



WHEEL OF DHARMA

Official Publication of the Buddhist Churches of America

Fire Damages IOBT Basement; Hondo, Onaijin Are Spared

Faulty Electrical Outlet Is the Apparent Cause

By Jon Kawamoto
Wheel of Dharma Editor

A fire on July 8 caused extensive damage to the basement of the Idaho-Oregon Buddhist Temple — but didn't postpone plans two days later for what turned out to be a moving

and memorable Obon service.

The apparent cause was a faulty electrical outlet, according to IOBT Co-President Mike Iseri.

"My first thoughts were being thankful that outward appearances showed the fire started in the basement and not upstairs," Iseri said. "I did have a fear for the Nokotsudo, but it is at the opposite end of the building."

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A July 8 fire caused extensive damage to the downstairs basement of the Idaho-Oregon Buddhist Temple, shown at above right. The Hondo and Onaijin, shown above left, and Nokotsudo suffered smoke damage, but were otherwise spared. (Courtesy of Mike Iseri)



At right, Buddhist Temple of San Diego's Rev. Laverne Imori is joined by Marie Galvez and Norman Kiyono in chanting "Juseige" in front of the Ireihai monument at the Riverview Cemetery in Brawley. Above is one of the many graves of young children at the Mountain View Cemetery in Calexico. (Courtesy of Ralph Honda)



BTSD Resumes Cemetery Visits to Imperial Valley

Brawley, Calexico, El Centro Have Deep Ties With Nikkei Community, Buddhism

By Ralph Honda
Buddhist Temple of San Diego

Remembering the lives of individuals — whether known or unknown — through memorial services is part of a dedicated practice in the Jodo Shinshu Buddhist tradition.

The Buddhist Temple of San Diego members traveled to the Imperial Valley to conduct cemetery services May 28 after a two-year interruption because of the COVID-19 pandemic.

Located in the southwest region of the United States, the valley is productive in agriculture and has a storied history of Japanese and Buddhist influences.

Early in the 20th century, Jodo Shinshu churches served the communities of El Centro and Brawley. At the end of World War II, many Buddhist families did not return to the desert region, leading to the closure of both churches.

With the valley in close proximity to the West Coast, the San Diego temple has built a strong connection to this region. For over 60 years, ministers and



A memorial bench honors the lives of Japanese immigrants and Japanese Americans who lived in the farming communities of Brawley, Westmorland and Niland. (Courtesy of Ralph Honda)

lay leaders from San Diego have traveled to the valley annually to conduct cemetery services.

This past May, the 110-mile pilgrimage took a group of four members to pay homage at the Mountain View Cemetery in Calexico, Evergreen Cemetery in El Centro and Riverview Cemetery in Brawley.

All three cities and the surrounding agricultural farming communities were at one time vibrant with many Japanese and Japanese American families living

in the region.

First visit: Calexico

Located four miles north of the U.S.-Mexico border, in the city of Calexico, the first visit was at the Mountain View Cemetery.

A total of 14 graves of loved ones of Japanese ancestry are located in the older section of the cemetery. The landscaping is no longer maintained. Dirt surrounds each grave. There are no flowers and large red ants can be seen crawling on the gravestones.

Ten of the graves are children ages 2 and under with the youngest, Daniel Kita, who lived only 15 days. Most of the people buried at the cemetery died in the 1920s and 1930s. Several gravestones are identified with the Buddhist Swastika symbol. Some graves are etched in Japanese.

"Calexico is a very lonely cemetery," Fumiko Ohara, a longtime member of the Buddhist Temple of San Diego, recalled recently.

"I had been accompanying the minister from San Diego to the Impe-

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SD Conference Draws Over 230

'Peace, Harmony, Co-Existence Today' Theme of Hybrid Event

By Rick Oishi
Orange County Buddhist Church

The hybrid 2022 Southern District Buddhist Conference, hosted June 25 by Orange County Buddhist Church, drew more than 230 participants and marked a memorable and joyous return to the temple.

What's significant about the event is that about 150 individuals gathered in person in the OCBC Hondo to hear former Bishop Rev. Kodo Umezū. The conference began with a Bishop memorial service recognizing the past 14 Bishops

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DONOR APPRECIATION ISSUE

With Gratitude

By Michiko Inanaga
BCA Endowment Foundation
Director of Development



Through our Buddhist teachings, we learn that we live together in community.

This rings resoundingly true at the Buddhist Churches of America. Through our collective strength, each of us individually in common purpose, we share the Dharma.

Today, we print our annual Donor Appreciation Issue beginning on Page 5, recognizing your yearlong efforts.

In addition, we update you on our largest effort — the Dharma Forward campaign. We invite you to read the articles inside that share our structure, progress, and support.

We truly appreciate the journey together.

BISHOP’S MESSAGE



By Rev. Marvin Harada
Bishop of the BCA

I was recently introduced to a most amazing video about the Dalai Lama and Anglican Archbishop Desmond Tutu, the anti-apartheid and human rights activist of South Africa. This video showed the friendship of the two of them, and featured some wonderful conversations and dialogue. Their friendship was both humorous and touching. They playfully kidded and joked with each other like little kids. One of the highlights of the video to me was when Tutu asked a question to the Dalai Lama, saying, to paraphrase, “You had to escape from your country and your country was taken over. Monasteries were destroyed and many people were killed by the Chinese military. Why are you not morose?” First, the Dalai Lama asked his translator what the word “morose” meant. He was told that it meant “sad.” The Dalai Lama said that

he was sad, of course, but that in Buddhism, we have to shift our perspective. He said that because he was exiled, he has been given this opportunity to share the Dharma with the world in a way that he never could have if he had stayed in Tibet as the Dalai Lama. Instead of just staying angry, bitter, and morose over his situation, he shifted his perspective, to see the positive side of his situation, and how

this awful situation.” Isn’t that how we react to negative situations in our life? Don’t we flounder, even choosing to stay in such a state of anger and bitterness rather than finding something positive about the situation? Shinran Shonin was just like the Dalai Lama. Shinran Shonin became a follower of Honen Shonin. The established Buddhism of their time was threatened by Honen’s

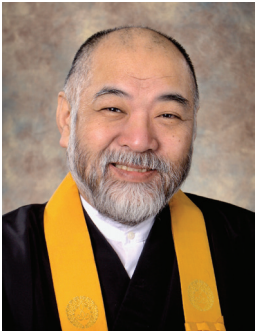
What a wonderful teaching it is that Buddhism gives us. Just shift your perspective. Look at the situation of your life, no matter how terrible, no matter how awful, no matter how bleak, and see it from a different perspective.

much he has loved being able to share the Dharma with the world. Only the Dalai Lama can say something like that without any sense of bitterness or anger. How wonderful to be able to shift one’s perspective in that manner. Most of us cannot shift our perspective like that. We stay in our state of bitterness and anger. We say things like: “Why did that terrible thing have to happen to me?” “I didn’t do anything to deserve

popularity as a Buddhist teacher that was reaching many people. Honen and Shinran were both banished from the city of Kyoto. Shinran Shonin was sent to the harsh area of Echigo, which is present day Niigata, on the Japan sea side of Japan. The winters are terribly harsh there. But after being banished to Echigo, Shinran Shonin simply said, “Now I have the opportunity to share the Dharma, to share the Nembutsu with the people of Echigo.”

