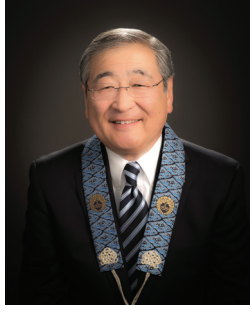
Like the Buddhist  
Churches of America



Find us on:  
facebook



## Taking Refuge



By Ken Tanimoto  
BCA President  
Watsonville Buddhist Temple

The tragedies that happened in Minneapolis, Dallas, and Baton Rouge this past month have forced this great nation to question our freedoms and personal safety. Everyone mourned the loss of lives. We are

capable of inhuman acts. We cannot close our eyes to this fact.

This past month I experienced another tragedy that happened over sixty years ago.

On the July 4th weekend I was fortunate to attend the 2016 Tule Lake Pilgrimage; an event that is held bi-annually. The Tule Lake Segregation Center was a “maximum-security segregated camp” that held over 18,000 people of Japanese descent, most of whom were citizens of the United States,

behind barbed wire between 1942-1946. This unfortunate part of US history left many questioning justice and constitutional rights for all citizens.

In those few days of the pilgrimage, many stories were told. I soon realized that I was ignorant and needed more education. Emotions ran deep. Initially my anger at the injustice rose, but I was eventually calmed by the knowledge that history was being accurately revealed. I had high expectations. I was grateful for the outcome.

I think the internment camp lesson can best be explained by the aspiration delivered by Rev. Jay Shinseki at the service held in front of the Tule Lake camp stockade:

“Today we stand on this sacred ground. There is so much that we cannot see. We cannot see the blood and the tears that are forever a part of this landscape. We cannot see those who stood their ground here. We cannot see those who resisted and said no to discrimination and no to injustice. We cannot see those who said yes to being treated equally, yes to human dignity.

I lost another hero this year, my uncle Mori Tanimoto. He, too, was a dissenter

who stood his ground and fought for his constitutional rights as a citizen.

Your families’ lives and their struggles inspire us to be brave enough to fight against injustice. They inspire us to be strong enough to say no to racism and intolerance wherever and whenever it may occur.

This sacred ground that we stand on is thick with memories. May that inspire us here to build upon this ground a foundation so that generations to come may continue to tell their story, continue to honor our history, our past. In our Buddhist tradition there is no closure, no last rites. For that reason, we will continue to gather and be reminded of the continuing influence of all who stood on this sacred ground and stood up our rights as Americans.”

When something horrible happens, lessons come from the Dharma and make us realize the importance of our Jodo Shinshu teachings. Our Buddhist teaching says that the causes and conditions of the recent and past tragedies stem from greed, anger, and ignorance. These three poisons create suffering. We can all learn from this simple but important teaching. Control greed with



A memorial service was held during the Tule Lake Pilgrimage. Rev. Jay Shinseki (right) delivered the aspiration and Rev. Ron Kobata provided the Dharma message. Photo by Ken Tanimoto

gratitude. Calm anger with mindfulness. Educate ignorance.

*I take refuge in the Buddha  
I take refuge in the Dharma  
I take refuge in the Sangha  
Namo Amida Butsu*

## Continuing the Journey into Nembutsu

*Entrusting in the Vow of the Buddha,  
Calling out the Buddha’s name,  
I will pass through the journey of life  
With strength and joy.*

*Revering the Light of the Buddha,  
Reflecting upon my imperfect self,  
I will strive to live a life of gratitude.*

Shin Buddhist Life  
Principles, Verses 1 & 2

Living life as a Nembutsu follower is supposed to be as normal as breathing. However, even for a minister, to truly live a Buddhist life is difficult. We are confronted with greed, anger, and ignorance at all times. There is a constant struggle to follow the Golden Chain, Six Paramitas and the Eightfold Noble Path. We have a tendency to forget these teachings we have heard, learned, and conveyed to the Sangha. We are always struggling to be kind and gentle, protect those who are weaker than ourselves, and to truly think pure and beautiful thoughts. However, at times it seems beyond achieving.



By Rev. Seijo Naomi Nakano,  
San Luis Obispo Buddhist Church

At the beginning of June I had the privilege of attending the 58th Annual Honpa Hongwanji Ministers’ Association Seminar in Kauai. I was thrilled, for it was my first time to be asked to represent the Buddhist Churches of America (BCA) and the BCA Ministers Association. However, I thought, “Oh, with so many ministers retiring, I am becoming one of the ‘older ones’ now.”

My feelings went from joy to impure thoughts and impatience. I knew there was so much to do before my journey.

I had to buy a plane ticket, consider the price of the ticket, and then make the reserva-

tion. There was *omiyage* [gifts] to buy, and that was another hassle. We want to look our best in front of people we have never met. This is my vanity, looking good in front of others. I had to shop for locally made items, and decisions were difficult. I found anger, impatience, and frustration seeping into my thoughts and my very being.

After all the shopping, I still had to perform the service on Sunday, then jump in the car and drive for three hours to Los Angeles. But I never gave any thought to how truly fortunate I am. Arriving at my friend’s home, I had a wonderful dinner awaiting me with friends that I had not seen in a while. There was laughter, food, conversation, and good company. I was selfish and not very mindful of my friends who came to dinner or the honor of the trip bestowed upon me.

Yes, I am selfish, ignorant, and thoughtless. However, during all the hustle and bustle it was *Namo Amida Butsu* that settled my thoughts and helped me pull it all together. Living with *Nembutsu* is taken for granted, yet Amida Buddha’s light always surrounds us, no matter what the

circumstance or situation. Each moment we are embraced by compassion, and wisdom is shared for us to hear. It is our deep awakening to the teachings and our entrusting in *Nembutsu* that allows us to be our human, imperfect selves.

As we undertake new experiences and adventures, we become arrogant in our achievements. We tend to push the *Nembutsu* aside. We think that we have achieved our own successes. However, it is the working of Amida Buddha’s light and life that allows us to be “just as we are.” We are so misguided by our blind passions that we forget our gratitude and thoughtfulness in all matters. We allow the ministers to lead us in *Gassho*, but our *Namo Amida Butsu* should be natural and spontaneous.

We have been given many choices but do we really stop, think, or hear what is really inside of us? This question is one that must be answered by us and us alone. We must search, and that search within the self is another difficult venture to undertake. With our hands together as one in *Gassho*, it is only the beginning. We have many more adventures to enjoy and many more answers to find.

## American Shin Buddhism: New Voices



Scenes from the 2016 Southern District Conference: “Listening, Hearing, Being...the Dharma” At left: Rosalyn Dong, (Vista Buddhist Temple) was one of many speakers in the Dharmathon. Center: A panel discussion with Tina Donisi (Vista BT), Emily Kariya (Venice Hongwanji BT) and Judy Nakatomi (Vista BT). Right: More panels in English with Bobby Koga (San Diego BT), Kurtis Omori (YBL, Youth MA) and Morgan Gee (San Diego Jr. YBL). Photos by Richard Matsumoto.

On Saturday, June 18, over 260 sangha members from the BCA Southern District convened at the at the Crowne Plaza Hotel in San Diego for the 2016 Southern District and BWA Conference.

