

# WHEEL OF DHARMA

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## Northwest District to Host Ministers, National Council, NW District Convention

The BCA's Northwest District Council will host the ministers and National Council meetings from Feb. 18-23 with the theme "Dana for World Peace" at the Hyatt Regency Lake Washington in Renton, Washington.

What's notable about this year's National Council Meeting will be its ratification of the election by the Joint Selection Committee of a new Bishop-Elect, subsequently ratified by the National Board, and its ratification



of the election of six new lay Executive Committee officers by the National Board, including a new BCA President.

In addition, the Institute of Buddhist Studies and the Center for Buddhist Education will host a symposium titled "Prayers for the World" at the Hyatt

Regency Lake Washington.

This year's ministers and National Council meetings and the symposium are being held along with the 73rd Annual Northwest District Convention.

The events will begin with the Ministers Association Kyokuchō Meeting on Feb. 18 and the Ministers Association meeting Feb. 19-20.

From 1 to 5 p.m. Feb. 20, the IBS and CBE will present the symposium, which is free and open to the public.

It will consist of three presentations: "Living with Prayers for the World: As We Take Amida Buddha's Vows As Our Own" by Rev. Dr. David Matsumoto, president of IBS; "Shin Buddhist Thoughts on World Peace in the Age of Buddhist Modernism" by Rev. Dr. Mitsumi Fujiwara Wondra, resident minister of Orange County Buddhist Church; and, "How Shinjin

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## The Cherry Blossomz: Three Buddhist Musicians Sing the Dharma Together

### Group's Contemporary Gatha 'Namo Amida Butsu' Song Is Highlight at TechnoBuddha, WBWC

By John Mullins  
Berkeley Buddhist Temple

For the 10th anniversary of TechnoBuddha in 2017, Lisa Horikawa (Florin), Miko Shudo (Oxnard), and Emily Yoshihara (Orange County) did something they had never done before: They presented a new, original gatha at morning service.

Developed with Miharu Okamura (Oakland), "Namo Amida Butsu" is a contemporary gatha that looks to the Nembutsu as a source of guidance in our lives when we experience tough times.

It was also an opportunity for the three friends to come together as Buddhist musicians — who named themselves The CherryBlossomz "with a z" — after growing up in different temples.

Before its TechnoBuddha premiere, The CherryBlossomz offered to teach



The Cherry Blossomz perform at the 16th World Buddhist Women's Convention banquet on Aug. 31 in San Francisco. Shown, from left, are Miko Shudo of the Oxnard Buddhist Temple, Lisa Horikawa of the Florin Buddhist Church and Emily Yoshihara of the Orange County Buddhist Church. (Courtesy of Mark Shigenaga)

"Namo Amida Butsu" to attendees who wanted to learn in advance, and many people came to the Friday night rehearsal session.

"That felt good because on Saturday morning, we had those people who

already knew the song," Horikawa recalled. "As performers, we feel that support, that energy, that love, and that really helps us because even if we've been doing this for a long time, it's still scary."

The gatha became a highlight of TechnoBuddha for many attendees, including Bishop Rev. Kodo Umezū. After the service, he asked The CherryBlossomz to save the dates for the World Buddhist Women's Convention (WBWC) — two years in advance.

### If you're interested

For more information about The CherryBlossomz, you can find the group's videos on YouTube or Facebook by searching for "CherryBlossomz." If your church or temple is interested in the sheet music for "Namo Amida Butsu," please e-mail thecherryblossomz3@gmail.com.

In gratitude for the opportunity to perform at WBWC, The CherryBlossomz will forward any donations for sheet music to BWA.

Between 2017 and 2019, they performed as The CherryBlossomz or with other groups, including singing the national anthem at Los Angeles Dodgers and Los Angeles Clippers games.

When the date finally arrived to sing

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## IBS, BCA Officials Fondly Recall an Icon – Richard Endo

By Rev. Dr. David Ryoe Matsumoto  
IBS President



Richard Endo

How do you measure a person's value? How do you identify the importance of a person's life?

