

# WHEEL OF DHARMA

Official Publication of the Buddhist Churches of America

1710 Octavia Street, San Francisco, CA 94109

VOLUME 41 • ISSUE 3

MARCH 2019

## Workshop Focuses on Dharma-Centered Leadership

By Shawn Boltz and Becca Opel  
Spokane Buddhist Temple

The BCA Center for Buddhist Education (CBE) hosted a temple leadership workshop Feb. 1-3 at the Jodo Shinshu Center in Berkeley on the theme of “Cultivating Dharma-Centered Leadership.”

The workshop, which was attended by members of the CBE, BCA and representatives from 13 temples, began with addresses by BCA Bishop Kodo Umezu and Rev. Marvin Harada of the Orange County Buddhist Church. Both spoke about what Dharma-centered leadership means and how maintaining a focus on the Dharma can reduce the many challenges faced by temples.

They stressed the importance of maintaining good communication among temple leadership and ministers and ministers’ assistants to keep

temples running smoothly, and being inclusive and welcoming to all. These talks served as an excellent reminder of why the BCA exists -- to share the Buddha’s teachings.

One breakout session provided a forum for temple leaders to discuss some of their challenges, but more important, an opportunity to share the temples’ successes.

Some of the successes shared included: installing solar panels to be greener and reduce utility costs; growing their junior YBA; putting up an “Everyone Is Welcome” sign outside the temple; actively trying to be more LGBTQ inclusive; increasing social media presence; forming toban groups on a rotating schedule; volunteering as spiritual care at a local hospice; and converting the Dharma School room to a warming shelter for homeless families.

In addition, other successes



Participants at the BCA Center for Buddhist Education temple leadership workshop pose for a group photo. The workshop was held Feb. 1-3 at the Jodo Shinshu Center in Berkeley on the theme of “Cultivating Dharma-Centered Leadership.” Shown, in front row, from left are: Rev. Dr. David Matsumoto, Rev. Ryoko Osa, Rev. Jon Turner, Rev. Noriyuki Ito (Bishop, Higashi Honganji), Rev. Kodo Umezu (Bishop, BCA), Rev. Matt May and Rev. Marvin Harada. In second row, from left, are: Tara Umemoto, Norman Yoshida, Sydney Shiroyama, Mike Shibata, Wayne Itoga, Keith Kojimoto, Shigeo Nagayama, Johnny Martinez, Kevin Yoza, Renie Yoshida-Grohl, Priscilla Kojimoto, Jun Hamamoto, Brenda Soi, Koichi Mizushima and Artie Yamashita; In back row, from left, are: Don Gee, Stuart Ito, Becca Opel, Chuck Dene, Joyce Oishi, Shawn Boltz and Bryan Chue.

noted included: hosting a camping trip for the Dharma School students; holding a monthly technology course for

beginners; holding dances for the community; having a 50th anniversary rededication of the temple; holding a five-day

cultural school for children; improving technology and setting up devices for hearing-impaired members; holding cooking classes; and hosting potlucks and other Sangha-building activities.

Other sessions included: how to build the technological capabilities of a temple, conducted by Rev. Matt May; “Jodo Shinshu 101” by Rev. Jon Turner; and a workshop on conflict resolution by Rev. Dr. David Matsumoto.

The weekend was an opportunity for temple leaders to come together and to hear how the Dharma is manifesting itself throughout the BCA. Even though each temple is different and unique, the theme of making the Dharma available for all was visible.

The weekend was positive and inspiring, and those who attended were invigorated and left with new ideas to share with their temples.

## Discovering Shinran -- the Prolific Poet, Songwriter

*Editor’s Note: The “Winter Pacific Seminar – 21st Century” was held Feb. 9 at the Los Angeles Hompa Hongwanji Buddhist Temple. Presented by the Institute of Buddhist Studies and the BCA Center for Buddhist Education, and hosted by the Southern District of the BCA Ministers’ Association and Buddhist Education Committee, this year’s seminar centered around the theme “Softened Words of Praise – An In-Depth Look at Shinran Shonin’s Wasan,” and was attended by more than 125 people.*

*The keynote speakers for the seminar were Rev. Dr. David Matsumoto (English), President of the Institute of Buddhist Studies, and Rev. Dr. Mutsumi Fujiwara Wondra (Japanese), resident minister at the Orange County Buddhist Church. Rev. Sala Sekiya, resident minister of the Gardena Buddhist Church, also presented a chanting workshop as part of the seminar.*

By Lila Tsuda Grant  
Orange County Buddhist Church

Shinran Shonin, founder of Shin Buddhism, was a poet and songwriter?

My curiosity and eagerness to learn about Shinran’s poems and hymns is what attracted me to attend the recent “Winter Pacific Seminar – 21st Century” with the theme “Softened Words of Praise,” promising to be “an in-depth look at Shinran Shonin’s Wasan.”

I was totally unaware that many of the hundreds of times I have been engrossed in chanting at Buddhist services in unison with the Sangha



The “Winter Pacific Seminar - 21st Century” was held Feb. 9 at the Los Angeles Hompa Hongwanji Buddhist Temple. Participants included, in above left photo, from left, Rev. Sala Sekiya and Rev. Dr. Mutsumi Fujiwara Wondra, and in the above right photo, Rev. Dr. David Matsumoto.



that the sounds coming from me were actually Japanese wasan or hymns written by Shinran Shonin in praise or admiration for Amida, the Seven Pure Land Masters, and their doctrine.

Shinran wrote wasan to confirm his own understanding of Shin Buddhism and to convey his views to

laypersons -- everyday people like me.

As promised, the keynote session by Rev. Dr. David Matsumoto did take me on an in-depth look at Shinran’s Wasan. What a delight to experience Rev. Dr. Matsumoto for

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*Editor’s Note: The following article was submitted by Mrs. Katsuko Hirota of the Buddhist Church of Sacramento.*

*When Mrs. Hirota heard about the Arigato Obaachan fundraising program honoring the Buddhist women, past and present, who have played such an integral part in laying the foundation of Jodo Shinshu Buddhism here in America, she immediately thought about her grandmother, Mrs. Seto Uchida.*

*As the BCA FBWA prepares to host the 16th World Buddhist Women’s Convention this summer, this article offers a glimpse back in history of where we have come from and why we are able to hear and receive Shinran Shonin’s nembutsu teaching today.*

## Remembering Obachan, a Bomori Pioneer in San Francisco

By Katsuko Hirota  
Buddhist Church of Sacramento

My grandmother, Mrs. Seto Uchida, arrived in San Francisco via Seattle on Aug. 14, 1905 with her husband, Rev. Koyu Uchida.

Rev. Uchida served first as the Director (Kantoku) of the then Buddhist Mission of North America, and later as the Bishop (Socho) of what would become the Buddhist Churches of America. His work would span a period of 18 years during which time he laid the foundation for the Buddhist Mission of North America and eventually



Mrs. Katsuko Hirota of the Buddhist Church of Sacramento, the granddaughter of the late Mrs. Seto Uchida. (Courtesy of Mrs. Katsuko Hirota)

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**16th World Buddhist Women's Convention**  
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 Professor Keiko Toro

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## BISHOP'S MESSAGE



By Rev. Kodo Umezu  
BCA Bishop

## Bring Light of Wisdom in Resolving Conflicts

*How can we tell what is really right or wrong?*

*Both he and I are sometimes wise and sometimes foolish, just as an earring is endless.*

*Therefore, you should reflect upon your own faults, even when another becomes furious with you. You should consult with others, even when you think you are right.*

*-- A free rendering of Article 10 of the 17-article Constitution by Prince Shotoku*

*"You shall be free of anger, as well as wrath. You shall not be angry at another's being different from you. Each person has his own mind, and each mind has its own way.*

*What another thinks to be right, I may think to be wrong. What I think to be right, another may think to be wrong.*

*But I am not saint; he is no fool. We are both just common mortals.*

I was able to spend a weekend in February at the Jodo Shinshu Center with our temple leaders including ministers and leaders from the Higashi Honganji tradition. This was a workshop presented by the BCA Center for Buddhist Education for our temple leaders.