Just like the Dalai Lama, he was not morose. He was not bitter. He was not angry. He shifted his perspective, and saw the wonderful opportunity that he had been given. I would have a hard time being that positive about such a banishment. If a previous Bishop had asked me to move to somewhere like Alaska to start a new temple there, I would have said, “Why me? Why do I have to go to Alaska? I can’t golf there and it is so far from Las Vegas.” I would have been morose and angry. But not Shinran Shonin, and not the Dalai Lama. What a wonderful teaching it is that Buddhism gives us. Just shift your perspective. Look at the situation of your life, no matter how terrible, no matter how awful, no matter how bleak, and see it from a different perspective. Isn’t there something positive to see from that new perspective? Isn’t there something meaningful in that new perspective? Listening to and watching that wonderful video and dialogue between the Dalai Lama and Desmond Tutu gives me a great teaching about the simplicity but yet profundity of Buddhism. May we all learn to shift our perspective to find the most positive and meaningful view of our life.

O Serene, O Free, Namu Amitābhaḥ — Responding to the Poet Rabindranāth Tagore



By Rinban Rev. Kakei Nakagawa
Fresno Betsuin Buddhist Temple

On that hot summer day, under a blinding flash, which surpassed the brightness of the sun, we human beings entered into a new era against our will on Aug. 6, 1945. We human beings, homo sapiens, throughout the ages, have been living our lives merely foreboding death as individuals. But since “that” day, we must recognize a foreboding of the biological death of the entire race. Our Truth-Self came into view in a split second for the first time. But at the present time, we still don’t recognize our deadly foolishness that may cause the total downfall of all species on the planet earth itself. **O Serene, O Free, Śāk-**

ya-muni Buddha
It has been 77 years since these double tragedies of Hiroshima, on August 6, and Nagasaki, on August 9, but people do not seem to realize the true impact of it yet. Pathetic, indeed, is that

It has been 77 years since these double tragedies of Hiroshima, on August 6, and Nagasaki, on August 9, but people do not seem to realize the true impact of it yet.


we still hold a large number of nuclear weapons that can never coexist with the global environment. Only the greed that is based on blind feelings due to fear of death has burst forth to become a gigantic monster as such. And currently the entire world is still uneasy under the persistent activities of the artificially created mutated virus COVID-19 and the next upcoming worse event. **O Serene, O Free, the Eternal Buddha.** In thine immeasurable mercy and goodness, wipe away all dark stains from the heart of this earth. This year, the seedlings divided by the camphor tree,

which survived the hell under the atomic bomb, was moved from Hiroshima and was planted in the soil of Central California, next to the new Hondo of the Fresno Betsuin. The souls of our unforgotten Nisei children of Central Cal-

ifornia, who had to die young in their loneliness 77 years ago in Hiroshima, have returned to their hometown as a symbol of world peace. Touch them with thy right hand now, bring harmony into our life, and bring the rhythm of eternal hope by all means. **Namōmitābhaḥ** Our actions are our only true belongings. We cannot escape the consequences of our actions. Our actions are the ground on which we stand.

Corrections

In the July Wheel of Dharma front page article about the Kyoshi Kyoshu certification, several BCA officials were omitted. CBE Director Rev. Jerry Hirano will be one of the main teachers in the training, Rev. Harry Bridge will be one of the chanting instructors and Immediate Past President Rick Stambul will be teaching about BCA bylaws. In addition, in a July article about IBS application deadlines, it incorrectly stated that students without degrees had until two weeks before the semester began to apply. It should have referred to them as non-degree students.



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

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

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Imperial Valley

Continued from Page 1

rial Valley for many years,” said Ohara, who was born in Brawley and moved to San Diego after World War II.

A portable altar was set up in front of one of the graves and Rev. Laverne Imori, a Tokudo Minister’s Assistant, chanted “Juseige.” As a reflection in memory of the deceased, temple member Norman Kiyono read Rennyō Shonin’s letter “White Ashes.” A flower was placed on each of the graves.

17 El Centro graves

The second visitation was at Evergreen Cemetery in El Centro.

Nestled under the shade of palm trees and pines, 17 graves are located in the cemetery’s older section. Many of the Japanese who are buried in this area were born in the 1870s and lived to the mid-1930s.

The service included chanting “Juseige” and singing of the “Ondokusan.”

“‘Ondokusan’ is about gratitude,” Rev. Imori said. “Although we never knew who these people were, we are grateful for the lives of those individuals who came before us, establishing a new life for themselves and their families and setting an example for why we are here today.”

The group then visited the center of the cemetery where the majority of the Japanese are buried.

The O Butsudan was set up

in front of the Nimura family grave.

The Nimuras were agricultural farmers in nearby Holtville and hosted the minister and friends from San Diego to meals and rest while visiting. Saburo Nimura, the last surviving brother of the family, and frequent participant at the El Centro cemetery gatherings, passed away in 2021. It was only appropriate that his memory was honored in front of the family’s grave.

During the visit, the San Diego group met George Kodama of Holtville, and his wife, who were placing flowers on the graves of relatives. Several minutes later, George’s cousins arrived, along with his 99-year-old aunt, Grace Kodama.

“I come here every year to remember my husband and family members,” the matriarch of the Kodama clan said.

Sitting in a chair and being shaded from the bright sun, Grace Kodama shared fond memories of her younger days and her connections with family and friends in the valley and San Diego.

“My family was Buddhist, but when I was 8 years old, my friend took me to the Japanese Christian Church,” she said. “I enjoyed it because many of my friends were there. I have been Christian ever since, but I feel it does not matter what religion you are. We are Japanese and are grateful for each other.”

“Having grown up in the Imperial Valley, our family was sent to Poston Camp I in Arizo-

na during the war. I remember the San Diego people being in Camp III,” Grace Kodama recalled.

Brawley cemetery

The group arrived at the Riverview Cemetery in Brawley, approximately a 15-mile drive north of El Centro. The thermometer was inching close to 95 degrees in the early afternoon. The air was dry, and the wind was beginning to pick up.