Those are big questions and often we feel the need to answer them in a big way. We expect deep, philosophical insights or think that we should look to world leaders, sports heroes or famous artists.

But sometimes the value and importance of a person are not hard to find. With some people you just know. You just know because of who that person is and what that person does.

With Richard Endo, you just knew.

Rich's life exemplified the values of family, friendship, community, love and faith. His actions were grounded in trust and gratitude; they were made effective by a commitment to his beliefs; they were important because he was motivated by values that he knew were bigger than himself.

Rich was first and foremost a family man. A member of the extended Endo clan, Rich was devoted to his beloved wife, Emilie, his daughters, Traci and Christine, their husbands, Mike and Hideki, and his grandchildren, Mason, Kendall, Emi, and Ko. His love for them and the commitment he gave to them were total, unflinching and unceasing.

Rev. Dr. Seigen Yamaoka, BCA Minister and Bishop Emeritus, recalled

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## Rev. Doei Fujii, Southern Alameda County Minister, Passes Away



Rev. Doei Fujii

passed away unexpectedly on Dec. 11, 2019, in Niigata, Japan. He was 69.

Rev. Fujii was visiting his mother in Japan at the time of his passing. He had recently submitted the Japanese Dharma message in the December Wheel of Dharma titled, "The Life After Death."

Rev. Fujii was born and raised in Sado Island, Niigata, Japan, famous for their professional taiko groups such as Ondekoza and Kodoh. Com-

ing from a background of economics, psychology, sociology, and ultimately, Buddhism and Jodo Shinshu, his working career started out at a computer company in Tokyo. He realized, however, that he did not know anything about himself and or the future direction that his current job would take him.

This led him to study at the Central College of Buddhism (Chuo Bukkyo Gakuin) in Kyoto, which would lead to the start of his ministerial career with the BCA. Rev. Fujii also achieved the title of Registered Jodo Shinshu

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BCA Bishop Rev. Kodo Umezū's remembrance of Rev. Fujii's contributions, lessons. Page 2

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BISHOP'S MESSAGE

As Fujii Sensei Wrote, Let Us Be Guided by Buddha's Light



By Rev. Kodo Umezu  
BCA Bishop

Rev. Doeji Fujii, who is the same age as me, suddenly passed away on December 11 at the age of 69 while visiting his family in Niigata, Japan. When I received a call from Mrs. Fujii, I was so shocked and couldn't believe what she was saying. I am still not accepting it. His dedication to the Buddhist Churches of America for over 40 years as a Kaikyoshi minister has been

very much appreciated by all of us. I would like to extend our deepest condolences to the Fujii family and relatives. It just so happened that in the December issue of the Wheel of Dharma, the Japanese Dharma message by Fujii Sensei appeared and, miraculously, the title of the article was "The Life After Death." I feel that this is a karmic encouragement for me to write about his message. He used to read many books, covering a variety of subject matters. He and I used to have long-heated discussions on the Buddha-Dharma whenever we got together. In his article, he wrote about his deep appreciation of Jodo Shinshu by quoting some words of Shinran Shonin. I would like to summarize his article in English. *We are born as human beings as a result of myriads of causes and conditions. We have been transmigrating the cycle of birth-and-death for countless numbers of years. Only now,*