About 30 people signed up and learned about various subject matters, including the basics of Buddhism and leadership skills. They also spent many hours listening to each other and exchanging ideas on how to make temples better places for all.

One of the subject matters was "Conflict Resolution." Rev. Dr. David Matsumoto had shared his study of this area and the above quotation was introduced to us as the basis of the Buddhist approach to the issue of conflict resolution.

It reminded me of Ven. Daiei Kaneko's saying: "If you think you are right, you should back off."

I was so shocked when I heard his comment. I thought to

myself, "How can I live my life if I had to back off constantly because I think I am always right?" There is a common ground between Ven. Kaneko and Prince Shotoku. They are reminding me that my righteousness is not the righteousness of everyone.

Later, I was able to see the actual case of Ven. Kaneko practicing what he was preaching.

One day, Ven. Kaneko and a Shinto priest were talking about the basic tenet of their traditions. Ven. Kaneko said that the Buddhist teaching is widely spread in Japan as an expression of "O-kage-sama-de" (yielding the credit to unknown causes and conditions).

The Shinto priest, right away, corrected

him by saying, "No, the expression 'O-kage-sama-de' is a Shinto idea."

Hearing his critical comment, Ven. Kaneko replied, "'O-kage-sama-de,' we are able to use the phrase to express our inner feeling of appreciation. Thank you very much." I was so impressed by his attitude.

There are many situations in which we have to resolve a conflict between individuals or groups. Let us keep these words in mind and try to find a solution by bringing the light of wisdom into our human world that consists of common mortal people. We observe O-higan service in March. Let us direct our mind to O-higan (the realm of Nirvana) and find a harmony in our life.



By Rev. Gerald Sakamoto, Rinban  
San Jose Buddhist Church Betsuin

## Birth, Death Is Itself Nirvana

*Without fail they reach the land of immeasurable light  
And universally guide sentient beings to enlightenment.*

*-- "Collected Works of Shinran," Page 72*

*of all existence  
And come to realize that birth-and-death is itself nirvana.*

*-- "Collected Works of Shinran," Page 307*

He also writes in the passages on the Pure Land Way:

*"Our going and returning, directed to us by Amida, is based on the Primal Vow.*

*When shinjin unfolds in foolish beings possessed of all blind passions,*

*They immediately attain insight into the nonorigination*

Shinran Shonin writes in the "Shoshinge":

*"When foolish beings of delusion and defilement awaken shinjin,*

*They realize that birth-and-death is itself nirvana;*

Buddhism begins with a simple question: How do I resolve the difficulties I cause and experience?

Buddhism suggests that the difficulties we experience result from our inability to see things as they are. We see things through our preferences, our likes and dislikes, our prejudices.

We hold on to things we like, push away things we don't like. We divide the world up into what is agreeable and what is disagreeable. We create boundaries that separate causing opportunities for conflict. Buddhism prescribes practices that cultivate the mind that sees things as they are. If we can cultivate a mind that sees things as they are, we can resolve the difficulties we cause and experience. This is the Four Noble Truths as I understand it.

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## Invitation to the 2019 Ryukoku – IBS Lectures JSC to Host Ryukoku Lectures in March

By Rev. Dr. Mutsumi Fujiwara Wondra  
Orange County Buddhist Church

The 2019 Ryukoku Lectures are scheduled from 6 to 9 p.m. on March 12 and March 14 at the Jodo Shinshu Center in Berkeley, and the special guest speaker will be Dr. Yukio Hayashi, professor of the Department of History at Ryukoku University.

When I visited Professor Hayashi in his Ryukoku office last September, the

first thing that I noticed was the colorful tablecloth and his friendly smile. I immediately felt like entering to the different world. After talking with him for a couple minutes, I became absorbed by his talk describing his stay in Thailand.

Professor Hayashi researched and studied at the Chulalongkorn University in Thailand in 1981 and completed the doctoral course in sociology at Ryukoku. In 2001, he was conferred the doctoral degree from the Department of Human and Environmental Studies of Kyoto University.



His specialty is the history of Buddhism, particularly the Theravada Buddhism in the Southeast Asian countries.

He worked as a researcher at the National Museum of Ethnology in Osaka

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## Ogden BWA Celebrates Centennial

The Buddhist Church of Ogden Buddhist Women's Association celebrated its 100th anniversary along with the temple's Eitaikyo Perpetual Service and the BWA's Eshinni-ko service.

Bishop Kodo Umezu served as the guest speaker at the Nov. 18 event, delivering a message that emphasized the importance of remembering all those who dedicated their lives to provide what exists today. Bishop Umezu also performed the Kieshiki Affirmation rites for a wide range of individuals.

The event began with a catered luncheon in the multi-purpose room for more than 100 attendees with special recognition given to those BWA members 80 years and older.

A program included a brief history which noted that in 1918 a gathering of Issei mothers formed a group known as the "Haha no Kai" (mothers club), which later became Bukkyo Fujinkai in 1947. This group was responsible in forming the first temple bazaar to raise funds and beginning a tradition of preparing a box lunch served at Hanamatsuri.

Throughout the events of the day, members were reminded of their rich histories and the sacrifices of those who came before them. Several speakers expressed gratitude to the predecessors and said they were committed to maintaining the strong tradition.



The Buddhist Church of Ogden Buddhist Women's Association members and ministers pose with guest speaker BCA Bishop Rev. Kodo Umezu at the BWA's centennial celebration Nov. 18.



## Wheel of Dharma

(USPS 017-700)

Official Publication of the  
Buddhist Churches of America

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1710 Octavia Street  
San Francisco, CA 94109  
Tel: (415) 776-5600  
Fax: (415) 771-6293

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

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## PRESIDENT'S MESSAGE



By **Richard A. Stambul**  
BCA President

## Hoon-Ko's Meaning Comes to Light in Chance Meeting During Walk in Kyoto

America who, the day before, attended the Hoon-ko memorial service at Hongwanji. He's visibly stunned because, as he then relates, he attended the very same service. We chat briefly about the Dharma talk that was offered at the service. He's always been interested in Jodo Shinshu, he tells me, and we marvel at the coincidences. So ends our conversation, which lasts about 15 minutes, and then we both go our separate ways on the Philosopher's Path.

How extraordinary, I think to myself, that in an ancient city of almost 1.5 million people I encounter an English speaker who just happened to be at the same memorial service the day before, honoring our venerable founder, Shinran Shonin.

As I continue on the path, I recall the service from the day before, and the events earlier that same day, and I try to absorb the feelings I'm left with. I'm in Kyoto because the Rev. Kodo Umezu, Bishop of the Buddhist Churches of America, invited me to join him in attending the 2019 Hoon-ko services at Hongwanji in Kyoto. We attended all of the services, from the early morning 6 a.m. service through the afternoon on both Tuesday and Wednesday, Jan. 15-16, to honor our founder.

There was no heat in the immense Goeido or Founders Hall, an almost 400-year-old building where the services took place, and the temperature indoors was a nippy 25 degrees

Early on a freezing, yet sunny Thursday morning, I'm walking on the Philosopher's Path in Kyoto. The route got its name, I'm told, because an influential 20th-century Japanese philosopher and Kyoto University professor, Nishida Kitaro, is believed to have used it for daily meditation.

The path follows a cherry tree lined canal between Ginkaku-ji and Nanzen-ji temples, and passes a number of other temples and shrines. It's beautiful, peaceful and one of my favorite places in Kyoto.

In the distance I spot an elderly man walking toward me. He's wearing slacks, a casual shirt and backpack. He stops me and asks in almost perfect English, "Do you walk here often?"