Upon arriving at the cemetery, the O Butsudan was set up in front of the “Ireihai,” or Buddhist memorial in the Japanese section of the cemetery.

“I come here (Evergreen Cemetery in El Centro) to remember my husband and family members.”
— Grace Kodama

The Ireihai was dedicated by families of the Brawley Buddhist Church in March 1960. An inscription on the monument is written in kanji with the Buddhist phrase “Ku E Issho,” which means “To meet together in the Pure Land.”

The cemetery is the final resting place for many Nikkei who lived in the communities of Brawley, Westmorland and Niland. Close to the Ireihai, a bench was installed in 2013 to honor the Issei pioneers of the three communities.

Following the chanting of the “Juseige,” recitation of “White Ashes” and O Shoko, the remaining flowers were placed on many of the graves.

“I got very emotional on my visit (yesterday) to the cemeteries,” Marie Galvez, a frequent visitor to the San Diego temple, said. “I realize that I don’t have any family or relatives in this country that I can show my respect like we did yesterday on our visits.”

A frequent attendee of the annual Brawley gathering is Tim Asamen of Westmorland.

Asamen, who is inspirational in maintaining the Buddhist and Japanese history in the Imperial Valley, was not able to attend this year’s gathering. Asamen also serves as a volunteer archi-

World War II, a fire destroyed the Hondo and Onaijin, located on the second floor. When the war ended in 1945, the El Centro Buddhist Church decided to cease operation because many of its Sangha members had relocated to other parts of the country.

The El Centro church decided to donate its center altar to San Diego, which replaced the one that was destroyed in the fire. Today, the center Onaijin, which was refurbished in 2008, is a reminder of the close relationship between San Diego, El Centro and the Imperial Valley.

Ministers and representatives from the San Diego temple have made visitations to the cemeteries in the valley twice a year for Memorial Day and O Bon.

Ohara reflected on such visitations.

“During (Rev. Giko) Yamamoto Sensei’s time, O Bon services were held during the day at the gravesites,” Ohara said. “A service was held at a family’s home in the evening because many Issei were living in the valley.”

The Memorial Day weekend and O Bon cemetery visitations continued into the 1960s and through the early 2000s. As participation declined and the summer heat became unbearable, the O Bon service in July was discontinued.

Honoring the memory of Buddhists and Japanese who lived and thrived in the Imperial Valley, continue to resonate each year rich with respect, appreciation and deep gratitude. Gassho.

Scholarships

Continued from Page 3

is peaceful when it is alone, snuggled in the earth, and immobile in a meditative state. A rock is an ideal representation of peace since it can withstand years of abuse without retaliating with violence.

“I believe that Jodo Shinshu is the path that enables us to reduce our self-centered lifestyle by hearing the Teachings of Amida Buddha. The Buddha made the Primal Vow

to save those who repeatedly make the same mistakes and carry the three poisons. Listening to the Buddha-Dharma will guide us to strive for peace in our homes, temples, communities, countries and the world.”

We congratulate Shanti Takata and wish her the best as she continues her education at San Francisco State University where she will begin her studies in kinesiology to further serve others as a physical therapist in the field of sports.

Sacramento

Continued from Page 3

- Udon: \$10
- Spam Musubi: \$3.50

The deadline for ordering food items is Sunday, Sept. 4. When making your purchase, select an available time frame for pickup on Sunday, Sept. 18 at the Buddhist Church of Sacramento at 2401 Riverside Blvd.

Commemorative bazaar merchandise with this year’s logo includes aprons, insulated reusable grocery bags,

and women, men, and youth T-shirts. The deadline for ordering merchandise is Friday, Sept. 23. You will be informed of the drive-thru pickup date and time for the merchandise once we have a delivery date from the printer.

Monetary donations of any amount to support their important annual fundraiser are greatly appreciated. Proceeds help support their annual operating and staffing expenses, as well as fund the many cultural, educational and religious programs offered to its members and the community.

**‘Dial the Dharma’
for Enlightening Messages
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Press 1 for English, Press 2 for Japanese**

Save the Date

The CBE Living the Dharma Committee is hosting the final seminar in the Three Poisons series — “Finding the Antidote to Ignorance” will be held online from 11 a.m. to 1 p.m. on Saturday, Oct. 29.

Guest speakers will be:

- Rev. Blayne Higa of Kona Hongwanji Buddhist Temple on “Ignorance from a Jodo Shinshu Perspective.”
- Chenxing Han, author of “Be the Refuge: Raising the Voices of Asian American Buddhists” on “Buddhist Antidotes to Racial Prejudices and Discrimination.”

DID YOU KNOW?

Did you know “Chidori Band Ondo,” composed by bandleader Duane Takahashi with lyrics by Reiko So about the Chidori Band, describes the group’s indebtedness to its community?

Chidori Band Ondo, written in 2001, was one of the selected dances at the San Jose Bon Odori in 2022. The music is among the recordings available on the BCA Obon Gathering of Joy web page. <https://www.buddhistchurchesofamerica.org/obon-gathering-of-joy>

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DONOR APPRECIATION ISSUE



By Rev. Marvin Harada
Bishop of the BCA

Thanks to the generous donations from all of you as individuals and as organizations from our local churches and temples, we have already

reached 40 percent of our goal for the Dharma Forward campaign. This year, on top of the ongoing pandemic, we faced so many disturbing world and national events, such as the war in Ukraine, the numerous mass shootings in this country, the reversal of the Roe v. Wade Supreme Court decision, and most recently, the assassination of former Japanese Prime Minister Shinzo Abe. What is the world coming to, we might think?

We do not have to feel helpless. We do not have to feel powerless that we cannot do anything in light of disturbing national and world events. What we are doing at all of our churches and temples is the most important thing that we can do not only for ourselves, but for the greater society and the world today. The world today needs the Dharma. The world needs the teaching of interconnectedness that teaches us that we cannot kill an-

other person because that is like killing ourselves. The world needs the teaching of seeing our own greed, anger, and ignorance, and finding the path to transcending the three poisons. The world needs a teaching that relieves us of our stress, our anxiety, and gives us a sense of peace and serenity. This is what we are doing at our churches and temples and is what we are offering to others to join us on the path. Your support of the BCA

provides the resources for us to continue to share the Dharma more effectively for our own members and for those waiting to encounter the Buddha-Dharma. There are many who are seeking and searching to find a spiritual teaching that resonates with their hearts and minds, that has not been satisfied by other spiritual paths. May we continue to work to share the Dharma with others as we come to listen to the teachings and appreciate it even for ourselves.