*while living as human beings, are we able to find the way to terminate the endless cycle of birth-and-death.* *The path is shown to us from Amida Buddha as "Come to my land by reciting my Name." We are not expected to always be grateful. We are not expected to be born into Amida's land after learning and/or memorizing some sacred scriptures. We are expected to come to Amida's land just by reciting Amida's Name. This is the only way out of the endless cycle of pain and suffering. Our mind is not reliable at all. Our feeling of gratitude does not last long. Our learning does not take us from this world of suffering to the World of Light.* *Only through accepting the call from the World of Light are we able to terminate the endless cycle of pain and suffering.* *He concluded his message by saying, "I think the most fearful thing in our life is not to hear the Buddha-Dharma."* This became his last mes-

sage to all of us. On February 14, we will observe Nirvana Day. This is the day that Shakyamuni Buddha entered into Nirvana. He instructed his disciples to make the Dharma a light just before he entered into Nirvana. He always emphasized that we should exert ourselves single-mindedly and quickly escape from the fiery and pitiful world of delusion. He also reminded us that whatever is in this world will decay without exception. The Dharma is, indeed, the light in our life. It is here for us and is with us always. The light is coming from the world of true-reality to let us know about our delusion. The light comes to us as the calling of "Namo-Amida-Buddha ("Take refuge in the infinite wisdom and compassion")." In this human world of delusion, we are able to hear and appreciate the call from

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This February, Share Nembutsu With Loved Ones

*"The weakness of our relationships with each other is the result of us thinking about ourselves more than others."*  
— "Moving Forward Just As You Are" by Monshu Kojun Ohtani



By Rev. Seijo Naomi Nakano  
San Luis Obispo Buddhist Church

February is a month of love and this year we have an extra day to relish in it. It is a time to express our compassion and intense feeling of affection. It can be a time of engagements and marriages.

I enjoy performing weddings even though they are few and far in between. It is a time when everyone is happy except when mishaps occur. Yet there is always a solution and we only have to stand back, draw in a breath of air and exhale, reciting Namu Amida Butsu. When a couple decides on a union, it is a commitment of trust, honor and patience. It is also a joint venture with two other families; they have now joined the groom and bride's family as one. With these two other families, there may be times when time is divided between the families, miscommunications or misunderstandings. Because everything is in

a constant flux of change, our relationships may also change. With the strength of the teachings and Nembutsu, we can conquer that which may come between families. With each feeling of tenderness and compassion, there will be times when words may be exchanged and those feelings will be said out of anger or frustration. This love can change into dislike for the person we promised to understand and share in compassion. At this time, this couple has forgotten their vows and they act out of hurt. A good friend was angry at her son and she said, "I love my son but at this time I do not like him." However, when the "dust has settled," it is back to smiles, compassion and, hopefully, apologies and love. Yet we have to examine within our own selves what part

we played in this frustrating time. We cannot blame the other person for it takes two to engage in arguments and misunderstandings. Breathe in, breathe out while reciting Namu Amida Butsu. Monshu Kojun Ohtani wrote: "... If each person treats his/her own life and that of other people with preciousness, then we have a wonderful relationship where each person is illuminated as they support each other in life." Unfortunately, with love, there is also a parting. We learned and lived a full life with this beloved one, building a home filled with value, maybe with children or not. Whatever the circumstances are, we live together in common perception, same beliefs and wisdom. We learn to sympathize and know of our

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We Can Think, Say, Act With Kindness in Our Lives



By Rev. Ron Miyamura  
Midwest Buddhist Temple

Shin Buddhism (Jodo Shinshu Buddhism) is often

difficult to explain because we do not have any "physical practice" like sitting meditation or esoteric rituals. The beauty and profound depth of Shin spirituality is found in being ordinary human beings. Historically, Shin Buddhism was discovered by Shinran. It was Siddhartha who discovered "Enlightenment"; he did not create it, rather he found or discovered what was always there. In a like manner, Shinran discovered "Shinjin" ("Awakening") which was

always there. The sense of discovery or awakening has to be a personal experience. It is teachers or ministers who can point the way to start, but in the final analysis, it has to be discovered by the experiences of each person. Shinran discovered that one did not have to be rich or smart or male or female or whatever. Whoever we are, we all have hindrances and limitations. Rather than trying to get rid of these hindrances and limitations, we use them to go beyond

them to awaken to the gift of wisdom and compassion that is Amida Buddha. It sounds so simple and it has taken me a long time to realize that it is really impossible to teach wisdom or compassion or any of those concepts that we use. We can't even define these words because, for example, compassion is something we have or we don't have. We cannot earn compassion, we cannot purchase compassion, we can

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Like the Buddhist  
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PRESIDENT’S MESSAGE



By Rick Stambul  
BCA President

Thich Nhat Hanh, Vietnamese monk and Zen master, has commented that “the best way to take care of the future is to take care of the present moment.”