I'm taken aback and surprised by the approach. So we introduce ourselves to each other and a conversation begins. Mr. Tanaka, on his way to Kyoto University, shares that he's just hiked over the mountain bordering the path on which we're both walking.

As we talk, I introduce myself as a Shin Buddhist from



The 2019 Hoon-Ko services were held Jan. 9 to 16 at Hongwanji in Kyoto. Shown, from left, are: Mrs. Mitsuko Terada, BCA Bishop Kodo Umezu, BCA President Richard Stambul and Rev. Anan Hatanaka.

Fahrenheit. But there was something very special going on, a feeling that made up for the chill.

Shin Buddhists across BCA's temples in America.

And kindness is what I think about as I walk the Philosopher's

conditions and connections that impact our lives every day, but perhaps meeting Mr. Tanaka on the path wasn't a simple coincidence. Perhaps it was a life lesson. Mr. Tanaka is a Shin Buddhist, and maybe his kindness grows out of a sense that we are all deeply and profoundly connected with each other.

The meaning of Hoon-ko teaches me all this, and more. In my mind, I see a clear connection between the stranger I'd just met — a man with whom I'd shared something profoundly human — and the feelings I'd had while sitting in the Goeido Hall. I find myself walking the Shin path both literally and spiritually, and it is humbling.

As the Gagaku music continued, I felt connected with all those hundreds of men, women and children attending the services, and, at the same time, filled with the spirit and the haunting music of Shin Buddhists long since gone. I can't fully explain it. I felt something more important than myself. Was it the feeling of a deep, shared connection with Shinran Shonin?

I urge all BCA members, all Shin Buddhists, to make the pilgrimage to Kyoto despite, or maybe in light of the frigid January weather, to encounter the kindness, the connection, the non-judgmental spirit of Hoon-ko. You won't be disappointed.

Namo Amida Butsu.

*"Shin Buddhists talk a great deal about coincidences, about the innumerable causes and conditions and connections that impact our lives every day, but perhaps meeting Mr. Tanaka on the path wasn't a simple coincidence. Perhaps it was a life lesson. Mr. Tanaka is a Shin Buddhist, and maybe his kindness grows out of a sense that we are all deeply and profoundly connected with each other."*

Umezu Sensei teaches that the "on" in Hoon-ko represents benevolence and kindness. For me, kindness is a core value of Mahayana and Shin Buddhist thought and is the glue that connects me personally with

Path, the kindness involved in offering a welcome greeting to a stranger, as Mr. Tanaka had done when he saw me.

Shin Buddhists talk a great deal about coincidences, about the innumerable causes and

## Presumptuous Though I May Be

By **Rev. Jundo Gregory Gibbs**  
Pasadena Buddhist Temple



I have long enjoyed the author's address of presumptuousness in "Tannisho," article 14. In that place, the author, recalling Shinran's oral teachings to his close students, questions those who find Nembutsu practitioners presumptuous.

As our members used to be quite confident in becoming Buddhas in their next life, members of other schools often

criticized them as pretentious. "How can you be so certain you will not suffer dreadfully from the consequences of your own karma?" they would ask, in a harsh tone. Which party is truly presumptuous?

Presumptuous though I may be, I am convinced I will be an awoken person on a mission to awaken others in my next life. I know some of you don't think

in terms of a next life. This particular newsletter article may require some added interpretation for those not expecting a next life. Perhaps they could appreciate that there is nothing to worry about ... just in case. Just in case there is a next life, that is.

Let me pretend we are all on the same page here for the moment. What is there to worry about? Death. What comes before death. What comes after death. Those three categories pretty much cover it. After 50 years of studying and trying to live in terms of the Buddhadharm, I am only worried about one of those possible problem areas -- what comes before death.

Now, someone who is absolutely convinced that there is no life after death

may be as unworried about it as I am. However, I am also hopeful in some ways that they cannot really be. I am hopeful that my own Enlightenment in the Pure Realm of Amida Buddha's influence will be the beginning of a joyous adventure spent liberating others.

On Shinran's reading of the Larger Sutra, it is only an instant of opening our hearts and minds to the teachings that is necessary to guarantee Enlightenment at the exact moment of death. It could be "a split second, a millisecond, a split millisecond." Can't some of you join me in the assumption that, whatever may be endured before that point, there is nothing to be feared in death or what comes after? This is how I view this great matter; presumptuous though I may be.

## Renewing Friendships in Phoenix

By **Emiko Matsumoto**  
Arizona Jr. YBA

More than 100 Jr. YBA members and advisers from Southern California traveled 370 miles, gathering in Phoenix, Arizona, for the first seminar of 2019 on Jan. 19.

The Arizona Jr. YBA served as host chapter and it was the first event the Arizona group hosted since 2013 when the annual Southern District Jr. YBL conference was held in Scottsdale.

For nearly all delegates, advisers and chaperones who attended Seminar 1, it

was their first visit to the Arizona Buddhist Temple, which is the most outer-lying temple geographically in the Southern District.

As for the Arizona Juniors, it was quite stressful, yet fun to plan the activities.

The Six Paramitas: Dana, Sila, Kshanti, Virya, Dhyana, and Prajna were incorporated into the theme, "Gassho Thy Neighbor." The theme is from a Christian idea, "Love Thy Neighbor".

As the Arizona Jr. YBA President, Ehsa Murray, stated in her opening remarks, "A sentiment which is held not only in Bud-



A group of Jr. YBA members and advisers from Southern California attended a Jan. 19 seminar in Phoenix. They are shown in front of the Arizona Buddhist Temple.

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## Arigato Obaachan (Thank You Grandmother) Campaign Donors and Honorees

The Buddhist Churches of America Federation of Buddhist Women's Associations (FBWA) has been receiving special donations in support of the 16th World Buddhist Women's Convention, to be held from August 30 to September 1, 2019 in San Francisco.

The names below represent women being recognized and honored for their sacrifice, hard work, dedication, generosity, pursuit of the Buddha-Dharma, and help in the propagation of Jodo Shinshu Buddhism.

In recognizing your Obaachan, mother, aunt, sister, or group of women, you are also honoring them for the very special role they have played in your life.