Repairs to the Bishop's Parsonage in Belmont, California, have been completed, with both interior and exterior work, thanks to the Dharma Forward donations. (Courtesy of Steven Terusaki)

Donations Are Making a Difference

By Steven Terusaki
BCA President-Elect
Buddhist Church of Oakland

Your Dharma Forward donations are making a difference for BCA and IBS. Dharma Forward began as a resolution to fulfill a million dollar need. The 2019 National Council Meeting Resolution was dedicated to five initiatives with a contingency amount. Four of these initiatives were facilities-related items with the fifth being the required annual JSC loan payment for 2020. Through the efforts of many dedicated volunteers and staff the BCA is happy to provide the following updates to the resolution.

1. BCA Headquarters elevator repair, estimated cost \$204,100, plus electrical. On balance, costs to modernize the elevator were reasonable compared to fixing broken parts for an old elevator. This modernization process will bring safety, security, and convenience* to users. Existing shaft and rails from the 1960s elevator will get 90 percent

to 95 percent new parts for computerization and a new hydraulic system — IN PROCESS.

2. JSC upper parking lot leak repair, costs expended so far, \$32,500.

a. Parking lot electrical waterproofing — COMPLETE.

b. Parking lot waterproofing in conjunction with beautification (after plant removal) and building entrance transition (for safety) — IN PROCESS.

3. 2019 Debt Service (JSC loan payment), \$134,000 — COMPLETE.

4. Repairs to the Bishop's Parsonage, \$114,682 — COMPLETE.

5. Grant to Central California District for livestream pilot project, \$25,000 — DISBURSED.

* An additional stop for BCSF Hondo level part of the elevator plan with costs for the stop being borne by BCSF.

The BCA Facilities staff and the BCA Executive Committee (EC) continue to be vigilant project managers, addressing the root issues of each project while new problems continue to arise.

It is through their leadership and dedication that the Bishop's Parsonage at 33 Waterloo Ct. in Belmont, California, was able to become a very marketable executive home on the San Francisco Peninsula generating rental income since 2021.

Dharma Forward dollars were integral to providing capital to address these upgrades while providing positive benefits to BCA, including an additional income stream.

Now that the resolution items are addressed and in process toward completion of each plan, we are able to look forward to allocation of the additional Dharma Forward dollars.

Through the four pillars of the campaign, we will embrace relevant programming and initiatives to bring education, outreach and technology, ministerial and facilities support to the forefront.

Thank you for your continued support toward protecting our investments and having the bravery to reimagine our future as we continue to build toward the future of Jodo Shinshu in America.

Dharma Forward Campaign Developing Pathways for Future

By Michiko Inanaga
BCA Endowment Foundation
Director of Development

In addition to the original purpose of funding the BCA and the IBS, the Dharma Forward Campaign created the additional benefit of allowing BCA leadership to focus and prioritize certain initiatives to fund and advance the organization. The 2019 National Council Meeting authorized the Dharma Forward Campaign and initially designated the first \$1 million dollars raised to address vital needs at the BCA. Beyond this initial designation, BCA and IBS would fund priority items to advance their missions. BCA leadership chose to create an allocation system and leaders. Guided by the BCA Executive Committee's strategic

The Four Pillars of Support



Interest in Buddhism is growing in America as people seek a better way to live in a self-centered, divisive culture. Our temples offer Sangha: a community, a shared experience of the teachings, and a place to call home as we listen to the Dharma together. The Institute of Buddhist Studies (IBS) also offers Sangha: a graduate school community of engaged scholars, practitioners, and future ministers. These communities exist because of dedicated efforts over many generations to carry the Dharma forward to us. In gratitude for the Buddha's wisdom and compassion, now we carry the Dharma forward with entrusting hearts. Our opportunity to grow is greater than ever, and the pathway to a bright future includes YOU! Dharma Forward is our vision to build the future of Buddhism in America. BCA and the Institute of Buddhist Studies propose a major investment in our future through these programs and initiatives.

The "Four Pillars of Support" is a vital part of the Dharma Forward Campaign and consists of: Education & Programs, Outreach & Technology, Ministerial Support and Scholarships, and Facilities & Operations.

Each pillar has several initiatives which are projects designed to support and sustain each pillar. Pillar Coordinators have a big job in weaving the various goals of BCA committees, temple leaders and fundraising projects to high level initiatives tied to objective metrics. The Dharma Forward Allocation Board provides oversight for allocation of Dharma Forward funds to the BCA. Similarly, IBS continues to employ



Thank You for Your Generous Offerings

Thank you for entrusting us with your gifts of time and financial support. With your support, we can provide a family and community-based connection to the Buddha, Dharma and Sangha for all. The following list includes offerings made by members and friends of the Buddhist Churches of America (BCA) and the Institute of Buddhist Studies (IBS) that were processed by the BCA Endowment Foundation between July 1, 2021, and June 30, 2022. Donation levels reflect cumulative amounts given across different programs and campaigns; please see notes for further details.





ings to BCA Endowment Foundation



Donors

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Donation levels reflect cumulative amounts directed to the following programs and campaigns received by the BCA Endowment Foundation: Dharma Forward (General, BCA initiatives, IBS Chairs, IBS Programs, Debt Relief), Jodo Shinshu Center, Dana Program, Center for Buddhist-Education, Social Welfare Fund, Zaidan, WABL Koromo Fund, Music, Bishop’s Expansion Fund, special programs and requests or unrestricted use.

Donors include individuals, foundations, trusts, and bequests. Temples and organizations may be found in a separate, but similar, organization listing.

Gifts given directly to the IBS for their giving programs and gifts to BCA’s Student Financial Assistance Program are managed separately and are not included in this list.

If you would like to receive a record of a specific donation, did not receive an acknowledgement for a recent donation, would like names listed differently, or have any other questions, please contact the BCA Endowment Foundation. Our intention is to honor your contribution, so we ask that you kindly allow us to correct any errors.

Contact the BCA Endowment Foundation at 415-776-5600 or donate@bcahq.org for further assistance and review. Corrections will be published as soon as possible.

Generous Commitments to Dharma Forward

Pledge donors span multiple generations and represent a wide range of connections to the Dharma. Making a pledge and aspiring to support the Buddhist Churches of America and the Institute of Buddhist Studies over time allows us to work together in community towards the shared goal of ensuring

the future of Jodo Shinshu Buddhism in America. We’d like to thank the following pledge participants to the Dharma Forward campaign. We thank you for your generous commitment. Donations made toward the fulfillment of pledges or outright gifts are reflected in the BCA Endowment

Foundation Donor listing the year the gift was received. Our intention is to honor your commitment. We ask that you kindly allow us to correct any errors. Please contact BCAEF at 415-776-5600 or donate@bcahq.org for further assistance, review or to make a pledge.