As the end of my term as BCA President approaches, I am humbled by the commitment of hundreds if not thousands of our members devoted to taking care of BCA’s present moment.

I have far too many people to thank for the progress we have made together to fit within this article. I intend to address this in my final column appearing next month. Instead, I will highlight some BCA achievements that may well impact the future of Jodo Shinshu in America in a positive way.

I am most grateful for the work and the dedication of the men and women who served on the 2018 and 2019 BCA Executive Committee (Exec Com), National Board (NB), and National Council (NC). Some of our accomplishments include:

**The Bloomquist case.** The epic story of BCA’s legal battle to win the Bloomquist Estate case is remarkable. We prevailed in the courts because of the unflagging financial support of the BCA Endowment Foundation (EF), and the unanimous support of the BCA Exec Com, the NB, the NC, and the Institute of Buddhist Studies (IBS). Our success resulted in more than \$1 million to be overseen by IBS and \$125,000 for an educational endowment to promote Buddhist education. The broad strokes of this tale are summarized in “A Dog, the Pope, and the Buddha,” which appeared in the January 2020 edition of our Wheel of Dharma, while the heart of this achievement is eloquently described in the companion piece by Rev. Dr. David Ryoe Matsumoto, president of IBS. The details of this odyssey can be found in the Bloomquist Report to the 2020 National Council.

**BCA Archives.** Senior librarians at UCLA tell us that our BCA Archives is the most important archival collection of Japanese American and Buddhist-related 20th century history in the world. I had the honor of working together with our BCA Archives and Historical Preservation Committee to safeguard our collection and ensure its future growth for all of us, and for future generations.

The substantial collection, which consists of more than 330 linear feet, was deposited at the Japanese American National Museum in Los Angeles (JANM) in 1999. Almost four years ago, JANM informed BCA that the annual cost to continue archival maintenance of the collection would increase by more than 60 percent each year because of rising costs and other factors, and would include an hourly charge for scholars wishing to use its invaluable resources. These additional expenses were unsustainable for BCA.

During the past several years, I met many times with the BCA Archives Committee to explore alternative institu-

the collection, as it has in past decades.

**Social Welfare Committee.** Our Social Welfare Committee is composed of our nine Directors at Large. All of the funds used by this committee come from our Thanksgiving collection and not from our BCA budget or member dues. The committee is dedicated to outreach intended to improve the lives of thousands of deserving people.

During the past two years, the committee has aided: victims of the 2018 Northern California fires; those suffering from the massive flooding and losses on Kauai and the Big Island in Hawaii; victims of the 2019 Paradise Fire in Califor-

**paign.”** BCA and the BCA EF will be launching a new “Capital Campaign” at the 2020 NCM to spread the Dharma, promote Jodo Shinshu, and continue our significant support of the Institute of Buddhist Studies;

**Temple Security and Safety.** Many BCA temples have established security programs for the safety of its members and visitors while most have not. FBI hate-crime statistics show that incidents against faith-based institutions increased 34.8 percent from 2014-2018, with an attack just last December on a Buddhist temple in Las Vegas. BCA began a focus on security in earnest this past year and we will be presenting a seminar on

“ ... the best way to take care of the future is to take care of the present moment.” — Thich Nhat Hanh

tions to house and maintain our collection. Through the support of the Exec Com, NB, and NC, our entire collection was transferred to its new home at UCLA, where it will be digitized for online access by the public and will be maintained in perpetuity. It will continue to grow in the future with new contributions from all of our temples and churches.