Your name, together with the names of those you wish to honor, will be writ-

Yoshi Yao - **Sachi Iwami, Sachi Matsui**, Priscilla Kojimoto - **Mitsu Kojimoto, Sadame Kojimoto, Setsko Hara, Taiko Hara, Norma Eng-Wong**, Mitsuko Higashi - **Arigato Obaachan**, John & Ann Ishikawa - **Clara Sadako Ishikawa**, John & Ann Ishikawa - **Judith Chizuko Morimoto**, John & Ann Ishikawa - **Haru Sakamoto**, John & Ann Ishikawa - **Tora Ishikawa**, John & Ann Ishikawa - **Tsuki Morimoto**, John & Ann Ishikawa - **Kuni Nakahama**, John & Ann Ishikawa - **Margaret Itsuyo Hayashi**, John & Ann Ishikawa - **Irene Umeyo Nakamura**, Pamela Warrior - **Ada Wong**, Troy, Gena & Jason Taira - **Mary Chico Taira, Kiyoko Helen Inaba**, Susan Nakamura & Jeanne Nakamura - **Yoso Takata, Miyeko Nakamura**, Richard Doi & Lynne Oshita Doi - **Masayo Doi, Eitsuko Matsuda, Elsie Doi, Rae Shizue Fujimoto, Grace Fujimoto Oshita**, Roy Okuhara - **Arigato Obaachan**, Ralph, Avis & Breven Honda & Ford, Terri, Katie & Kurtis Omori - **Mikiye Honda**, Mikiye Honda, Ralph & Avis Honda, Ford & Terri Omori - **Momoyo Amano**, Marysville Buddhist Church BWA - **Arigato Obaachan**, Joann Handa Rogers - **Michi Handa, Sachi Fudenna, June Handa, Kik Handa, Nikki Fudenna**, Susan Sakai-McClure - **Baban Sakai, Hatsu Taniguchi**, Sasaki, Kometoni & Kinoshita Family - **Katone Sasaki, Fusako Sasaki, Tsuchi Kinoshita**, Janice Hara - **Umeko Yotsuya**, Jeanne Nakano - **Mitsuyo Kajioka, Riu Kajioka**, Adara M. McClure - **Shizue Sakai, Mom-Mom**, Linda Onishi - **Arigato Obaachan**, Tara Mochizuki & Jeffrey Chu, Kumiko Inui & Donald Inaba, Lynne & Robert Ishikawa, Judith & Harley Inaba, Diane & Darryl Inaba, Leslee & G.T. Wong, Sharon Kotabe, Misao Inaba - **Kima Hamaoka**, May Takata - **Yoso N. Takata**, May Takata - **Sayoko Takata, Miyeko B. Nakamura, Mary Y. Ando, Natsuye June Takata**, May Takata - **Kajiu Yamamoto Takata, Natsu Horibata Nakamura**, Harriet Mizuno-Moyer - **Kathleen Mizuno, Yae Osaki, Toyo Mizuno**, Lorin, Hailey & Jenna Sasaki - **Akie Tomiyama**, Brian, Sharon, Stanton, Ellen & Riha Sasaki - **Helen Sasaki**, Shigeo Tanaka - **Satsuki Sakamoto**, Paige Ajimura - **Rui Babaoka, Asako Teshima, Claire Teshima, Ann Kobayashi**, Roberta Ando & Diane Ando Harder - **Sakae Ando, Sumino Fujii, Masaki**

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ten on colored "Bodhi Leaves" corresponding to your donation level (please see donation form). The Bodhi leaves will be put on display throughout the weekend at the World Buddhist Women's Convention this summer.

To donate and honor the special women in your life, please go to the [wbwc.org](http://wbwc.org) website and click on the "Donation" button to download the form.

For information or question, please contact Terrie Masuda at [terriemasuda@wbwconvention.org](mailto:terriemasuda@wbwconvention.org).

Donors are listed first, followed by the honoree's name(s) in bold print. Thank you to all of the donors, and Arigatou Obaachan and all honorees!

**Chiyoko Fukuda Ide, Shizu Mizuhara Takahashi, Lucy Shin, Frances Kondo, Hiko Shimamoto - Mary Shimamoto & Joanne Tohei**, Mary Jane Fujimura - **Nui Saiki, Harriet Saiki, Yone Miyoda, Helen Saiki, Kiyoko Terao**, Fumiko Ohara - **Mitsu Ohara, Mine Imai, Ronnie, Barry & Mae Morinaka - Asako Morinaka**, Gristina & Sueyoshi Families - **Yoshiko Sueyoshi**, Joy Zavala - **Kinko Tsubouchi, Kazuko Fujihima, Sumi Shizuru**, Hannah Egi - **Hatsu Tsukamoto, Yoneyo Hayashi, Arlene Michiye Tsukamoto**, Chieko (Yano) Moriyama & Madeline (Moriyama) Clogston - **Chiyo Yano**, June Hosaka - **Grace Shigeo Takeguchi**, Edythe Vassall - **Caroline Fernandez, Yuki Otake, Denise Gervais**, Marilyn Ishida-Lew - **Sachiko Ishida**, Judy Oda - **Teruye Takahashi**, Miyo Hill - **Koyoshi Nakamura**, Ibuki H. Lee - Hisako Hibi, Joyce Maniwa - **Misako Akiyama**, Joyce Maniwa - **Dorothy Narahara, Yoneko Nakayama**, Ruth U. Voorhies - **Kotono Takahashi**, Mariko Nomura - **Shizuko Kono**, Miekko Ikeda Keating - **Mrs. Masako Sakow**, Palo Alto Buddhist Temple BWA - **All Past and Present BWA Members**, Judy Kono - **Sue Itatani, Beatrice Kono, Wakayo Itatani**



Since 1900, Buddhist women have been the foundation for the propagation of Jodo Shinshu Buddhism in the Buddhist Churches of America. Through their sacrifice, hard work, dedication, generosity, and pursuit of the Buddha Dharma, they showed us all how to "Live the Nembutsu". Let us honor and say thank you to our Grandmothers, Mothers, Aunts and other female relatives by making a special donation in their names in support of the 2019 World Buddhist Women's Convention in San Francisco, California.

Donation levels are as follows:

Gold Bodhi Leaf	\$1,000 and up
Silver Bodhi Leaf	\$100 to \$999
Bronze Bodhi Leaf	\$50 to \$99
Lavender Bodhi Leaf	\$20 to \$49

## BCA Job Announcement

### BCA Administrative Assistant

The Buddhist Churches of America is seeking an administrative assistant to provide administrative support for the national organization and receptionist duties for the national headquarters office located in San Francisco.

The position is full time, non-exempt. Hours are Monday to Friday, 40 hours a week. Some weekends and overtime may be required.

#### Requirements:

- high school diploma, bachelor's degree or some college preferred;
- two to three years prior experience in a similar capacity;
- strong interpersonal, oral and written communications skills; ability to maintain confidentiality; proficiency in Microsoft Office; and excellent organizational skills.

Employment with the Buddhist Churches of America is at-will. Salary is commensurate with experience. BCA provides a full benefits package that includes paid leave, medical benefits, and retirement plan.

For more information, call 510-305-8835. To apply, submit cover letter and resume to: Gayle Noguchi, Administrative Officer at [gnoguchi@bcahq.org](mailto:gnoguchi@bcahq.org).

The position is open until filled.

### BCA Facilities Manager

The Buddhist Churches of America is seeking a facilities manager to oversee all aspects of facilities management of the national headquarters building in San Francisco and the Jodo Shinshu Center in Berkeley.

The facilities manager is responsible for providing an efficient and safe environment for employees, students, visitors and lodging guests.

The position is full time, exempt and reports to the administrative officer. Some nights and weekends are required and the person must be available to respond to and handle emergency situations that arise.

#### Duties include:

- managing the maintenance and repairs of the buildings and equipment including telecommunications, IT, AV, elevator, and security;
- overseeing the efficient allocation of space and scheduling usage;
- recommending to the administrative officer policies and procedures regarding daily building operations;
- managing contractor and vendor relationships;

- preparing and tracking facility budget;
- purchasing supplies;
- coordinating custodial services and groundskeeping; and
- additional duties deemed appropriate and necessary under the direction of the administrative officer

#### Requirements:

- high school diploma; bachelor's degree or some college preferred;
- excellent interpersonal communication skills;
- strong problem analysis, planning and organizational skills;
- general knowledge of electrical, mechanical, and plumbing systems; and
- ability to manage multiple projects simultaneously

Employment with the Buddhist Churches of America is at-will. Salary is commensurate with experience. BCA offers a full benefits package that includes paid leave, medical benefits and retirement plan.

For more information, call 510-305-8835. To apply, submit cover letter and resume to: Gayle Noguchi, Administrative Officer at [gnoguchi@bcahq.org](mailto:gnoguchi@bcahq.org). Position open until filled.