Dharmathons and lively panel discussions were conducted in Japanese and English, with speakers from many generations and backgrounds, both lay and ministerial. The 2016 Conference was co-hosted by the Buddhist Temple of San Diego and Vista Buddhist Temple.

**Save the date! Saturday, June 10, 2017: Southern District Conference - Hosted by San Fernando Valley Hongwanji Buddhist Temple**



## Jodo Shinshu Center 10th Anniversary Celebration: “Realizing the Vision” Saturday, October 22, 2016, 8:30 am – 7 pm

It is our pleasure to invite you to share in the 10th Anniversary Celebration of the Buddhist Churches of America (BCA) Jodo Shinshu Center (JSC).

Our vision to establish a Jodo Shinshu educational facility would not have been possible without your kind and generous

support.

The construction of the JSC brought together the Institute of Buddhist Studies, Center for Buddhist Education, BCA Bookstore and offices of the Jodo Shinshu Hongwanji-ha and Ryukoku University Berkeley Center under one roof.

The festivities will include a memorial service followed by speakers, and an open house with tours, displays, and slideshows. From 4 pm, the JSC will host a social hour and barbecue at the Berkeley Buddhist Temple.

If you plan to attend or need more

information, please contact Judy Kono at [jkono@bcahq.org](mailto:jkono@bcahq.org) or phone (510) 809-1426.

Please visit the BCA website [Buddhist-ChurchesofAmerica.org](http://Buddhist-ChurchesofAmerica.org) for more details and to download an invitation letter and RSVP forms.



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

The Youth Advocacy Committee (YAC) held its last summer retreat under the guidance of Rev. Bob and Patti Oshita at the Buddhist Church of Sacramento, with the biggest group ever, 21 attendees. Rev. Oshita retires at the end of this year.

#### 2016 YAC Retreat: "We laughed, we cried, we grew..."

By Noel McGuire, Berkeley Buddhist Temple

Self-conscious. Nervous. Intimidated. All emotions I experienced as I entered the 2016 Youth Advocacy Committee (YAC) Retreat in Sacramento, California. Although I had heard nothing but positive remarks about the weeklong event, I could not help but be apprehensive. Upon entering the event, I knew I would be given the opportunity to spend the Fourth of July week trying to gain a deeper understanding of the Dharma accompanied by twenty other participants in the same pursuit. However, my mind still buzzed with questions: how much do I truly know about Buddhism? Who are these other individuals? Will I be accepted by them?



The YAC 12 Summer Retreat: (left to right, back row:) Rev. Tim Castle, Alex Sakamoto, Toshi Steimeitz, Brandon Fujii, Josh McKinney, PJ Karen, Mark Nakamae, Dylan Nishi, Cody Kurabara, Sensei Keith Kato; (second row:) Sensei Koichi Mizushima, Skye Nikaidob, Amanda Hamakawa, Marissa Wong, Allison Tanaka, Maddie Matsumoto, Jeni Kawate, Hannah Mukai, Rev. Carol Castle; (front row:) Sensei Grace Hatano, Rev. Patti Oshita, Cailyn Sakurai, Erin Hamasaki, Sydney Takeda, Rev. Kodo Umezū, BCA Bishop, Marissa Wong, Kiana Tsudama, Noel McGuire, Rev. Bob Oshita.

Within the first ten minutes, my worries disappeared. All twenty-one of us clicked instantly. Gathered around a piece of butcher paper, each participant worked together to create a "YAC 12" poster. As we laughed at all our various attempts to decorate the sign, we connected. From this point on, we were inseparable. Every moment was a bonding moment. Whether it was taking notes during class, organizing our *etai-bako* [storage tray for robes, books, and ritual items] after each service, or singing karaoke, we did everything together. We laughed, we cried, we grew.

I developed this bond not only with my fellow students, but with the ministers and *senseis* [teachers] as well. Throughout the course of the week we were taught all aspects of how to properly run a service, *onaijin* [altar] etiquette, and a better understanding of Buddhism. The constant guidance, wisdom, and compassion of each minister and sensei thoroughly inspired me every moment of every day.

Confident. At ease. At home. As the week came to a close, I began to understand the true meaning of the two "I"s in Buddhism: interdependence and impermanence. Individual difficulties became group difficulties as we all came together to support one another in every way possible. Because of those who surrounded me, I am now able to stand with a newfound confidence and approach life in a way that better embodies the teachings of the Dharma. As my fellow YAC 12 graduate once said: "On the track of life, don't crawl... walk; don't walk... run; don't run... fly; don't fly... take off; don't take off... I will miss you." Although I am sad our time together has come to a close, I am thankful my track crossed with such inspirational individuals who have truly changed my life forever.

Words cannot express how grateful I am to have been a part of this program. Thank you to the ministers, the YAC Committee, the Sacramento Betsuin, and to the Buddhist Churches of America, without whom the event would not have been possible. The wisdom I have gained from this experience has been life changing; I can only hope that others will be able to have this same experience in the future.

### Tri-State/Denver Buddhist Temples 100th Anniversary Update

By Richard Yoshida and Mabel Googins,  
100th Year Anniversary Committee



The Tri-State/Denver Buddhist Temples 100th Anniversary celebration will be observed from **September 30 – October 2, 2016**. The theme is: "Oneness in the Nembutsu; Gratitude for the Past; Aspirations for the Future." The 100th Anniversary Committee has partaken in all of the services held this year, beginning with the *bonsbo* ringing on New Year's Eve, to promote the upcoming celebration.

Recently, over 150 members and friends of the Tri-State/Denver Buddhist Temple congregated at the Denver Botanic Gardens to hold a special service. Recognition was given to the late Kai Kawahara, a charter member of the Denver Bonsai Club, and a pine bonsai tree over 100 years of age was dedicated in his memory. The Denver Bonsai Club, an affiliate of the Temple, also made special donations to both the 100th Anniversary Committee and the Denver Botanic Gardens.

Other events have been scheduled for the remainder of the year. With our "Oneness in the Nembutsu" theme in mind, the 100th Anniversary Committee has planned not only the centennial weekend of services, food and fun, but also many special activities throughout the year. We hope to attract new friends and reconnect with former, forgotten friends!

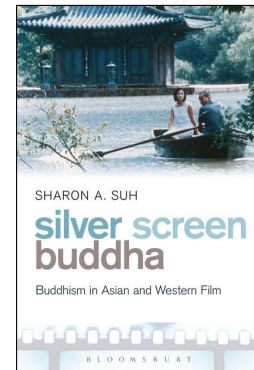
For more information, please visit our website at: [www.tsdbt.org/web/100](http://www.tsdbt.org/web/100)

### BCA Bookstore News

By Gayle Noguchi

Coming up: we are excited to bring the BCA Bookstore back to the Central Cal District's annual **Nembutsu Seminar** on Sunday, September 25, 2016 at the Fresno Family Dharma Center. We will have available a wide selection of books, custom-made *onenju*, supplies, gift items, jewelry, and greeting cards. The following month we will bring the bookstore to the 44th Annual Federation of Buddhist Women's Associations (FBWA) Conference, **Linked in the Nembutsu: Tsunagatte**, at the Westin Bellevue in Bellevue, Washington on October 7 and 8. Visit us in the Lake Chalet Room Friday from 5 to 9 p.m. and Saturday from 8 a.m. to 6 p.m.!