The BCA Archives at UCLA will shortly be available to our ministers and to scholars free of charge. BCA will never again incur any expense to maintain

nia; and to other organizations aiding those suffering from the deprivation of basic human needs with the ultimate goal of helping them attain a way of life that promotes mental, physical, and religious well-being.

There have been other notable achievements during the past two years:

**Renegotiation of JSC loan.** We successfully renegotiated the JSC loan with the BCA EF to avoid the balloon payment due in 2024;

**Launch of “Capital Cam-**

“Temple Security and Safety” at the February 2020 NCM; and

**Consent Agenda at NBM.** The biannual meetings of our NB have been streamlined by the adoption of a Consent Agenda format permitting time for its members to discuss matters of consequence informally.

These represent a few highlights of the past two years.

This is our “present moment” that will, in small steps, continue to promote the future of Shin Buddhism in America. *Namoamidabutsu.*

Mountain View Temple Honors Nearly 100 Keiro Kai



The Mountain View Buddhist Temple held its annual Eitaikyo service and Keiro Kai luncheon on Nov. 17. The temple recognized three individuals who turned 100 years old: Mr. Clark Nakamura, Mrs. Haruko Nakano and BCA Minister Emeritus Rev. Ensei Nekoda. Shown, from left, are master of ceremonies Mike Inouye, Resident Minister Rev. Yushi Mukojima, BWA President Reiko Murakami, Keiro Kai Chair Craig Hamasaki, Rev. Nekoda and YBA President Stacey Kawabata. (Courtesy of Eric Arakaki)

The Mountain View Buddhist Temple held its annual Eitaikyo service and Keiro Kai luncheon on Nov. 17 with guest speaker Rev. Dennis Fujimoto, resident minister at the Buddhist Temple of Alameda.

Rev. Fujimoto gave a Dharma talk for the Dharma School students, followed by an adult Dharma talk.

Immediately following

the service, the Keiro Kai luncheon was held to honor temple members 70 years and older with the theme of “Honor.”

A total of 97 Keiro Kai members attended. The temple has lost 14 Keiro Kai members in the past year, so it’s important to recognize them as they are the reason

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The Honor of Serving as the Chaplain of California State Assembly

By Rev. Patti Oshita  
Chaplain of California State Assembly

In 2016, after 33 years, Rev. Bob Oshita and I retired from the Sacramento Betsuin.

Just months before retiring, we were invited by the Speaker of the California State Assembly, Anthony Rendon, to become the chaplains for the state Assembly.

We were truly honored to be asked, for this is not a position one can apply for or request. Understanding the commitment, we humbly accepted the invitation.

Not only were we the first Buddhist ministers to serve the Assembly, but Speaker Rendon added that we would also become the first husband and wife to serve in this capacity.

In December 2016, we were sworn in as chaplains and officers of the state Assembly to serve a two year term.

As chaplains, we are required to open each floor session with a prayer. Since petitionary prayer is not a part of our tradition,



California State Assembly Speaker Anthony Rendon announced Jan. 9 that for the first time, the three “non-member” officers of the state Assembly are women. The Assembly Chief Clerk & Parliamentarian is Sue Parker, the Assembly Chief Sargent-at-Arms is Alyssa Buckley and the Lead Chaplain is Rev. Patti Oshita. (Courtesy of Rev. Bob Oshita)

we open the Assembly sharing “Reflections.”

We end every reflection reciting O-Nembutsu. We have come to feel that when we use technical Buddhist words or phrases, they must be defined immediately. Otherwise, we are just mumbling sounds that have no meaning for those we are trying to reach. And so, after

reciting “Namo Amida Butsu,” we add, “With Kindness and Gratitude beyond words.” We feel this captures the essence of O-Nembutsu.