IBS Thanks Donors for Supporting Annual Giving Program

Every year in May, the Institute of Buddhist Studies sends out a solicitation for its Annual Giving Program, and every year we receive many generous donations in response.

The IBS community (students, alumni, faculty, staff, and the Board of Trustees) thanks you for your continued partnership and support.

The list below acknowledges donors whose gifts we received between July

1, 2021, and June 30, 2022, organized by gift designation. To prevent overlaps and duplications, there are some exceptions to the list.

- Most Professorial Chair endowment funds, including the Eshinni/Kakushinni Chair, are held, on behalf of the IBS, by the BCA Endowment Foundation. Donations and donors to these funds are accounted for in the BCA Endowment Foundation donor

list published separately in this issue of the Wheel of Dharma.

- IBS also receives donations through the Dharma Forward Campaign. These donations and donors are also included in the larger BCA Endowment Foundation list.

As a joint participant in the Dharma Forward Campaign, every donation IBS receives (whether directly or through the BCA Endowment Foundation) is

counted toward the campaign total.

Moreover, every donation is gratefully received and used to further the IBS mission to “provide graduate level education in the full breadth of the Buddhist tradition with specialized education supporting Pure Land and contemporary Shin Buddhist Studies, while advancing Jōdo Shinshū Buddhist ministry and Buddhist chaplaincy.”

Donations from Temples and Organizations

By Michiko Inanaga
BCA Endowment Foundation
Director of Development

Collectively, our temples and organizations across the country bring together a network of fellow Buddhists that spans generations, geography, and grateful hearts in common purpose.

We celebrate hearing the Dharma together and being part of a larger Sangha. Contributions from

different organizations and their members demonstrate broad support for our initiatives.

The following list includes offerings made by temples and organizations of the Buddhist Churches of America processed by the BCA Endowment Foundation between July 1, 2021, and June 30, 2022. Donations are cumulative amounts given across different programs and campaigns. Any gifts that include or are outright gifts toward Dharma Forward are noted with an asterisk.

Thank you for your generous donations.

Dharma Forward

Continued from Page 5

their own allocation and prioritization systems toward specific measurable goals for professorial chairs and programs. Through this combined outlook, Dharma Forward will fund programs that place the most impact in drawing forth participants to experience the teachings of the Nembutsu.

The fruits of our labor take time to plant and grow prior to harvest. Dharma Forward ensures that we continue to plant trees for the future and sustain and grow programs moving forward.

The four pillars of Dharma Forward help articulate the importance of how to continue to effectively share the teachings. As we determine and find our own paths, smooth paths for others and pay it forward, we can rely on the BCA, our home temples, the IBS and our Dharma friends for support in this pathfinding. We have been fortunate that at every turn the sentiment has been “how can I help!” We are thankful to the many Nembutsu followers and volunteers who have given many hours to living the Dharma.

Please help us continue to pay it forward and develop pathways for future generations.

Please do not hesitate to contact Michiko Miyaji Inanaga and the BCAEF Development office with any additional questions about Dharma Forward structure or to make a gift. Together, we ensure the future of Jodo Shinshu Buddhism in the United States.

IOBT Fire

Continued from Page 1

The upstairs Hondo, Onaijin and Nokotsudo suffered smoke damage, but were otherwise spared. Iseri said the temple’s burglar alarm prompted a call at about 7:40 a.m. July 8. The fire alarm system uses motion sensors and it apparently picked up smoke movement. The fire began in the large activity room, and also damaged the kitchen because of high heat and smoke. At least two taiko drums were destroyed and others were compromised because of heat and water damage. Two commercial refrigerators, a residential refrigerator and a small freezer were also destroyed, as were most of the tables and inventory of supplies. The floor tile has asbestos, and the temple is still awaiting hazardous material test results for plaster, paint and ceiling tile, Iseri said. Fire damage was initially estimated around \$750,000, Iseri said. But he said this estimate is before “anything has been assessed and before an adjuster has been on site.”

The fire departments — from Ontario in Oregon, and Fruitland and Payette in Idaho — were on the scene within five to 10 minutes, Iseri said. High heat and smoke impeded their efforts, but one of the firefighters knew the layout of the basement and was able to lead the others, he said. The fire occurred two days before the temple’s Obon service. A taiko performance, Bon Odori dancing and a bento takeout for lunch had been planned. “At first, we thought we’d have to cancel, but the leadership team agreed that we should still hold the service and keep to the schedule as much as possible,” Iseri said. The Obon service was held — outside — under the awning. “It was a very moving and meaningful service in the wake of the fire,” he said. Power has been restored outside and upstairs in the temple building, but because of toxic air, the building remains off-limits. The basement served as the vital Social Hall for the temple. But since the pandemic, use of the hall has declined sharply. It is used for taiko practice and for food prepara-

tion when the temple has had takeout lunches. It hasn’t been determined yet where the taiko group will practice and the taiko drums need to be evaluated, according to Iseri. Sangha member Larry Matsumura is the owner of Matsy’s Restaurant in Ontario, Oregon, and is a caterer for the Four Rivers Cultural Center in Ontario, and the temple has been able to use Matsumura’s facilities since the fire. One memorial service that had been scheduled at the temple was moved to the Four Rivers Cultural Center. A local church and housing development have offered their available space for the temple’s use, Iseri said. He said the temple will continue to hold its monthly services outside under the awning this summer. Iseri said that donations to help the temple can also be processed from the Idaho-Oregon Buddhist Temple website, <http://www.iobt.org> — the link to donate is on the right side of the home page. The mailing address is: Idaho-Oregon Buddhist Temple, P.O. Box 397, Ontario,

How to Help

Donations can be processed from the Idaho-Oregon Buddhist Temple website, <http://www.iobt.org> – the link to donate is on the right side of the home page. The mailing address is: Idaho-Oregon Buddhist Temple, P.O. Box 397, Ontario, Oregon, 97914-0397.

Oregon, 97914-0397.

For Bishop Rev. Marvin Harada, the news of the fire hit particularly hard. “The Idaho-Oregon Buddhist Temple is my home temple,” he said. “I have many memories of the basement that was destroyed by the fire. We used to have a Hanamatsuri program there, in which each Dharma School class had to do something. It was an all ages program that was long, but was so much fun. There was odori, funny skits, and some musical talent. All of the funeral otokis were held in the basement. My parents used to play cards there with friends and members every week. “It will take a lot to rebuild the basement, but we are grateful that the upstairs Hondo was not burned, but still has smoke damage,” he continued. “I am confident that it will be rebuilt.”