Now available: **Silver Screen Buddha: Buddhism in Asian and Western Film**  
by Sharon A. Suh. Paperback, \$40.00.



In this book Sharon Suh presents her study of how Buddhists are represented in film – the narrow image of the "meditating monk" as the ideal Buddhist, and the largely overlooked laity practitioners, particularly women. Suh explores how these images on screen (and the lack thereof) define what is regarded as true Buddhism. She argues that film has the potential to serve as corrective to stereotypes and to expand our vision to encompass the diversity of race and gender among Buddhist practitioners. Among the variety of films Suh examines is Yojiro Takita's 2008 Oscar winning foreign language picture *Departures*. Suh discusses the film's portrayal of ordinary lay practitioners and the Jodo Shinshu teachings it depicts.

Sharon Suh will be the keynote speaker at the upcoming FBWA Conference. She is Associate Professor and Chair of the Department of Theology and Religious Studies at Seattle University. See the BCA Educational Events Calendar in this issue.

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

### 2016 BCA Educational Events

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

**August 19 ~ Institute of Buddhist Studies Symposium: Buddhism in the Modern World.** Free, 9 am-5 pm. Speakers: Dr. Jessica Main and Dr. Scott Mitchell.

**August 19-21 ~ Summer Pacific Seminar: Jodo Shinshu Buddhism Beyond Borders.** Begins Friday at 7 pm. Please note program changes: see ad elsewhere in this issue. Keynote speakers: Dr. Jessica Main and Dr. Mark Blum. Registration extended to August 13. Co-sponsored by IBS & CBE. Register online at [BuddhistChurchesofAmerica.org](http://BuddhistChurchesofAmerica.org)

**August 19-21 ~ Summer Minister's Assistant Program (MAP):** See Pacific Seminar information above.

**August 20 ~ Music for Kumamoto Earthquake Relief** fundraiser at the San Mateo Buddhist Temple, 11 am-3:30 pm. Story time for children, memorial service, concert, and bake sale. Free; donations welcomed. Contact [musicforkumamoto@gmail.com](mailto:musicforkumamoto@gmail.com)

**August 20-21 ~ Jodo Shinshu Correspondence Course August Workshop** will be held at Ekoji/Eko-Haus in Dusseldorf, Germany.

**August 28 ~ LIVELY (Laugh, Inspire, Value, EnLighten, Youthful) "Reflecting on 50 Years of Shin Buddhist Life from YBA Youths to Senior Ministers."** Mountain View Buddhist Temple Adult Buddhist Association (ABA) presents a seminar with Rev. Dr. Ken Tanaka & Rev. Ron Kobata at the Mountain View Buddhist Temple from 12:30-5:30 pm. Free, donations welcomed. Register by August 20 at [knakano2332@aol.com](mailto:knakano2332@aol.com) or call (650) 964-9029.

**September 2-4 ~ 2016 Eastern Buddhist League Conference: Come As You Are!** at the Seabrook Buddhist Temple, Bridgeton, NJ. Keynote speaker: Rev. Dr. Kenneth Tanaka. Register at <http://ebf2016.weebly.com>

**September 7 ~ Public Lecture: The Joy of Dharma in the World of Woe: The Saichi Poems Presented by D. T. Suzuki.** 7 pm. Speaker: Rev. Wayne Yokoyama. Free and open to the public. Donations welcomed. Sponsored by CBE.

**September 22-25 ~ Fall Minister's Assistant Program (MAP) Seminar: Eastern District** at the Midwest Buddhist Temple, Chicago, IL. Instructors include Rev. Henry Adams (San Mateo Buddhist Temple) and Rev. Sala Sekiya (Seattle Betsuin).

**September 24 ~ Buddhist Temple of Alameda and Alameda Buddhist Women's Association 100th Anniversary.** Service will be held at the Buddhist Temple of Alameda; banquet at the Hilton Oakland Airport Hotel. For more details, visit: [btoa.org](http://btoa.org)

**September 30-October 2 ~ Tri-State/Denver Buddhist Temple's 100 Year Anniversary.** A three-day celebration will be held at the temple in Denver, CO. For more information, visit: [tsdbt.org/web/100](http://tsdbt.org/web/100)

**October 7-9 ~ Federation of Buddhist Women's Associations 44th National Conference: Linked in the Nembutsu: Tsunagatte** at the Westin Bellevue, Bellevue, Washington. Keynote Speakers: Dr. Sharon Suh, Seattle University (English); Rev. Mutsumi Wondra, Orange County Buddhist Church (Japanese). Register by August 31 at [buddhistchurchesofamerica.org/2016fbwaconference](http://buddhistchurchesofamerica.org/2016fbwaconference)

**October 8 ~ Fall Japanese Seminar.** Speakers to be announced.

**October 19-21 ~ Minister's Continuing Education (MCE) Seminar.**

**October 22 ~ Jodo Shinshu Center 10th Anniversary Celebration.** See page 1.

**December 8-10 ~ Winter Minister's Assistant Program (MAP) Seminar.**

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

**Save the Date! August 30 - September 1, 2019 ~ 16th World Buddhist Women's Convention in San Francisco, CA.** Visit [wbwconvention.com](http://wbwconvention.com) for details.



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

## Quinceañera Celebrated at LA Homba Hongwanji Buddhist Temple

By Rev. Kaz Nakata, Los Angeles Homba Hongwanji Buddhist Temple

On May 28 at 2 pm, over 70 people, mostly of Latino heritage, filled the *bondo* (main hall) of the Los Angeles Homba Hongwanji Buddhist Temple (also known as the LA Betsuin). Ms. Gloria Lopez had requested to have her *quinceañera* conducted as a Buddhist ceremony. Gloria and her family are quite familiar with the LA Betsuin. In particular, her aunt, Mrs. Davalos, supports a number of LA Betsuin scouting activities. When I received Gloria's request, I did not know anything about the *quinceañera* ceremony. After I researched its history I told her, "Yes, I am so honored to conduct your *quinceañera* and make it one of your special memories."



The first quinceañera ceremony ever held at the LA Betsuin was celebrated for Gloria Alejandra Lopez on May 28, 2016. Participants included (l. to r.) Marie Agustin, Lilybeth Valadez, Alexuz Bejarano, Milly Poz, Karla Grey, Lourdes Ortiz, Gloria Lopez, Tochtli Espinoza, Jose Davalos, Daniel Lopez, Cristian Martinez, Michael Ramirez, Amear Spruill, and Tristan Fierros. Rev. Kaz Nakata officiated.

Allow me to explain the word *quinceañera*. The *quinceañera* is a coming of age ceremony. In Latino culture, *quinceañera* is a recognition ceremony for a girl who turns 15 years old. The majority of Latinos are Catholics, so the ceremony is often labeled as a Catholic ritual. However, anthropologists trace the origins of *quinceañera* to the culture of the Aztecs in central Mexico from around 500 B.C.E. In the Aztec tradition, when a boy turned 15, he became a warrior, and when a girl turned 15, she was educated by older women to be a warrior's wife. After European countries colonized Central America in the middle ages, missionaries were sent to the colonized countries and the *quinceañera* was syncretized, or incorporated as a Catholic ritual.