### 16<sup>th</sup> World Buddhist Women's Convention "Arigato Obaachan" (Thank You Grandmother)

#### Donation Form

Donor Name(s): \_\_\_\_\_  
Address: \_\_\_\_\_  
City: \_\_\_\_\_ State: \_\_\_\_\_ Zip Code: \_\_\_\_\_  
Telephone Number: \_\_\_\_\_  
Donation Amount: \$ \_\_\_\_\_  
Honoree Name(s): \_\_\_\_\_

Please make check payable to: **BCA FBWA**

Please mail completed form and payment to:

BCA Federation of Buddhist Women's Association  
c/o San Mateo Buddhist Temple  
Drawer J - Main Post Office  
San Mateo, CA 94402  
Attn: 16<sup>th</sup> WBWC

If you have any questions, please contact: Karen Suyama by email at [karensuyama@wbwconvention.org](mailto:karensuyama@wbwconvention.org)

BCA FBWA is a duly recognized organization under Section 501(c)(3) of the Internal Revenue Code. Tax ID #94-1498382



# Ensure Legacy at JSC Prospers by Supporting 1000 X \$1000 X 4 Program

Four years ago, the 1000 X \$1000 X 4 fundraising program was established to help replenish the \$4 million borrowed from the BCA Endowment Foundation to settle the remaining bank loans related to the construction of the Jodo Shinshu Center (JSC) in Berkeley, California.

Since the program's inception, BCA members and friends have pledged and contributed more than \$250,000. We are most grateful for their generous support of this program.

When remaining JSC construction debt threatened BCA finances, the BCA turned to the Endowment Foundation to help settle the bank loans. The Endowment Foundation then had \$4 million less to invest in its portfolio for BCA in its mission to share the Buddhadharmā, and BCA was obligated to replenish this debt to the Foundation.

"The Jodo Shinshu Center in Berkeley is a wonderful facility that has reaped many benefits for our entire BCA," said Rev. Marvin Harada of the Orange

County Buddhist Church. "While it was expensive to build, no one questions its value or importance now. This is a challenge to ourselves — to ensure that the BCA Endowment Foundation will have adequate funds to keep advancing our Dharma mission."

Each dollar that we are able to return to the BCA Endowment Foundation is a dollar that can be invested in BCA's future and create greater opportunities for the BCA to expand the reach of Shinran Shonin's teachings.

Please help us by supporting the 1000 x \$1000 x 4 program. Your pledge allows our temples and the Endowment Foundation to move forward to help create a thriving environment for Buddhism in America.

To make your pledge, please contact the BCA Endowment Foundation at [donate@bcahq.org](mailto:donate@bcahq.org) or 415-776-5600 ext. 311.

Thank you for your generous offering. Your vision and support guides the future of the Jodo Shinshu Center.

## 1000 X \$1000 X 4 DONORS

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 Anonymous  
 Anonymous  
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## Support Buddhist Education Through BCA Endowment Foundation

In his annual letter on behalf of the BCA Endowment Foundation, Charles Ozaki emphasized the importance of the long view when considering short-term fluctuations in the financial markets.

The Endowment is an example of how the generosity of BCA members, guided by long-term investment strategies, can contribute to Buddhist education and outreach programs.

Over the past year, the Dana

Program has been reintroduced to BCA members as a dedicated effort to educate, connect and enrich the Buddhist community. In 2019, the BCA will allocate \$127,000 from the Dana Program toward educational initiatives, including website upgrades, an e-newsletter currently in development, and other communications that share Shinran Shonin's teachings with the public.

In July, 18 ministerial aspirants (10 from BCA) will travel to Kyoto for their tokudo ordination, and they will complete trainings facilitated by the Center for Buddhist Education this winter and spring.

The Institute of Buddhist Studies also continues its work toward accreditation by the Western Association of Schools and Colleges (WASC), with an update expected later this year.

The initiatives to strengthen BCA programs and facilities allows the growth of Jodo Shinshu Buddhism in America, and so we hope BCA members will support the Jodo Shinshu Center and the Dana Program for Buddhist Education.

To learn more about BCA giving programs or to set-up an online donation, go to [buddhistchurchesofamerica.org/donate](http://buddhistchurchesofamerica.org/donate).

## BCA Endowment Foundation's 2018 Report Detailed

By Charles Ozaki  
 Endowment Foundation President

The Buddhist Churches of America Endowment Foundation invests funds in equities, real assets and bonds to generate income and grow assets for donors, the Buddhist Churches of America, the Institute of Buddhist Studies, affiliated groups and temples. The funds are invested long term in order to benefit from growth of the financial markets that occurs through several financial cycles.



Charles Ozaki

The establishment of the Reverend Yoshitaka Tamai Chair endowed fund is an example of how donations have

contributed to the program of IBS for many years.

In support of BCA fundraising efforts, in 1986 members of the Tri-State Denver Buddhist Temples set a goal of raising \$100,000 for the Tamai Chair and when that goal was exceeded a new goal of \$500,000 was established and met in 1992 and supplemented by an additional \$136,542 in donations over the years to a total of \$636,542. Since the Tamai Chair fund was established, \$1,183,877 in earnings has been provided over the years to the IBS for its programs and the fund balance is now at \$822,365 to be invested to provide earnings in future years to the IBS.

Over the past 10 years the Standard and Poors 500 Total Return Stock Index has gone from 903.25 to 2,506.85 and the annual return has been an average of +13.1%. The return on investment in equities is expected to continue to be positive in the long term.

In 2018, a number of factors are

thought to have negatively affected all asset classes in the market, such as: the Federal Reserve rate hikes that continued over 2 years; the uncertainty brought by the trade conflict with China; and economic reversals in emerging markets. Consequently, the Endowment's Growth A fund has gone from a return of 16.8% in 2017 to a -8.0% return in 2018. As shown by the Reverend Tamai fund example, continuous positive results can be achieved by investing for the long term through up and down financial cycles.

The Endowment received a total of \$701,255 in donations in 2018, disbursed \$1,481,351 to BCA and IBS programs and experienced a net loss of -\$1,940,673 on investments. Of the donations received, \$50,050 was contributed towards permanent income producing endowments, \$651,205 was given for programs and \$18,773 was contributed to Temples under the Dana Share program.

26 affiliated organizations invest with the Endowment in custodial accounts. An additional \$280,733 was deposited to custodial accounts in 2018.

The BCA, IBS and the Endowment are working together to raise funds through the efforts of the Joint Committee on Development. The Dana Fund and 1,000 x 1,000 x 4 Debt Relief effort are yielding positive results in addressing the needs.

As is the case with any large organization, addressing the need to support programs and facilities are continuous and additional efforts will always be needed.

The Endowment Foundation asks all members and friends to support the good works of the BCA and IBS, which will benefit all of us.

Please participate in any way you can and contact Hideaki Mizuno, Executive Director at the BCA Endowment Foundation at [hmizuno@bcahq.org](mailto:hmizuno@bcahq.org) or (415) 776-5068 if you need any assistance.

## Rev. Sakamoto

Continued from Page 2

In the two quotes above, Shinran makes, in my mind, a remarkable statement, twice: "birth-and-death is itself nirvana." These are not two sides of the same coin. Nor is birth-and-death like nirvana. Birth-and-death is nirvana.

It's like the experience of natto. There's no going from samsara to nirvana. We often describe going somewhere to get to nirvana. The observance of Ohigan was instituted by Emperor Shomu in eighth century Japan. Ohigan is the Other Shore. The Other Shore represents the resolution of difficulties. To go to the Other Shore we cultivate the Six

Paramita. Every year, twice a year, we think about going to the Other Shore. This shore is samsara. The Other Shore is nirvana. There is a separation that needs to be crossed but there is no need to go. Natto is natto. We experience nirvana as samsara because of our preferences, our prejudices.

It is not unusual for two people to experience the same thing in very different ways. Natto is, after all, just fermented beans. For some, it is the distinct smell of an elementary school cafeteria mop, for others it is a taste that is earthy, umami laden, sublime. How I experience natto is the result of many influences.

Hardwired, primitive instincts may be an influence in how I respond to natto: eating things that smell bad

could kill you. As unimportant as eating natto may be it can represent our response to other experiences.

When we lived in tribes, we were wary of the stranger. Today, the stranger may be someone of the other political party. We seem to be carrying the same tribal experience that shaped our early response to what was unfamiliar. That unfamiliarity is not knowing.