Serving that first term was a challenging honor. As our two-year term was ending, Speaker Rendon invited us to continue

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# Alameda Sangha Celebrates Mrs. Terao’s 100th

## 135 People Attend Special Party for Bomori of Late Minister

By Jackie Ito-Woo  
Buddhist Temple of Alameda

A crowd of approximately 135 people turned out at the Buddhist Temple of Alameda to celebrate a milestone -- the 100th birthday of Mrs. Joyce Terao, wife of the late Resident Minister Rev. Eiyu Terao, on Dec. 15.

Rev. Terao was the Resident Minister at the Alameda temple from 1961 until he retired in 1978.

Mrs. Terao has been an integral part of the temple and its activities ever since the Teraos arrived. She created the recipe for the beef curry dish, served for decades at the curry booth at the temple’s bazaar, and she’s also the “go-to” person for guidance on just about any topic.

Although Mrs. Terao is well known and respected by hundreds of people, space limitations required the invitation list to be pared down to just those who had a direct connection with the Temple.

Eddie Matsuoka was the master of ceremonies and the festivities began with a toast by Mas Takano.

Alameda Vice Mayor John Knox White then read a proclamation in Mrs. Terao’s honor from the City of Alameda, followed by Karen Fong’s reading of the congratulatory letter from California Gov. Gavin Newsom.

Rev. Dennis Fujimoto presented congratulations and gifts from the BCA and Hongwanji.

The program continued with three people, representing different



Alameda Vice Mayor John Knox White presents a proclamation to Mrs. Joyce Terao at a party celebrating her 100th birthday. The event was held at the Buddhist Temple of Alameda on Dec. 15. (Courtesy of Ronald Nakano)

generations, sharing their tributes to Mrs. Terao: Morgan Hashimoto, Amy Tomine and Jean Sato.

Dorothy Okamoto orchestrated a “Happy Birthday” tribute with the participation of Kenny Narahara, Hiko Shimamoto, Howard Shintani, Mas Takano and Ron Tsuchiya.

“I am just overwhelmed and full of gratitude for the beautiful, heartfelt party given to me. Your kind and warm friendship over the years has made my life a truly happy one. I am forever grateful to all my friends and to the Buddhist Temple of Alameda,” Mrs. Terao said.



Rev. Eiyu Terao and Mrs. Joyce Terao are shown in this mid-1950s photograph in Spokane, Washington. (Courtesy of Lenni Terao)

# The Awesome Sangha

By Richard St. Clair



Richard St. Clair

*Editor’s note: Richard St. Clair is a composer, musician, poet and student of Buddhism. He is also an administrative assistant at the Massachusetts Institute of Technology. St. Clair said his Dharma practice is listening deeply to the teachings of Shakyamuni Buddha and especially Shinran Shonin and Rennyo Shonin. “My faith in the saving power of Amida Buddha is my rock,” St. Clair states.*

*A gift of the Buddha sublime,  
This Sangha, Amida’s great gift,  
Leads to Salvation all beings adrift  
In samsaric seas since endless time.*

*My Dharma friends here are a treasure  
Gifted me by Amida’s Great Love;  
From His Lotus Seat reigning above  
He blesses us all without measure.*

*The Sangha is a great Jewel,  
Along with the Buddha and Dharma,  
Leading us through the thickets of karma,  
The way out of life’s trials cruel.*

*This timeless gift, a true blessing,  
The community of our Sangha true;  
Its vision of the Pure Land, its view  
Offers guidance, our problems addressing.*

*Together we listen deeply, and,  
Surrendering to Amida’s Other Power,  
In His presence we neither tremble nor  
cower  
As He takes us with Love by His Hand.*

*I thank Amida, my Savior and Lord,  
This great Shinjin from Him I’ve acquired  
Through His Primal Vow, and I abide  
Praising Him with many a joyful word!*

*Namu Amida Butsu  
Namu Amida Butsu  
Namu Amida Butsu*

*Thank You, Amida Buddha  
Thank You, Amida Buddha  
Thank You, Amida Buddha*

# Technobuddha ‘Vision 2020’ Set March 20-22



By Brandon Yanari  
Palo Alto Buddhist Temple

It’s time for the 13th annual Technobuddha conference! The Technobuddha conference is an opportunity for young adults (ages 21-39) to meet other young adults interested in the Dharma.