To me, the *quinceañera* seemed like a wedding without a groom. In the ceremony, there are seven boys and seven girls who represent the first 14 years of the young woman's life. They escort the 15-year-old to the altar for the *quinceañera* ceremony, to be recognized as a woman.

In our Jodo Shinshu tradition, the Hongwanji Temple in Kyoto, Japan has been conducting a coming of age ceremony for the last 64 years called *seijin shiki*. The origin of this ceremony can be traced back to the Japanese Shinto *Genpuku* ritual from the Nara period (8th century). Both the *seijin shiki* and *quinceañera* have non-Buddhist origins.

I believe Gloria's *quinceañera* may be the first in Buddhist history. Accordingly, I discussed with our head minister, Rimban William Briones, how we could make the ceremony a Buddhist oriented one. I revised the ritual, combining parts of a wedding and *Hatsumairi* ceremony (first visitation of an infant to a temple). Since the majority of attendees were native Spanish speakers, I conducted Gloria's *quinceañera* ceremony in Spanish and English. Instead of a commitment of love (as in a wedding), I asked her for a commitment to being a lifelong Buddhist by reading "The Three Treasures." After the ceremony, I presented a copy of the book *Buddha's Wish for the World* by Zenmon Koshin Ohtani, to Gloria.

It is wonderful to see Buddhism embraced by many diverse people. As a minister, I will continuously make efforts to introduce Jodo Shinshu Buddhism to the local community.

## The Dharma Connection Workshop: Making the Eightfold Path Meaningful to our Youth

By Ellicia Milne, Spokane Buddhist Temple

Last October was my first Minister's Assistant Program training at the Jodo Shinshu Center in Berkeley, CA. What led me to become a minister's assistant was being a Dharma School teacher for about nine years at our small but growing temple in Spokane, WA. While attending Dharma School teacher trainings, the desire to continue learning and sharing with our kids and Sangha grew.

With the help of our new Dharma School Supervisor, Eileen Tanaka, we planned the Dharma Connection Workshop at our temple on June 25th. We were very pleased to have 21 people attend the four-hour interactive workshop led by Kiyo Masuda and Maya Lawrence. Kiyo has developed Essential Teaching charts; visual teaching tools that tie crafts, stories, and activities back to the teachings of the Buddha. Maya is a board member of the Federation of Dharma School Teachers' Leagues (FDSTL).

Attendees provided positive feedback; several expressed the desire for more future trainings. We are very grateful to the FDSTL, which helped fund the workshop out of the "My Offering Fund," and to all who have contributed to this fund over the years.

Visit <https://bcadharmaschool.wikispaces.com> for Dharma school resources.



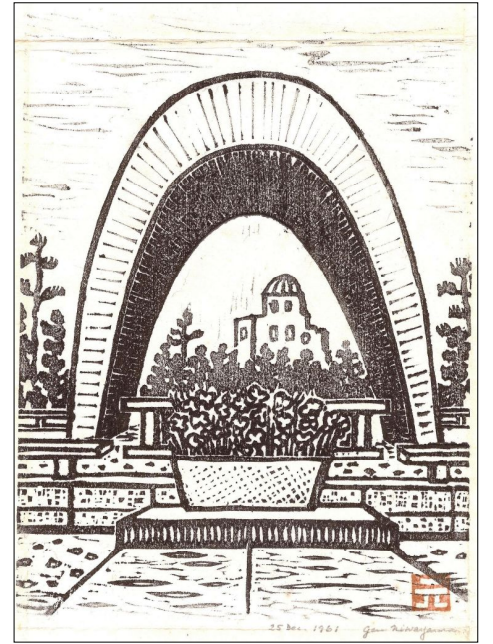
Kiyo Masuda (top) presented Dharma school materials at the Spokane Buddhist Temple.

## The Hiroshima Genbaku Dome

The Hiroshima Peace Memorial, commonly called the Atomic Bomb Dome or *Genbaku Dōmu*, was the only building left standing near the hypocenter of the bomb's blast. This silent structure is what remains of the Hiroshima Prefectural Industrial Promotional Hall (*Hiroshima-ken Sangyo Shoreikan*) built in 1914. It can be seen through the Memorial Cenotaph, an arched tomb for the victims of the bomb, located near the center of the park.

The Genbaku Dome was designated a UNESCO World Heritage Site in 1996.

The image depicted in this woodblock print was created by Gen Niwayama, a medical doctor who worked for the Atomic Bomb Casualty Commission. The print is dated December 25, 1961. It was donated to the Buddhist Churches of America by Miyoko Kaneta and hangs in the Jodo Shinshu Center.



Hiroshima Peace Memorial  
Woodblock print by Gen Niwayama  
Gift of Miyoko Kaneta

August 6 and 9, 2016 mark the 71st anniversary of the first atomic bombings. This essay is by Masako Hamada, who survived the bombing of Hiroshima and described her faith in the Nembutsu that day as "my anchor and my strength..."



### That Day

By Masako Hamada  
Orange County Buddhist Church

On August 6, 1945, I was 23 years old and living in Hiroshima City, just over a mile from *Sangyo Shoreikan*,\* ground zero. At 8:15 a.m. I was home alone, standing at the kitchen sink washing dishes when I saw a tremendous flash. I immediately turned and ran to the interior when the entire house collapsed on top of me. As I crouched with my hands over my head, debris falling everywhere, I heard a sound like rolling thunder all around me, going on and on. Laying there, the *Nembutsu* was all I could say, over and over. After everything stopped, I struggled out of the rubble and checked myself for injuries. I found my ankle bleeding and my left wrist bone exposed and squirting blood. With two rags I bound my wounds as best I could. I didn't know what had happened but I knew I had to leave the city as soon as possible. I grabbed a small bag with important papers and left. I was not frightened; instead I felt a deep calm as I continued to repeat the *Nembutsu* under my breath.

Outside, everything was in chaos. Buildings as far as I could see were leveled, with nothing left standing. The wooden houses were beginning to smolder and burn, especially the delicate *shoji* screens. I headed northeast towards Niho, past Hijiyama Mountain, where I had friends living on the outskirts of town three to four miles away. I passed sights that I will never forget. A mother was trying to coax her young child to her, but the little boy was too frightened by the sight of his mother, totally disheveled and whose right eye was gashed and bleeding. Another neighbor was running around her collapsed house, calling for her aged mother. Hiroshima is built on a delta with five rivers and I was worried that the bridges would be out. I crossed over one river that was filled with black mud and debris. Much later, I heard stories from my cousins about the people who later filled the rivers, trying to cool their burned bodies. Some rivers had to be crossed by stepping over dead bodies.

I walked about three miles when I finally reached my friend Nishimoto-san's house. She came to the door, but was so frightened by me that she shut the door and wouldn't let me in. I must have been a sight—clothes torn and dirty, body covered in ash and debris, with my hair sticking straight up. I was too weary to try again and decided to go to my close friend Takeuchi-san's house instead. When she answered the door, I collapsed. When I awoke three days later, I found myself in a cave that had been turned into a recovery center. It was there that I heard about the bombing of Nagasaki. A week later the Emperor spoke over the radio for the first time. He notified us of Japan's surrender and the end of the war.