When we hold on to what is familiar and reject what is unfamiliar, this can result in difficulties. Embracing the unfamiliar can also have difficulties. To see things as they are is not simply embracing everything mindlessly.

To realize samsara is nirvana is to acknowledge the prejudice with which I engage the world.

Young Adult Buddhist Association and  
 BCA Center for Buddhist Education present

## YABA Spring Seminar:

Emotional Awareness for Self and the Community

**Save the Date!**  
**Saturday, May 4, 2019**  
 San Mateo Buddhist Temple  
 2 S Claremont St  
 San Mateo, CA 94401

**Join us to discuss mental health, wellness, and  
 Jodo Shinshu Buddhism**

For: All who are 18+  
 When: 10:00AM-5:00PM  
 Lunch Provided: Buddha's Banh-mi and Boba Bar  
 Fee: \$25 (online registration available soon)  
 Contact the CBE office at (510) 809-1460 for further information



## Seto Uchida

Continued from Front Page

the BCA.

Seto Uchida, who was born Dec. 14, 1883, arrived in San Francisco in 1905 with their infant son (my father). It was at the height of discrimination against Japanese immigrants in San Francisco. Within a year of their arrival, San Francisco was hit by the devastating 1906 earthquake. With the Buddhist church in San Francisco



Seto Uchida, above, left, arrived in San Francisco on Aug. 14, 1895, with her husband, Rev. Koyu Uchida, shown in the above right photo with Fujinkai members.

to wear Western style clothes properly. There was a time when Rev. Kaizo Kii, who was serving at the Buddhist Church of San Francisco (1903-1907) had to help me button the back of my dress. I remember the waist was small, and the long skirts covered the heels of my shoes.

"In those days, the Fujinkai was small, so we all got along well and we looked forward to listening to the Dharma together once a month. The Buddhist church had English classes. A caucasian teacher and the kaikyoshi minister were teaching

"There were many happy occasions while I was living in the U.S. I grew up in Japan, then moved to start a new life as a housewife as well as a minister's wife, in the U.S. So there were hard times and sad times as well, but I will never forget the kindness shown to me by the older members of the Fujinkai. I still get tears in my eyes when I think about it. They made me feel so happy.

"As you already know, my husband is very easy going and he was constantly busy, working day and night, focusing on promoting and



having been destroyed as a result of the earthquake, my grandmother was charged with caring for the survivors at the temporary shelter.

The following are some brief notes from my grandmother's memoirs in which she reminisces about those early days in San Francisco. According to the article on Bukkyo Times, Seto Uchida wrote the memoir Aug. 25, 1962 and it was published on Jan. 5, 1963.

"In August of 1905, my husband was 29 years old, I was 22 years old, and our first child, Satoshi, was just a newborn infant. The three of us went to the United States together. If I were to write about the experiences of that time, you would probably wonder what country I was describing about.

"First of all, in those days, the Japanese population in United States was very small. In particular, the number of Japanese women was especially small. I didn't know how

the classes. I still keep in touch with three people in my class, who are still healthy.

"There were no Japanese grocery stores yet, so I used to take a cable car to go to Chinatown to buy fish, vegetables and tofu every other day. Eight months after we arrived, the Great 1906 San Francisco Earthquake occurred (at 5:12 a.m. April 18, 1906). The Buddhist church as well as many houses burned down. I thought this was the time to return my gratitude to Amida Buddha, and I joined my husband along with the other kaikyoshi and YBA members, day and night, to help our people who survived the earthquake. It was one of my unforgettable memories.

"There were very few automobiles in those days. When Rev. Chisho Hara, who was assigned to the Sacramento temple (1903-1907), fell ill and decided to return to Japan, I wanted him to go to the port by automobile.

expanding the Buddhist churches. Every time a ship from Japan or Europe came, he always had visitors or newly assigned ministers from Japan. He was very busy welcoming the visitors, as well as taking care of Sunday School, Young Buddhist Association and Fujinkai.

"At that time, many Buddhist churches were being established, but they were struggling financially, and so were the ministers. When they came to visit the main temple in San Francisco, they could not afford to stay in a hotel, so I took care of them.

"My husband has passed away already (Bishop Koyu Uchida died June 5, 1960), and I am now 80 years old. In looking back 50 years, it makes me very happy to hear the news that the Buddhist churches in the United States are thriving. Gassho."

Seto Uchida passed away Dec. 11, 1963, at the age of 80.

## Phoenix

Continued from Page 3

dharma and Christianity, but in most religions worldwide."

During the opening service, a third-year memorial was observed for my father, Charles "Chucky" Hideo Matsumoto. Chuck served as chapter Jr. YBA advisor, district advisor and temple president. This was a nice reflection of his legacy as we had offered incense in front of the Crepe Myrtle tree that was planted for him. Rev. Lynn Sugiyama led the service and sensei Michael Tang gave the Dharma message.

With everyone traveling a long distance (mostly on buses) our chapter wanted the activities to be worthwhile for all delegates. Activities included building Legos, escaping a room, and volleyball.

The first activity was to build a large Lego neighborhood where a small group of four to five people would take a part of the house and build it, with some restrictions, for example, requiring a flower or

a mini character.

An escape room with little stations throughout the room, working together to determine the paramita represented in the problem and given a key to unlock the Obutsudan.

The last activity was the water balloon volleyball. This was much harder to complete because a group of four to six people were gathered around a large bed sheet, attempting to catch the various balls and water balloons and throwing them back and forth.

Each of the activities had a paramita theme incorporated within the discussion. After the long day, the Arizona Jr. YBA hosted an evening activity at the hotel where food, card games and Super Smash Brothers were played until 11 p.m. There was a small surprise. A local ice cream truck, thanks to one of our members, stopped by and served an assortment of ice creams. It was a refreshing way to end an eventful day.

On Sunday, everyone attended the temple's Ho Onko service. The hall was full, and it was the loudest

our temple had ever been when chanting "Sanbutsu Ge." Sensei Vonn Magnin shared his Dharma message. At the end of the service everyone received lunch treats that were provided by our lovely parents and volunteers.

As everyone boarded the buses, us Arizonans were all scrambling to say goodbye to everyone. As the buses departed, we could not believe that we hosted almost 120 people for Seminar 1. It felt like a big weight was lifted from our shoulders. It was sad that the seminar had come to an end, but it was rewarding. It was a lot of fun seeing our friends from California and having them visit our temple. We hope that everyone had a great time.

Hosting Seminar 1 has prepared our group to look forward to hosting the 2020 Southern District Conference.

As for the Arizona Buddhist Temple Juniors, I hope you know that Chucky would be proud of each one of you for your hard work with hosting such a successful event. Gassho.

## Shinran

Continued from Front Page

the first time. His deep appreciation, knowledge and understanding of Shinran's Wasan was delivered with clarity, reverence, and a touching sense of humor.

I was amazed to learn that Shinran hand wrote more than 300 hymns, all deeply profound, some light-hearted, with the poetic form of four lines and 5-7 cadence. As a sincere student, listening intently to Rev. Dr. Matsumoto, I was able to imagine and hear Amida's name, the sound of Dharma, Pure Land drifting in pentatonic scale, music of purity, flames of retrogression, Shinran's self-reflection and shame, and Buddha's virtue unfolding.

Shinran Shonin was a prolific, scholarly poet-songwriter during the last 15 years of his life, age 75 to almost 90 in 1263. During this time period, when laypersons did not read nor write and only the wealthy and noble were afforded this privilege, Shinran reached everyday individuals with profound, poetic song.

Shinran's hymns and depth of wisdom spread throughout Japan by way of people hearing his words, feeling the rhythm, listening to the music, and joining in repeatedly singing chants.

Shinran, what is my role, my responsibility as a Shin Buddhist, here and now in the 21st Century? Admittedly, I am a foolish-being lacking knowledge and depth, and am completely without poetic and songwriting talent.