Iseri took more than 40 photos of the first damage, but said the most important photo to him is that of the Hondo. “This single photo reassures all that the Onaijin survived,” he said, “That can be contrasted with the worst of the photos from the basement. We were very lucky. We are also very lucky for our Sangha, leaders, friends, family, neighbors, and all who have expressed concern. “With everyone’s help and encouragement, it makes moving forward less daunting,” Iseri continued. “I think Buddhist teaching and perspective go a long way in helping us.” He said the Northwest Buddhist Convention will continue as planned from Sept. 16-18 at Four Rivers Cultural Center in Ontario. The convention is a joint 75th anniversary event with IOBT.

SD Conference

Continued from Page 1

(Kantoku/Socho) of the BCA. In his talk, Rev. Umezu jokingly said that Shinran Shonin talked about “gyakushu” — conducting one’s own memorial service — and suggested that we could add his name to the memorial list with a “coming soon” in parenthesis. This emphasized Rev. Umezu’s point about how valuable, precious, and wonderful life is. Although masks were required in the Hondo, the smell of burning incense, hearing the sutra chanting and Nembutsu, the kansho, and seeing in person fellow Sangha members, made the return to the temple memorable and exciting. The service was quickly followed by a Dharmathon for the Japanese-speaking audience in the Social Hall led by Revs. Koho Takata, Ryuta Furumoto, and Hibiki Murakami. The English-speaking audience remained in the Hondo and was treated to Rev. Kodo Umezu’s presentation. Rev. Umezu recalled his groundbreaking talk in 2011 before the United Nations at the U.N. Vesak celebration commemorating the 2,600 year of Buddha’s enlightenment. Rev. Umezu appeared at the request of Bishop Rev. Koshin Ogui, who had already committed to the World BWA Conference in Kyoto, Japan, at the time. The theme of the U.N.’s Vesak celebration was “Peace, Harmony, Co-Existence,” an issue of importance for the world and for religious leaders. Rev. Umezu recalled, in his U.N. speech, saying that he shared “my humble appreciation for the Buddha-Dharma through our Pure Land tradition.” He looked around the OCBC Hondo and asked, “Do you know Buddha’s wish or ‘hongan’? Do we know that a bad person doesn’t exist?” Rev. Umezu asked the audience to



Participants to the 2022 Southern District Buddhist Conference on June 25 pose for a group photo at the Orange County Buddhist Church, which hosted the event. (Courtesy of Greg Goodman)

think about how we think and answer simple to complex questions that show that what we “like” and “dislike” creates conflict, discord and disharmony. He said that “each of us are unknowingly letting the ‘I’ control our behavior.” Rev. Umezu’s wife, Janet Umezu, read a translated portion from the “Teaching of Buddha.” The selection talks about fellowship and the need to have sympathy for each other because we cannot know each other without sympathy. Once we develop trust in each other, we are able to have co-existence. Buddha appeared to share wisdom and compassion with everyone. First, we must see ourselves and accept ourselves, know our neighbors, and accept our neighbors to further our understanding. According to the translation, the Buddha’s wisdom gives us teachings, which become our Light, so we can see and be awakened. We are often lost and we need to seek refuge in Buddha for guidance. Sharing wisdom is compassion, is what Buddha provides to everyone. Rev. Umezu said that Buddha’s compassion is based on a universal

truth that results in “no harm found in Dharma,” and suggested that harm is eliminated by the Dharma. The hotel where the Umezus were staying during the conference was at the Cerritos Towne Center, and there is a building that has a dome in the shape of the Atomic Bomb Dome at the Hiroshima Peace Memorial. It reminded Rev. Umezu of the peace bell in Hiroshima. The peace bell is rung every Aug. 6 at the memorial service that commemorates the atomic bomb blast of Hiroshima on that date in 1945. At the bottom of the bell is an inscription of Socrates’ aphorism, “Know Thyself,” in Greek, and in Sanskrit, verses three and five of the “Juseige.” Rev. Umezu pointed out that few people are aware of this inscription of the “Juseige” at the bottom of the peace bell, but he said this is for everyone to be enlightened to the greater wisdom and compassion, which he said results in “Peace, Harmony, and Co-Existence.” After a short break, the Japanese-speaking audience returned to the Hondo to hear Rev. Umezu’s talk. The English-speaking audience moved to the Social Hall and heard a

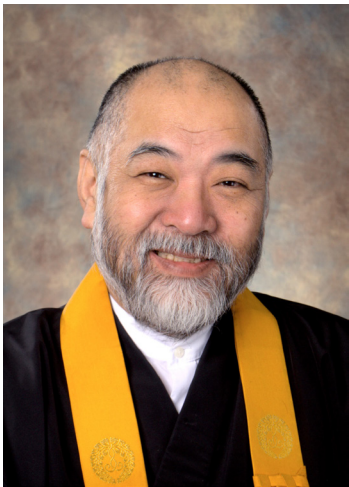
presentation on “The Spirit of Diversity in American Jodo Shinshu” by OCBC’s Rev. Ellen Crane, Janis Hirohama, Michael Li, and Marcia Taborga. Michiko Inanaga of OCBC, BCA Development Chair, gave a presentation of the Dharma Forward campaign and how to make contributions to a vision for the future of Jodo Shinshu in America. In her talk, BCA President Terri Omori of the Vista Buddhist Temple stressed involvement and support for the BCA. Lynn Black, OCBC BWA President and SDBWA Chair, presented awards of 25 years of service to Dharma School teachers Judy Hopfield of Venice Hongwanji Buddhist Temple, and Teri Whited of OCBC. SD BWA grant recipients were also disclosed for 2022 by Laura Yamamoto. The closing service was conducted with a Dharma message by Bishop Rev. Marvin Harada. On behalf of the SD Council and OCBC, we thank everyone for participating in the SD Buddhist Conference. Special acknowledgements to OCBC, Rev. Dr. Mutsumi Wondra, Rev. Jon Turner, SD Kyokucho, Rev. Koho Takata and to Rev. Kodo Umezu and Bishop Rev. Marvin Harada, and all the SD Ministers. The 2023 SD Buddhist Conference will be held on Oct. 14, 2023. Titled, “Nembutsu Gratitude,” the 2023 conference will be hosted by Oxnard and Pasadena temples. Meanwhile, all are invited to join the SD Tri-Temple Seminar on Oct. 1 on “Shin Buddhism in the Digital Age.” The speaker will be Rev. Hibiki Murakami of the Los Angeles Hompa Hongwanji Buddhist Temple. The seminar will be hosted by the Orange County Buddhist Church. Rick Oishi was the Southern District Buddhist Conference Chair, and the SD Council Chair.