Seventy-one years have passed and I am now 94. Tiny shards of glass still remain in my body. As I reflect on that day and every day since, I have a deep sense of gratitude for the life the *Nembutsu* has revealed to me. I could have easily died; I don't know how I lived. My house was designated to be just outside the one mile "kill zone" where virtually everyone died, including my 13-year-old sister, Yoneko.

That day, the *Nembutsu* was my anchor and my strength, and I had nothing to fear. If I had died, that would have been all right. My life every day since then has been a gift. *Namo Amida Butsu*

\**Sangyo Shoreikan* (Industrial Promotion Hall) is the domed building whose remnants have been preserved as an enduring reminder of the bombing of Hiroshima.

Masako Hamada was born in Parlier, California (near Fresno), the second of eight children. Her father was a farmer and a strong supporter of the Fresno Betsuin. At age 14, she was sent to Japan with her older sister to study. She remained there until the end of World War II.

On May 27, 2016 President Barack Obama visited Japan to lay a wreath at the Hiroshima Peace Memorial and made a speech in which he stated, "...perhaps, above all, we must reimagine our connection to one another as members of one human race." Masako considers his visit an important gesture for peace.



## IBS Chaplaincy Program Taking Root

### Interview with Rev. Dr. Daijaku Kinst, Chaplaincy Program Director



Reverend Daijaku Judith Kinst, Ph.D., is the Chaplaincy Program Director at the Institute of Buddhist Studies. In 2015 she was appointed to an endowed faculty chair, the Noboru and Yaeko Hanyu Professor, Buddhist Chaplaincy.

Buddhist Chaplains learn how to serve with people of multiple faiths with compassion rooted deeply in the Dharma. Rev. Dr. Kinst had a conversation with the Wheel of Dharma to describe the Institute of Buddhist Studies and, more specifically, its Chaplaincy Program.

**Wheel of Dharma (The Wheel):** What is a chaplain and what does he or she do?

**Rev. Dr. Daijaku Kinst:** Professional chaplains, from any faith tradition, serve in institutions such as hospitals,

hospices, schools, the military and the police—and they serve everyone. To do that they need to be well grounded in their own faith and skilled in serving others according to their faith, often in times of great need.

**The Wheel:** What must a Buddhist Chaplain learn? What are some aspects of the training?

**Rev. Dr. Kinst:** They need to build a sound foundation in their tradition and how it forms the basis of their ministry. They must learn how the Dharma guides their pastoral care and must come to know themselves very well. They must learn to listen deeply to others and respond with empathy and skill. They must know how to find support and guidance with and from others.

We cultivate the capacity to be still, to listen deeply, to give the gift of presence and respectful attention, to respond with compassion, wisdom, and skill to ourselves and others. All pastoral care providers do that. A Buddhist pastoral care provider is one that cultivates these abilities and is guided in

these responses by the teachings and practices of Buddhist traditions.

**The Wheel:** What is your favorite aspect of the Buddhist Chaplaincy program?

**Rev. Dr. Kinst:** It is a privilege to be a part of the Institute of Buddhist Studies and to teach and learn from our wonderful students. I particularly enjoy helping to create a learning environment where students can encounter the Dharma fully and listen and learn from one another. It is a great pleasure to see our students grow, flourish, and mature and go into the world with their gifts.

**The Wheel:** What role do you think the Institute of Buddhist Studies has played in the development of the field?

**Rev. Dr. Kinst:** Our students graduate not only with the skill to be wonderful chaplains, but also with the ability to intelligently, and with great knowledge, articulate how the Dharma can serve as a foundation for chaplaincy in many diverse settings. They know what they are doing and can teach others. This is no

small thing, in a society where there is much confusion about what Buddhism is and what it has to offer. They are writing, teaching, serving as mentors, and this will only grow in the future.

Buddhist teachings and practices can take many forms, but I think you would agree that a yearning to alleviate suffering is shared by them all.

One way of talking about how this yearning is expressed is the life of *bodhisattva* – the being (*sattva*) who is dedicated to awakening (*bodhi*) in order to alleviate suffering. I call bodhisattvas enlightenment workers, they (we) are members of the bodhisattva union. We work together to free ourselves and all others from suffering.

Our work as bodhisattvas is a source of joy. The bodhisattva is not grim, is not beleaguered or testy. The bodhisattva gives freely and is not caught by ideas of infallibility, perfectionism, or indispensability. [The bodhisattva] knows he or she rests in having taken refuge in the Buddha, the Dharma and the Sangha.

## Kumamoto Earthquake Relief Donors

Thank you to all who gave to the Buddhist Churches of America (BCA) fundraising drive for the Hongwanji Earthquake Relief Fund to aid those affected by the earthquake in Kumamoto. The BCA Social Welfare Committee approved a grant of \$25,000 to send to the Hongwanji Earthquake Relief Fund right after the disaster. In response to BCA's appeal to temples, additional funds were raised by the temples listed below. Some individuals, listed below, sent their gifts directly to BCA or donated online. All donations will be forwarded by BCA to the Hongwanji. If you have any questions, please visit: [buddhistchurchesofamerica.org/disaster-relief](http://buddhistchurchesofamerica.org/disaster-relief), email: [donate@bcahq.org](mailto:donate@bcahq.org), or phone: (415) 776-5600 ext. 311.

### BCA Temples/Churches and Organizations

Buddhist Temple of Alameda, Buddhist Education Committee Berkeley Buddhist Temple, Buddhist Education Committee Buddhist Fellowship of Concord Sunday School Dinuba Buddhist Church Enmanji Buddhist Temple Enmanji Buddhist Temple Dharma School Idaho-Oregon Buddhist Temple Midwest Buddhist Temple New York Buddhist Church Buddhist Church of Oakland Palo Alto Buddhist Temple San Fernando Valley Hongwanji Buddhist Temple San Jose Buddhist Church Betsuin Buddhist Church of San Francisco Buddhist Church of Santa Barbara Seabrook Buddhist Temple Senshin Buddhist Temple Buddhist Church of Stockton Tacoma Buddhist Temple Vista Buddhist Temple Walnut Grove Buddhist Church White River Buddhist Temple

### Individuals

*Only donations sent directly to BCA or online are listed here.*

Michael J. and June Y. Debusk  
Clyde and Marion Dietzen  
Susan Endecott  
Rose Fujii  
Hasuko Fujitani  
Ralph S. Furusho  
Denise Gervais  
Geraldine and John Handa  
Rev. and Mrs. Marvin Harada  
Rev. Jerry Hirano and Dr. Carmela Javellana Hirano  
Fumiko Ikkanda  
Kinuko and Tomio Iwamoto  
Shigeo Kanda  
Kiyoshi and Emiko Katsumoto  
Hachi and Reiko Kawakami  
Helen Kobayashi  
Keith and Priscilla Kojimoto, *in honor of Mitsunobu Kojimoto*  
Floyd and Betty Kumagai  
Eric and Mary Lindquist, *in honor of our Kumamoto cousins*  
Mervin Maruyama  
Andy Mayeda, *in honor of Masami Mayeda*  
Karen Morikubo with the Seattle Betsuin Buddhist Women's Assoc.  
Grace Murayama  
Rodney Okamura  
Jan Okimoto  
Gary Paulson  
Donna Sanada and the Sanada Family  
Merle and Gail Sharp  
Christopher Sujarit  
Ken Tanimoto  
Hideko Tsuetaki  
Mickey Tsujihara  
Rev. & Mrs. Kodo Umezū  
Stacy Uyeda and the Uyeda-Hale Family, *in honor of George Uyeda*  
Kyoko Watanabe, *in honor of Kazuko and Toshiko Fujikawa Watanabe*  
Mr. and Mrs. Richard L. Wooster II  
Y. and F. Yamada  
Mr. and Mrs. Robert Yamanaga  
Mrs. Caroline and Mr. Raymond Yamasaki  
Nancy Yoshioka