Shinran's answer to this question is expressed in his "Last Dharma - Age" theory reminding us of the critical nature of teaching and practice of the Dharma in the next 1,000 and subsequent 10,000 years. Rev. Dr. Matsumoto explained that Shinran is encouraging us to own our role and responsibility to entrust in Amida's Vow, to attain enlightenment through other-power, to recite the Nembutsu.

And then it dawned on me. Similar to and yet different than Shinran in his time, you and I are challenged today in a digital world with the opportunity and responsibility to find a way to spread the depth of the wisdom and teachings to busy everyday people through an accessible, relatable medium.

What if we have an online Shin Buddhist community for all people, where the teachings are accessible from anywhere, anytime, taught by Buddhist ministers, scholars, and authors, and we learn to practice Buddhism in our everyday lives, virtually?

## Rev. Wondra

Continued from Page 2

in 1988 and began teaching at Kyoto University in 1993 through 2017, when he became a professor emeritus.

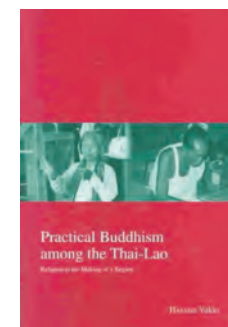
He is fluent in Thai and Vietnamese languages. Since 2017, Professor Hayashi has taught cultural anthropology, sociology, and history of Buddhism in the Department of History at Ryukoku University.

"People say that the Theravada is the monastic Buddhism, however, it has been in fact developed and supported by laypersons. It weighs on actual experience in practices more than the knowledge getting from Buddhist sutras and commentaries," he told me.

It was indeed an eye-opening comment for me. His lecture title is "The World of Theravadins: Tradition and Transition from the Filed Observation since 1981." He will share tremendous experiences when he was living in the Theravadin society. I am sure that the lectures will discard your preconceived notion of the Theravada Buddhism and we will learn fascinating aspect of Theravadins who respect knowledge and experience of actual practices in everyday life.

The 2019 Ryukoku Lectures are free and open to the public. English translation will be provided by Rev. Dr. Mutsumi Wondra. We hope many people will come and hear his interesting lectures.

Professor Hayashi's major books are "Practical Buddhism Among the Thai-Lao: Region in the Making of a Region" (2003); "Dynamics of Ethnic Cultures Across National Boundaries in Southwestern China and Mainland Southeast Asia: Relations, Societies, and Languages" (2000); and "Cultural Diversity and Conversation in the making of Mainland Southeast Asia and Southwestern China; Regional Dynamics in the Past and Present" (2003).



# 今月の法話

## 「縁起の中に自分を見る」

恵光寺 開教使 林斎昭



Rev. Nariaki Rajan Hayashi

昨年、息子の大馳が誕生してから早9ヶ月が経ち、私達夫婦の間では今後の育児についての会話やインターネット検索を頻繁にするようになりました。いろいろ話し合っているのですが、今後の育児の方向性は未だ定まっていませんし、むしろ全く検討もついてません。

アメリカに住んでいますと、様々な文化の違いや考え方の違いを感じる場合があります。特に子育てに関する考え方の違いに驚かされる場合があります。

例えば、息子の定期検診のために小児科にいきますと、毎度のことながら、「お子さんの寝室は別ですか？一緒にすか？」と聞かれます。私達は一緒に寝ていますので素直にそう答えますが、最初はこの質問の意図がわかりませんでした。お寺のメンバーにこのことを尋ねて初めてアメリカでは、赤ちゃんが生まれる前に子供部屋を用意し、ヒーローや妖精等のテーマを決めて壁を塗り替え、ベッドや家具を揃えることが多いということがわかりました。最近添い寝が良いという考え方も出てきているようですが、それでも夫婦とは別に、赤ちゃんを子供部屋で寝かせることが一般的だそうです。違いはほかにもあります。例えば、

日本特有の“裸の付き合い”という文化がありますように、親子が一緒にお風呂に入ることが一般的ですが、こちらではそういった習慣がありませんし、一緒に入ることがありませんとおっしゃった方もいました。そして幼い頃から物事を子供に考えさせ、自発的にそして積極的に行動を促したりしているという点においても違いがあります。これらの違いの根本にあるのは子供の“自立心”を養うことを目的とした教育方針をとっているということがあげられます。(様々な違いを挙げましたが、これはどちらが良いとか劣っているということではありません、子供を思う親の気持ちは万国共通です。)

アメリカほどではありませんが、日本でも少なからず自立ということを言います。しかし、振り返ってみますと私自

身、自立して生きなければならぬと思いがち。自立とは実際どうゆうことなのかを考えたことがありませんでした。

自立という言葉を広辞苑で引きますと、他の力によらず自分の力で身を立てること」と記されています。三省堂の辞書にも「他からの支配や助けを受けずに存在すること」と定義されています。つまり、自分で自分のことが自分の力だけでできたら、それは自立であるということになります。しかし、それは本当に可能なのでしょうか。仏教の視点から考えると、もし自分は他の助けを受けなくとも存在できると思うのであれば、それはエゴ、思い上がりといえます。なぜなら、仏教では「縁起」という道理を中心原理として据えているからです。縁起とは万物がお互いに因となり縁となつて依存しあい、刹那に生滅し流動しつつあるこの世の実相を示したものである。つまり、全てのはそれはそれぞれ互いに因(原因)となり縁(条件)となつて支え合い連帯して存在しています。逆に言えば、その様々な因縁なくしては、「私」は存在しない、というより存在できません。この「私」の存在を証明させてくれるのは私自身ではなく、縁、つまり他者だからです。

この道理を元に自立ということを考えますと、他の助けを受けずに存在するということが不可能であり、仮に「私は自立している」と思う人がいたとしたら、それは煩惱によって真実が見えていないと言わざるを得ません。

元大谷大学学長の小川一乗先生は、このことについて、「私達は一人で生きていたい自立しようとして、どんどん孤独になっていく。しかもそういう方向を歩んだ社会として受け入れていく。」と警鐘を鳴らしています。

では、真の意味での「自立」とはどういうことでしょうか。本願寺布教使の季平博昭先生はこういいます、「よく、人は自立して生きなければならぬと言われます。しかし、自立とは、なんでも自分一人で行うことではありません。なぜなら、人はだれしもが他者に支えられなければならないことができないからです。ゆえに、他者に支えられているからこそ生きられる」ということがわかっていることが自立しているということである。」

私達はいつ自分中心に物事を見てしまう性質があります。その自己中心性の根源は煩惱だとお釈迦様は明らかにされました。この煩惱あるがゆえに私達は縁起という真理を知ることができません。違う言い方をすれば、縁起という言葉の意味はなんとなく理解していても、私自身が縁起して

いるというこの身の事実を知らないのです。そしてこの身の事実を知らないがゆえに、あらゆる人生の憂悲苦悩を生じさせています。

つまり私達に大切なことは縁起の中に自分を見ることがです。しかし、縁起の中に自分を見ると一言で言うのは簡単ですが、実際そうすることは大変難しいことです。だからこそ親鸞聖人はお念仏のみ教を私達一人ひとりの心の拠り所となるよう広く流布されました。お念仏には、願いを叶えたり、奇跡を起こす力はありません。しかしお念仏には、私のこの身の事実を目覚めさせてくれる力があります。それが阿彌陀仏の願い、つまり本願なのです。日々の生活の中で申すお念仏は私達の普段のあり方そのものを問い直してくださるはたらきとなつて、少しずつ、そして確実に真実に向かわせてくれます。そんなお念仏に出会わせていただいたことは誠にありがたいことと改めて思うのであります。