今月の法話

「P. H. N. 78」

フレスノ別院輪番

中川 嘉麿



Rev. Kakei Nakagawa
島市街に原爆が投下され、数日のうちに現在の原爆ドーム（旧広島県産業奨励館）

を中心に14万人以上が亡くなりました。一家全滅の家も数多く、その実数はいまだに不明です。多くの乳幼児をふくむ数万人の子供達が一瞬で命を落とし、その中には祖父母の家に教育のために滞在していた二世アメリカ人の少年少女もかなりの人数がいました。実際に原爆に遭い、家族を失った人にとって、永遠に忘れてはならない日であり、平和公園での正式な行事の時間に合わせて多くの広島市民は、家族の亡くなったであろう場所をおとずれて、線香を供えて合掌するのです。そして、実際に原爆を経験したものでなければ、その悲惨さや悲しみを本当に理解できはしないと、その日のことは直接被爆者たちによつては語られない傾向にあります。

現在では日本各地からの修学旅行生や海外からの訪問者も多い「原爆の日」ですが、たしかに、原爆の本当の姿を知り、平和の大切さを学ぶ機会にもなっています。原爆資料館を訪れた人も、その日が直接目にしたものでなければわからないという気持ちは理解できるだろうと思います。『ピカ（フラッシュ）』という衝撃的な言葉の意味など実感出来はしないのですから。原爆ドームは永久保存が決定し、平和公園は市民の憩いの場となっていますが、この地はかつて広島市の繁華街に家々が立ち並び、多くの人々のイノチが瞬時に消滅した場所でもあります。

三日後8月9日に長崎に原爆が投下され、15日に終戦となりました。かくも大きな犠牲を払って、日本人は平和の大切さに気づいたのです。そしてそれ以上に、世界中の思慮深い人々の間では、現代科学文明の到達した最悪のシナリオが実現した時点での悲劇を実際に見て、初めて全人類の将来を真剣に考えるようになりました。そ

の後、幸いにも大きな核兵器が戦争に使われることはありませんでした。が、広島・長崎の記憶が薄くなってゆくに つれて、真の世界平和の大切さを忘れてきてはいないでしょうか？確かに「あの日」を境に、人間の歴史の何かは変わりました。皮肉なことに人類滅亡の恐怖を知ることで、地球上の人々は初めて世界平P・H・N。（ポスト・ヒロシマ・ナガサキ）元年を人類の新しい時代と提唱する人さいます。西暦2022年の今年はP・H・N・78です。私たちは、理由の分からない戦争が21世紀になつても続いていることを思うと、もう一度、原爆やそれに伴う放射能汚染のことを真剣に考えなければなら ないと思うのです。

現在、残念なことに、広島・長崎以降、チェルノウブリ・スリーマイルズ・福島を悲劇のリストに加えねばなりま せん。

広島に生まれ育つたものとして、正直に言つて責任を感じ ぜざるをえないのは、これまで大事な事をほとんど何も 伝えてこなかったということです。

いまだに人々は「原子力」は必要だと言っています。 電力供給や戦争の抑止力として「現実」的であると言つ ています。しかしそういった意見の「現実」という言葉 の使い方は論理的まちがつっていると仏教徒は考えます。 その言葉は「便宜」と言い換えるべきです。「原子力」 の現実とは、それが本来は自然界に存在していない物質で あると言つこと。いちどの事故の結果、人間の生活基準 をゼロにするほどの超絶甚大な災害をもたらすといつこ と。例えばプルトニウムの悪影響が半減するのに、二万 六千年以上かかります！「原子力」はそれ自体が、人類 にとつて非現実的であるといつことを、心底から知らな ければなりません。

そして、その施設を管理運営しているのは、人間であ るといつこと。そのことが一番の問題です。失敗しない 人間は存在しないのですから。

「わたしは、これまでの人生で一度も失敗したことがな い。」うそつきに決まっています。

「わたしは、これからの生涯で失敗することは断じてな い。」 純粋な馬鹿です。

ナモアミダブ

静寂よ、自由よ、南無阿弥陀仏 ― 詩聖タゴールに応 えて

あの暑い夏の日、太陽の輝きを凌ぐ眩しい閃光の下、1 945年8月6日、私たち人類は自らの意思に反して新 時代に突入したのです。

私たち人類（ホモ・サピエンス）は、長い年月の間、個 として死を予感して生きてきました。しかし、「あの日」 以来、私たちは、人類全体の生物学的な死の予兆を認識 しなければならぬ。

そのとき初めて、私たちの「真実の自分」が見えてきた のです。しかし、私たちは今、地球という惑星のすべて の種を滅亡させるかもしれない、致命的な愚かさをまだ 認識していないのです。

穏やかな、自由な、シャーキヤムニ・ブツダよ。

広島で8月6日、長崎で8月9日、この二重の悲劇が起 きてから77年が経ちますが、人々はまだその本当の衝撃 に気づいていないようです。

実に情けないことに、私たちは地球環境と決して共存で きない大量の核兵器を未だに保有しています。

死への恐怖からくる盲目的な感情に基づく欲だけが爆発 して、このような巨大な怪物と化しているのです。そし て現在、全世界は人為的な変異ウイルスCovid-19の持 続的な活動と、次に来るより悪い出来事に更なる不安を 抱いています。

永遠の仏陀よ、安らかであれ。

汝の計り知れない慈悲と善意により、この地球の心から すべての暗い汚れを拭い去ってください。

今年2022年春、広島から移された原爆地獄を生き抜 いた楠の苗木が、フレスノ別院の新本堂の隣で、セント ラルカリフォルニアの大地に植樹されました。77年前、 広島で孤独のうちに若死にせざるを得なかったセントラ ルカリフォルニアの忘れられた二世の子供たちのイノチ の記憶が、世界平和の象徴として故郷に帰ってきたので す。

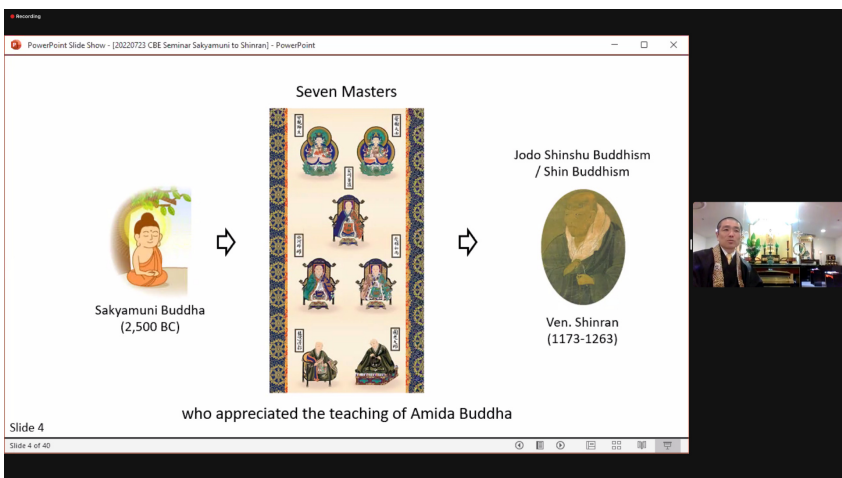
永遠の仏陀よ、今、おんみの右手で彼らに触れ、その声 もて、われわれの生活に調和をもたらし、あらゆる手段 で永遠の希望のリズムをもたらしてください。