## IBS Graduate Paths: Master's Degree in Buddhist Studies and Chaplaincy Program

*"The Institute of Buddhist Studies is a great place for people who are searching for a spiritual path and also looking to mend their own hearts, and help others as well."*

– Pitt "Toby" Vissasuk

The *Wheel of Dharma* asked recent 2016 Institute of Buddhist Studies (IBS) graduates about their experience as IBS students and their diverse paths after graduation. Pitt "Toby" Vissasuk was born in Bangkok, Thailand and is now a resident of Mountain View, California. He received his Master of Arts Degree in Buddhist Studies and Buddhist Chaplaincy Certificate on May 20, 2016. His thesis title is *Upeakkhā (Equanimity) in Definition of Thai Forest Theravada Buddhist Tradition: Applications in Chaplaincy and Pastoral Care*.

**Wheel of Dharma (The Wheel):** How were you introduced to Buddhism?

**Pitt "Toby" Vissasuk:** I was born Buddhist in Thailand, and didn't care to study Buddhism too seriously when surrounded by it. I went to temple when I felt guilty or insecure, and merit-making gave me a sense of comfort. In Thailand, I led a comfortable life but I had to restart from scratch when I moved to America. Later, I embraced a



May 20, 2016: Toby Vissasuk, MA and Buddhist Chaplaincy Certificate (BCC), second from the right, cuts the Commencement cake with fellow IBS graduates. From left: Kenneth L. Wilson, BCC; Todd Jordan, MA and BCC; Thomas R. Calobrisi, MA; and at far right: Joanne Lawrence, MA and BCC.

more spiritual path when my life hit a low point.

**The Wheel:** How did you become interested in the chaplaincy program?

**Vissasuk:** I was a helicopter mechanic in the Navy – a job which didn't match my personality. My mom and sister were sick at the same time, and I felt hopeless. After an attempt to take my own life, the commander sent me to a chaplain. The chaplain helped me so much, and the commander helped me move to San Jose to be closer to my family. In San Jose, I had to decide what my next steps would be after the Navy. The chaplain had made a strong impression. After some research into chaplaincy, I stumbled upon the Institute

of Buddhist Studies.

**The Wheel:** What was it like to study at IBS?

**Vissasuk:** At first, I thought studying Buddhism would be an extension of what I had faith in. My previous experience was based on Thailand and monastic Buddhism. At the Institute of Buddhist Studies, I encountered many different sects of Buddhism, which oftentimes contrasted with each other. It was a challenge to take in all these different forms of Buddhism. Professor Seigen [Yamaoka] gave me an important lesson; he said he sympathized with me because everyone has a hard time accepting something different than what they believe. As a chaplain, one must accept

a great variety of perspectives. From the online class about the *Lotus Sutra*, I learned that Buddhism emphasizes being humble and respectful. I'm so grateful for this open mindedness and hope I can exercise it as a chaplain. Also, it taught me that, if I can be open minded about Buddhism and its differing forms, I can be accepting of other religions as well.

**The Wheel:** What was the most challenging part of your study at IBS?

**Vissasuk:** The most challenging part was writing my thesis. How could I make a body of work my own out of an empty document? English is my second language, and it was difficult to translate my thoughts into words. So, my plan of attack was to write, write, write, even if there was no end... and then edit my work. My discipline kept me going until I finished. I may have met with my advisors too often. They started to tell me, "It's okay, just be calm!"

**The Wheel:** What are your future plans?

**Vissasuk:** I'm in the process of becoming a chaplain in the U.S. Army Reserve. In the meantime, I'm working as a flight attendant. Funny thing is, I can apply so much of what I learned at IBS to helping people on flights and in everyday life.

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

## DANA PROGRAM Offerings in Gratitude

### Help BCA, Help Your Temple

Dana Program funds are made available for current BCA initiatives and programs that support Jodo Shinshu Buddhism in the continental U.S. An added benefit is the opportunity to support a local temple through having your donations split 50/50 with a BCA temple of your choice.

Learn more at [BuddhistChurchesofAmerica.org/BCA-Dana-Program](http://BuddhistChurchesofAmerica.org/BCA-Dana-Program).

Get the brochure from your local temple, email: [donate@bcahq.org](mailto:donate@bcahq.org) or phone the BCA Endowment Foundation at (415) 776-5650 ext. 311.

*Continuing the Legacy of the Nembutsu Teachings*

# 今月の法話

このメッセージは、日本時間7月15日に東京都東久留米市の自宅で往生された花山勝清開教使が生前に書いたもの。5月14日に別れの挨拶として、ソーシャルネットワークの自身のページに掲載された。

「明日ありと、思う心の仇桜、夜半に風の吹かぬものは…」

花山勝清

御年9才にして、夜の儚さを綴った、聖人の焦りとも思える人生の決意、私は、感動してなりません。

2002年にワッソンビルに赴任して以来、こんなにも、情けなく、申し訳なく、一人の人間でしか過ぎない自分を晒さなければならぬ今、お恥ずかしい限りです。

しかし、ワッソンビルに来て、本当に良かった…とうれしくさえ思っています。死ななければならぬ自分自身を前にして、このようなことをいうのも変な話ですが、もし、ワッソンビルに来ていなかったら、数十年前に、命は奪われていた…と思うのです。

結婚をし、家族に恵まれ、何不自由ない生活にこそ、「幸福」があるにも拘らず、日々欲望に縛られていた自分が恥ずかしくなりません。変な話、父と同じ病気になる、同じような苦しみを味わう羽目になるとは思いませんでした。が、今なら、父の最後の言葉「往かせてくれ…」という言葉が、頭の中で、ぐるぐる回っています。正直言って、日々、苦しみの生活であること



とは、誰もが同じことですが、こんなにも酷い「痛み」や「苦しみ」、そして、辛いことはありません。まるで地獄へ突き飛ばされた気分です。

しかし、お浄土があるお陰で、このような苦しみからも、もうすぐ解放される…。そう思えると、苦しみも楽しみに少し変化するような気がします。

人生にとって、「悲しみ」は、大切なことです。「悲しみ」や「苦しみ」がなければ、誰にも生きていく実感が湧かないからです。

皆さん、本当にお世話になりました。もっと、もっと、何かのお役に立ちたかったのですが、もはや、これからです。あとは、「仏」として、皆さんのことを、必ず、お救いさせていただきます。