南無阿彌陀仏

## ありがとうおばあちゃん募金

2019年8月31日から9月2日にかけてサンフランシスコで開催される世界仏教婦人会大会へむけた「ありがとうおばあちゃん」募金に多くの方々が協力してくださっている。これは婦人会をサポートする募金で、世界大会運営のために必要な費用、約30万ドルを集めることが目標。

「ありがとうおばあちゃん」とは、一世や二世の世代の婦人会メンバーの方々が、お寺をサポートしてくださったことへの恩送りの意味が込められている。恩送りは英語ではペイットフォワードと言い、受けた恩を、他の人へ送って恩返しをする。過去の婦人会の方々が、約一〇〇年前にお寺の建立や運営費のためのファンドレイジングをしてくださったおかげで、今現在、私たちがお寺に集まり、浄土真宗の念仏の教えを聞くことができる。その恩を先亡の婦人会会員や祖母の世代に返す代わりに、世界婦人会大会の成功のためにお布施をして恩送りをするとので「ありがとうおばあちゃん」とネーミングされた。おばあちゃんだけでなく、母や叔母、育ての親、婦人会会員の方々など、お寺や自分をお世話してくださった方々に感謝の気持ちを表す募金となっている。(この募金にご協力して下さる方は所属寺院の開教使または増田テリーさん (terriomasuda@bwcconvention.org) までご連絡ください。現在まで募金して下さった方のお名前は英語欄をご覧ください。)

## ありがとうおばあちゃん 内田せと子夫人

約一〇〇年前に第四代北米開教総長として活躍くださった内田光融師のご令孫廣田勝子さんがありがとうおばあちゃん募金活動に協力してくださっている。廣田さんはある新聞記事から祖母内田せと子夫人が婦人会リーダーとして法にはげられたこと、明治39年(1906年)のサンフランシスコ地震で被災者の救援に奔走されたことなどを知った。ありがとうおばあちゃん募金のことを聞き、即座にせと子夫人の顔がうかび、BCA本部に連絡、募金活動に協力して下さった。英語欄にせと子夫人の記事が掲載。日本語欄には次号掲載予定。

Mrs. Setoko Uchida



### 第十六回世界仏教婦人会大会

### ありがとうおばあちゃん募金

名前 \_\_\_\_\_

住所 \_\_\_\_\_

電話番号 \_\_\_\_\_

募金額 \_\_\_\_\_

感謝を伝えたい方のお名前、例) BCA ハナコ (祖母)

チェックの宛名は BCA FBWA で、下記住所まで送ってください。

BCA Federation of Buddhist Women's Association  
c/o San Mateo Buddhist Temple  
Drawer J—Main Post Office  
San Mateo, CA 94402  
Attn: 16<sup>th</sup> WBWC

# 法輪

2019年3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  
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二〇一九年度教化標語

「ありがとう  
おばあちゃん」

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>

## 冬のパシフィック冬フェスティバル開催



Winter Pacific Seminar at L.A. Beisun

2月9日にロサンゼルス別院においてIBSとCBE共催の冬季パシフィックセミナーが行われた。「Softened

words of praisedやわらばほめ」がトピックで約130名の参加者が親鸞聖人の和讃について学んだ。講師は松本デイビッドIBS学長(英語)、オレンジカウンティー仏教会のワンドラ睦開教使(日本語)

がつとめ、ガータナ仏教会の関谷沙羅開教使が和讃のお勤めの指導をした。参加者は「今回のセミナーで和讃のことがよくわかりました。日曜日のサービスで和讃のおつとめをするのが楽しみです。」と好評のセミナーとなった。

## 仏法を中心とした お寺のためのセミナー

2月1日から3日に浄土真宗センターで寺院のリーダーのためのワークショップが開催され、13ヶ寺の代表が集った。テーマは「Cultivating Dharma-Centered Leadership」で仏法を中心としたお寺を維持、発展させるべく活発な意見交換をした。梅津総長やCBEの原田マービン開教使らがダルマセンターの意味するところを話し、参加者

は「仏法を中心とすればお寺の問題の多くは解決できる」という視点に刺激を受けていた。ロサンゼルス東本願寺別院から伊東憲昭北米開教監督が同別院門徒と参加。伊東監督は「念仏する者同士がお寺の将来について話し合いを持つことはとても有意義でした。」とワークショップへの参加を喜ばれていた。



Temple Leadership Workshop at JSC

## ご本尊が御影堂へ

昨年の12月17日に、ご本山の阿弥陀堂に安置されていたご本尊の阿弥陀如来像が親鸞聖人のお木像が安置される御影堂に移された。阿弥陀さまのお木像は約1メートル(約3、3フィート)で御影堂のお内陣中央に安置され



Shinran Shonin's statue in Goiedo

## 総長コラム

米国仏教団総長 梅津廣道

去る一月末に仏教会のリーダーを対象としたセミナーがパークレーの浄土真宗センターで開催され、三十名程の方達と一緒に色々なことを学ばせていただきました。このグループの中には東本願寺の先生や会員の方もおられ、宗派を超えての意見交換なども行われ有意義な週末を過ごすことができました。

色々な講義の中の一つが松本デイビッド先生による仏教の教えに基づく「対立解消」でした。そこで先生は聖徳太子の十七条憲法の第十条を紹介してくださいました。それは次のようなものです。(意識)

私たちは憤(いきどろ)りや怒りによって物事を左右されてはいけません。人はそれぞれ違った思いや考えがあり、それにいちいち怒ってはいけません。ある人が正しいと思うことも、自分にとってはそうではないこともあります。また自分にとって正しいことも他の人にとっては間違っていることもあります。しかし、自分が偉い人でもなく、他の人が愚かな人というわけではありません。共に普通の人間(凡人-ただびと)なのです。何が正しくて何が間違っているか、一体誰が言えるのでしょうか。私たちは、時には賢く、時には愚かなのです。それはちょうどリンク状の耳飾りのように、どこが端かわからないようなものです。だから、他の人があなたに怒っている時には、あなたは自分

自身に間違いがないか反省するべきです。たとえ自分が正しいと思っても、他の人の声に耳を傾けるべきです。

この条文を見てお東の金子大榮先生のお言葉を思い出しました。先生は「もし自分が正しいと思えば一歩退きなさい」ということをおっしゃってられました。それを聞いた時には本当にびっくりしました。どうしてそんなことができるだろうか、というのが偽りのない思いでした。そんなことをしていたら生きていけないし、自分には無理だと思いましたが。しかし、十七条憲法の条文と金子先生のお言葉の間には何か共通したところがあるようです。聖徳太子も金子先生も私たちのエゴの思いの深さに気がつけるように語りかけていてくださいます。

なお金子先生は、ご自身の生き方の中でも、その通りに生きておられるということを、あるエピソードで教えられました。それは神道の代表者と一緒に対談をしておられた時に、金子先生が「仏教は一言で言うとおかげさまということとです」とおっしゃった時に、神道の代表の方が「ささず、おかげさまは神道の言葉です」と訂正され、金子先生は「おかげさまで使わせていただいております」と返答されたのです。本当に素晴らしいお答えだと思いました。

私たちの毎日の生活の中でも、意見の対立などがありますが、仏さまの教えを忘れずに、対処していきたいものです。三月には各地で春のお彼岸法要がお勤めされます。仏さまの世界からの智慧の光の声を聞かせていただき、少しでも対立を和らげる世界をもたらしたいものです。 合掌

3月は各寺院で彼岸会  
がお勤めされます。  
お寺へ参り、聴聞  
したいましよう。



### 第16回世界仏教婦人会大会

2019年8月30日-9月1日  
カリフォルニア州・サンフランシスコ市  
サンフランシスコ マリオット マーキー ホテル

記念講演ご講師:  
本好 由紀子  
北米開教区開教使

とろ 恵子  
都路 恵子  
仏教研究家



お念仏に生かされて  
Live the Nembutsu  
Vivemos no interior do Nembutsu



主催: 米国仏教団 仏教婦人会連盟