ナモミターバ

私たちの行ないは、私たちの唯一の真の所有物です。 私たちは自分の行ないの結果から逃れることなどできま せん。私たちの行ないこそが、私たちが立っている地平 なのです。

CBEセミナー

7月23日にCBEオンライン英語セミナーが開催され、 浄土真宗インターナショナルオフィス事務局長およびバ ー クレーン教会、マリン仏教会の桑原浄信開教使が「Sha kyamuni to Shinran, Focusing on the 7 patriarchs」の講題で七



高僧の教えに関し て話した。全米各 地より100名を 超える門信徒が参 加。熱心に聴講し、 活発な質疑応答が なされた。参加者 は、「七高僧の教 えを簡潔にまとめ てくださつとて もわかりやすかつ たです。以前はあ まり七高僧の教え に興味がある人は 少なかつたように 思えますが、今で は人種を超えて多 くの米国人の方々 が親鸞聖人のお念仏の教えを求められているように感じ ました。今後お同行が増えていくのが楽しみです。」と 期待を寄せた。セミナーはYouTubeで視聴することが できる。 <https://www.youtube.com/watch?v=59OdN-eKie4&feature=youtu.be>

ダイヤルザダルマで日本語法話

コロナウイルスのパンデミック中にはじまった、電話 で5分間の法話を聞くことができる「ダイヤルザダルマ」 プログラムが今も継続している。

電話での聴聞は、コンピューターをあまり使わない門 信徒の方をはじめ多くの聞法者から好評を得ている。

(800) 817-7918に電話すると、原田総長の 声で英語の方は1を日本語の方は2を押すように促され る。2を押すと約5分間の日本語の法話を聞くことがで きる。法話は毎週水曜日午後に更新される予定。

法 輪

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二〇二二年度教化標語
「進め！み教えと朋
に歩もう。ー仏法を次
代に、子や孫にー」

あの記事をもう一度！

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

総長メッセージ

視点を变える



Bishop Rev. Marvin Harada

米国仏教団 総長 原田 マービン

素晴らしいビデオを見ました。

このビデオでは、二人の会話やディスカッションなどが紹介されていて、二人の友情は、ユーモラスであり、感動的でもありました。まるで子供のように、冗談を言い合っていました。

このビデオのハイライトは、ツツ司祭がダライ・ラマに質問する場面です。司祭は「あなたは自分の国から脱出しなければならず、あなたの国は占領されたのです。寺院や僧堂は破壊され、多くの人々が中国軍に殺されました。けれどもなぜあなたは「Morose」なのですか？」とダライ・ラマに尋ねました。

まず、ダライ・ラマは通訳に「morose」という単語の意味を尋ねました。すると通訳は「悲しい、とか不機嫌」という意味だと伝えました。

ダライ・ラマは、「もちろん悲しいのですが、仏教では視点を变えるからなのです。亡命したからこそ、チベットにとどまっていたら決してできなかった方法で、世界の人々と仏法をシェアすることができた、という面もあるのです。」と答えました。

ダライ・ラマは、自分の置かれた状況に対して、ただ怒り、辛く、不機嫌なままではいるのではなく、視点を变えて良い面を見つけられました。仏法を世界の多くの人々と共有できることを喜んでおられるのです。

私たちの多くは、ダライ・ラマのように視点を切り替えることができず、心が恨みと怒りの状態に留まりがちです。人生で困難な状況にあったときには、「なぜそのような恐ろしいことが私に起こらなければならないのか？」「私はこのようなひどい境遇になるべきでない。」などと反応することが多いでしょう。そして、困難な状況の中にポジティブな面を見つけるよりも、怒りや苦悩の中に身を置いたままになってしまうのです。

親鸞聖人は、まさにダライ・ラマのような方でした。親鸞聖人は法然上人の弟子とされましたが、法然上人が多くの人々から慕われ、念仏の教えや教団が人気を博したことで、当時の既成仏教教団の反感をまねきました。それで法然上人も親鸞聖人も京都から追放されたのです。親鸞聖人は、冬の寒さが厳しい越後（現在の新潟県）に流罪となりました。

しかし、越後に流罪となった親鸞聖人は、「流罪になったことで、私は越後の人々に法念仏の教えを伝えるご縁を得たのです。」と、おっしゃったのです。

親鸞聖人は、ダライ・ラマと同様、悲しく、不機嫌な状態にとどまることはありませんでした。視点を变えて、与えられた素晴らしい機会に目を向けられたのです。

私だったら、追放されたことをそんなにポジティブに受け止められません。もし以前の総長が私にアラスカのような場所に移り住んで新しいお寺を建ててきてくださーい、と言われたとしたら、私は「なぜ私が？なぜ、私がアラスカに行かなければならないのか。ゴルフもできないし、ラスベガスからも遠いし……」と不平を言ったことでしょう。

仏教は、なんと素晴らしい教えでしょう。「視点を变える」だけでいいのです。自分の人生の状況を、どんなに悲惨な状況でも、どんなにひどい状況でも、違う視点から見てみてください。その新しい視点から見ると、何かポジティブで有意義な面が見つかるのではないのでしょうか？

ダライ・ラマとデズモンド・ツツ司祭の対話を聴くと、仏教のシンプルでありながら深遠な教えに気づかされます。自分の人生において最もポジティブで意味のある見方を見つけられるよう、視点を变えることを学んでいきましょう。

二年ぶりの盆踊り



San Jose Obon 2022 - July 9, 2022 - © Scott Nakajima Photography

お盆踊りは一年のうちで、お寺に最も多くの方々がお参りする行事となっているが、新型コロナウィルスのパンデミックの影響で昨年、一昨年とお盆踊りの開催をとりやめるか、インターネットを利用して開催をした寺院が多かった。今年はメンバーのみ寺院に集ってお盆踊

りを行うところや、メンバーだけでなく一般の方も参加できるようにした寺院もあり、2年ぶりの踊りを楽しんだ。写真は、サンノゼ別院、洗心仏教会、ミネソタツインシティーサンガのお盆踊りの様子。



Senshin Obon 2022



Twin Cities Buddhist Sangha Obon 2022