それまで、人々によって多少時間の違いはありましたが、あちらでは、必ず声を掛けて下さいね。

いつの日か、「すい臓がん」も治る病気になることでしょう。しかし、今は、父と共に、「仏教による世界平和」をテーマにでも、議論しておこうと思います。

長らく、お知らせもできず、面会謝絶にしてしまい、本当に申し訳ございませんでした。どうかにかに会って、何かに感染すると、母の願いである、「日本の火葬」をすることができなくなってしまうからです。

私個人としては、もっともっと多くの方々とお話ししたかったのですが、胸が苦しく、声も出ない状態でした。ベッドの上で横になっているのもつらい状態だったので。つまり、私のシンボルマーク「笑顔」すらお見せできません、冗談のひとつも言えない状況の中で、お会いすることができませんでした。どうかお許しください。

合掌

## 北米における

# お盆ハッピーダンス

木山ウインク

(先月号からの続き)

日本の真珠湾攻撃によって、米国民の日本人に対する恐れと差別意識が高まり、12万人の日系アメリカ人と2万2千人の日系カナダ人が強制収用所に送られることになりました。しかしながら、このような逆境に立たされた中でも、お盆の行事は各収用所において続けられたのです。ヒラリバー、アマチ、ハートマウンテン、マンザナー、ミネドカ、ポストン、ローワー、トパス、ツールレイク、などの収容所で、盆法要と盆踊りが行われたとの記録が残っています。戦後数年は、盆法要は動機したもの、盆踊りはあまり開催されなかったのですが、1948年にBCA創立50周年の記念行事がサンフランシスコシビックセンターで営まれ、行事の一環として、岩永師が再び約1000名を集めて盆踊りを行っています。

1949年には二世ウィークが再開、「東京ブギウギ」などで知られる、服部良一氏による新しい盆踊りの曲が制作されました。服部氏はNamiki Isao氏作詞による「二世音頭」を作曲、Shindo Tak. Takeshi氏が録音したその曲は二世ウィークで披露されました。同時期に、岩永師はプレスノ教会のピアノリストFaira M. Davis氏と「プレスノ音頭」を制作。この曲は作詞、作曲、振り付けのすべてが北米でつくられた最初の盆踊りの曲だとされています。1960年代の初頭には多くの曲が寺院向けやイベント向けに制作されました。「ソングオブ二世ウィーク」、「カナダ音頭」、「ワンダフルカナダ」、「小東京音頭」、「アメリカ音頭」、「桜祭り音頭」、「サンフランシスコ日本町音頭」の他、寺院向けに「リバーサイド音頭」、「千鳥バンド音頭」、「サリナス親鸞音頭」などがあります。それらの曲は、1940年代から60年代の洋楽のポップソングの要素を取り入れた、日本の流行歌の曲調になっています。

1980年代のはじめには、ロサンゼルスと洗心仏教会開教使、小谷政雄師がソングライター宮本信子氏と英語歌詞による盆踊りの曲を制作

しました。その一つの曲に「唯踊音頭(ゆいようおんど)」があり、「自己を忘れ、ただ踊る」という仏教的なメッセージを強調するだけでなく、西洋的な楽器を使用せず、太鼓や篠笛、三味線などをとり入れた、より日本的でシンプルな楽曲を意識しました。宮本氏は他に、「タンポポ音頭」、「ガーテナーソング」、「モックタイナイ」、仏教的なメッセージ性の強い「二期一会」、世界平和を訴えた「万物のつながり」と「千羽鶴」などを手がけています。宮本氏に影響を受けた北カリフォルニアのサンノゼ太鼓は「ええじゃないか?」「サンノゼばやし」、Hojo Yumi氏作曲の仏教讃仏歌をお盆用にアレンジした「Obon Obon. It's a Festival Dance」などを制作しました。そのほか、ミネソタ、シアトル、タコマ、ポートランドの盆踊りの曲も日本のでシンフルな曲調となっています。最近では、バンクーバー、モントリオール、ニューヨーク、シカゴ、ラスベガス、ロサンゼルスなどで、新一世によるさまざまな曲調のお盆の曲が作られています。

各地の盆踊りでは、素晴らしい踊り手、生演奏、ポップスの曲の使用などで特徴的なところもあります。南カリフォルニアでは「お盆ジャイバース」と呼ばれるグループが盆踊りを盛り上げます。彼らはエルビス・プレスリーやマイケル・ジャクソンに扮していますが、これは昔盆踊りの時に、男性が侍や農民や女性などに変装していたことに似ています。盆踊りの曲を生演奏するバンドには、千鳥バンド、ハッピーズ「Rock with You」やビーチボーイズの「Kokomo」、ファレル・ウィリアムスの「Happy」を用いるところもあります。アリゾナ仏教会では1950年代より盆踊りに洋楽を使用しており、「Ac-Cent-Tch-Ate the Positive」、「雨にぬれても」、「Candy Man」やレンドンナ、69ボーイズ、また、日本のSMAPの曲などで踊っています。

毎夏、北米の浄土真宗寺院には、宗教や人種のべつなく何千人もの人々が集まって盆踊りを楽しまれます。また、盆踊りは日本の伝統的文化として各都市でのパレードやフェスティバルなどで紹介されています。盆踊りが宗教的な場で

行われるか、俗的な場で行われるかの違いはありますが、日系アメリカ人や多文化人コミュニティにあって、盆踊りは最も大切で代表的な行事であり続けています。年齢に関係なく、すべての人々が参加でき、踊りを楽しみ、亡くなった方々へ感謝するのです。「炭坑節」、「東京音頭」、「111音頭」などの日本の曲が踊り手たちに人気が高まっていますが、北米で制作されている曲も踊りには欠かせないものとなっています。私が10月に出版する北米の盆踊りに関するCDとブックレットには、いろいろな盆踊りの曲を紹介、収録してありますから、皆さんがそのCDの曲で踊ってくださいることを楽しみにしています。また、皆さんのお寺でオリジナルの盆踊りの曲が作られていくことを期待しています。

木山ウインク



このエッセイは、音楽学博士で、ポートランドステイト大学准教授の木山ウインク氏が書かれたものを編集部が訳した。現在、木山氏は北米で制作された盆踊りの曲を収集、研究している。氏は10月にお盆の歴史、曲を紹介したブックレットとCDを出版する予定にしている。

## お盆のイベント



コスプレコンテストで盆踊りを盛り上げるオックスナード仏教会の渡辺開教使。Rev.Watanabe put on Mario costume at Cosplay contest at Oxnard Obon.

# 法輪

2016年8月号

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

二〇一六年度教化標語

「まことの人生を歩もう」

あの記事をもう一度!

法輪のバックナンバーがBCAウェブサイトで読めます。  
<http://buddhistchurchesofamerica.org/about-us/wheel-of-dharma>

## 6名が得度を受式

7月16日にBCAの6名が、本山での得度式を終え僧侶としての歩みをふみだした。6名は各所属寺院で開教使のアシスタントをつとめながら、浄土真宗センターで開講されているアシスタント向けの研修プログラムや得度のためのクラスなどへ数年かけて参加してきた。参加者の一人は「日本で得度を受けることはたいへん有意義でした。おかげで得度は自分のことではなくて、本願寺の長い歴史と伝統を担う一員になることだと実感できました。親鸞聖人の教えをもっと深く学び、多くの方とシェアできるようにしていきたいです。」と気持ちを新たにしました。11日間の得度習礼に通訳兼指導員として参加した桑原開教使は「酷暑の中の7月得度で、体調を崩される方もいらっしゃいましたがお互い助け合い、一人も脱落者を出さずにお得度を受けることができました。習礼所で学ばれたことをもとにこれから伝道者として各地の仏教会で頑張ってくださいたいと思います。」と得度受式者が、各仏教会の開教使を支援、活発な伝道活動が行われるよう、期待をよせた。得度の受式者は、ヒューストン・ジョン(ロングモント仏教寺)、石井エリック(恵光寺)、マーク・ケヴィン(サクラメント別院)、メイ・マシュー(シアトル別院)、メイ・ロザリー(シアトル別院)、タム・マイケル(アリゾナ仏教会)。



## 復興に向けて

梅津総長は六月に訪日し、地震見舞いのため熊本県益城郡にある法光寺を訪れた。外からはその被害があまりわからないが、本堂は傾き、お内仏を仮本堂として使っている。なお沖田住職はご門徒の家の修復が第一で、お寺は最後までということをおっしゃっておられた。この度多くの仏教会や個人から地震被害救援のための多くのお手伝いをいただき、感謝いたします。仏教会の名前と直接本部に寄付を送ってくださった方の名前は英語欄に掲載しています。



Hoko-Ji at Mashiki-gun, Kumamoto Pre. Japan

## 米国仏教団婦人会連盟大会 参加申し込み受付中!

タコマ仏教会の柿原興乗開教使より、今年10月に行われる全米婦人会大会の案内。日本語のプログラムも充実しており、多くの婦人会会員の参加を呼びかけている。

2016年10月7日~10日、シアトル近郊のベルビュー市、ウェスティンホテルにて、「つながって」のテーマのもと、米国仏教団婦人会連盟大会が開催されます。現在参加申し込み受付中です。

日本語でのプログラムも盛りだくさんです。OCBCからお招きする講師のワンドラ睦先生は、ご自身のお念仏との出遭いと喜びについて、またお仏壇の不思議についてお話しされます。去年、シアトルに赴任された関谷沙羅先生は、皆さんにお勧めの練習をして、お勤めの意義についてお話しされます。私、タコマの柿原は、インターネットでお話させていただきます。

## 総長コラム

米国仏教団総長 梅津廣道

九月一日は北米の開教記念日です。過去百十七年の間、実に多くの人がお念仏の教えに励まされ生きてこられました。その方々の深い願いによって今の教団があるのです。

ところで、北米最初の二世の開教使は誰だかご存知でしょうか。その方はオックスナード生まれの角田昇道先生です。私のフレズノ別院時代、その角田先生がご輪番で、その下で働かせていただいたことは本当に光栄でした。先生は私の父親を龍谷大学時代から知っておられたこともあり、私を実の息子のように可愛がってくださいました。先生は、本当に純粋無欲な方で、怒ったすがたを見たことがありませんでした。困ったことに遭遇しても、それに真剣に向き合い、前向きに生きていたことを覚えています。

先生はご法話の中でいつも、「この世はシャバ世界です。シャバとはインドの言葉で、ものが思い通りに行かない世界のことを言うのです。それを日本語では、忍土といいますが、耐えていかなければならないところですよ。」とおっしゃっておられました。

ところで先日散髪のため床屋に行きました。そこはいつも行く散髪屋で、私の名前を覚えていてくれます。そこはいつも忙しいのですが、アポイントをとります。だから、ラッキーなら待ち時間十分位ですが、待っている人が多いと帰ります。ただ、この日はどうしても散髪してもらわねばならない事情があり、どうか誰もいませんようにと思いつつ行きました。もう三人の客が待っていました。まあ仕方なく、一時間ほど待って髪を切ってもらいましたが、その時、散髪屋さんが、「広道、あなたはなぜそんなに辛抱強いのですか?」とたずねたのです。私の身近な人たちは、私がいかに短気かをよく知っています。ただその時は、

待つよりほかに方法がなかっただけで、別に辛抱強かったわけではありませんでした。

お釈迦さまは、この世は忍土であるとおっしゃっておられたのは、私たちに人生とはそういうものであるということを感じさせたいといわれていたのだと思います。思い通りにならないのが常であり、その事実を腰を据えなさいというのではないのでしょうか。だから、思い通りにならないことが起きても、なるほど、本当にそうだなと、領いていけるのです。科学技術が発達して、便利な世の中になればなるほど、このことが忘れられますが、お釈迦さまの教えのまことは変わりません。

多くの念仏者は人生の覚悟ができていた人たちでしょう。何が起っても、それを受けとり、乗り越えていくことができたのでしょう。角田先生が、アメリカに來たての私に、人生は思い通りにいかないんだよと諭してくださいました。今私の中に思いおこされ、ありがとうございます。

## 花山師、往生される

ワッソンビル駐在開教使の花山勝清師が日本時間7月15日に東京都東久留米市の自宅で往生された。享年51歳。花山師は膀胱癌のため、今年5月に家族とともに日本に帰国、ご尊母のおられる自宅で死に備えていた。葬儀は7月19日に所沢市の昌寺で営まれ、家族、友人に加えBCA関係者が参列し、別れを惜しんだ。師は1999年に開教使として渡米、幼少期をすごしたニュージャーシー州のシーブルック仏教会に駐在。2002年にワッソンビル仏教会に転任後、恵子夫人と結婚、勝連さん、恵蓮さんの二人の子を授かった。師が亡くなる2週間前に東京の自宅にお見舞いに訪れた梅津総長は「花山先生は、ワッソンビル仏教会の門徒さんをはじめ、BCAの皆に感謝しておられました。先生の大きなお経の声や素晴らしい笑顔が見れなくなるのは寂しいですね。でも私たちはお念仏の中でいつも花山先生と一緒にいます。」と師と交わった最後の会話を振り返った。師の訃報を聞いた開教使は「花山先生にはお世話になったので、亡くなられたのは残念でも悲しいです。先生が亡くなられる前に書かれたメッセージの、『お浄土でまた会いましょう』や、『仏としてみんなの往生を助ける』との言葉がありがたいです。」と自身の死に際して真宗の教えを味わわれた花山師に感謝した。師が生前最後に書かれたメッセージは二面の今月の法話に掲載。



映像を紹介しながら、いのちのつながりについてお話しさせていただきます。  
参加申し込みは、個人でも、それぞれのお寺の婦人会を通してでもできます。申し込みの締め切りは8月31日です。詳しい内容は、お寺の婦人会会長に聞かれるか、以下のサイトをご覧ください。  
<http://buddhistchurchesofamerica.org/2016/bwconference/>  
参加を予定されている方は、ホテルの予約をお早めにお願います。婦人会大会のための特別価格は一部屋129ドルですが、部屋数に限りがあります。Westin Bellevueホテルの予約は以下のサイトから。  
<http://buddhistchurchesofamerica.org/2016/bwconference-hotel-information/>  
質問がありましたら、Eメール (BuddhistWomen@association.Reg@aol.com) / もしくはお電話ください (253-627-1417)。タコマ仏教会、柿原。皆様のご参加をお待ちしています!