The theme this year is “Vision 2020” as we seek to address how our ideals are informed by Buddhist teachings amid various social issues. Come

join us for a weekend of interactive workshops, lively discussions and a keynote presentation by BCA President Richard Stambul.

The conference will be the weekend of March 20-22 at the Jodo Shinshu Center in Berkeley, California. As always, we are grateful for the support from the community.

For more information please visit our website at: [www.technobuddha-conference.org/home](http://www.technobuddha-conference.org/home) or our Facebook page: [www.facebook.com/technobuddha-conference](http://www.facebook.com/technobuddha-conference)

# Rev. Fujii

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speaker (Fukyoshi) of the Hongwanji-ha.

Southern Alameda County Buddhist Church President Ken Suyama read a passage that Rev. Fujii wrote as an introduction to the SACBC Sangha when he was assigned to the church.

According to Suyama, in thinking about his life, Rev. Fujii reflected, “My life is simple: One thing in this lifetime. Did I attain Amida? Or, did I solve my question in life. Yes and no. ‘No’ means I have nothing solid in mind. ‘Yes’ means I have no fear, worry and anxiety for death. I realized that death is not my job, but it is Ami-

da’s. SACBC (Southern Alameda County Buddhist Church) will be the last temple I would like to serve and share the teaching of Amida Buddha.”

The memorial service for Rev. Fujii was held on Dec. 28, 2019, at the Southern Alameda County Buddhist Church in Union City. The officiating ministers were Rev. Joshin Dennis Fujimoto, supervising minister of the Southern Alameda County Buddhist Church, and BCA Bishop Rev. Kodo Umezu.


The Dharma messages were given by Rev. Dr. Seigen Yamaoka and BCA Bishop Rev. Umezu.

Before his assignment to the Southern Alameda County Buddhist Church, Rev. Fujii also served the Seattle Betsuin Buddhist Tem-


ple, the Spokane Buddhist Church (supervising minister), Yakima Buddhist Church (supervising minister), Los Angeles Homba Hongwanji Buddhist Temple, San Fernando Valley Hongwanji Buddhist Temple, Oxnard Buddhist Temple, Buddhist Church of Santa Barbara (supervising minister), San Luis Obispo Buddhist Church, Guadalupe Buddhist Church (supervising minister), Tri-State/Denver Buddhist Temple, and Longmont Buddhist Temple (supervising minister).

Thank you Rev. Fujii for sharing the Nembutsu Dharma with the members of the BCA.

Rev. Fujii is survived by his wife, Mrs. Michiko Fujii; and two children, daughter Emi Fujii and son Eiji Fujii.



**SYMPOSIUM**




## "Prayers for the World"

"May there be peace in the world and may the Buddha's teachings spread." - Shinran Shōnin

**PRESENTERS:**



**Rev. Dr. David Matsumoto**  
President, Institute of Buddhist Studies  
"Living with Prayers for the World: As We Take Amida Buddha's Vows As Our Own"



**Rev. Dr. Mutsumi Fujiwara Wondra**  
Resident Minister, Orange County Buddhist Church  
"Shin Buddhist Thoughts on World Peace in the Age of Buddhist Modernism"



**Rev. Dr. Takashi Miyaji**  
Resident Minister, Tacoma Buddhist Temple  
"How Shinjin Can Help Us Live in the 21st Century"

How might the teachings and life-values of Jōdo Shinshū guide us in the pursuit of world peace?

Three BCA ministers will share important features of the Jōdo Shinshū tradition that can help the sincere aspirations of Shinran Shōnin to come true today.

**FREE & OPEN TO THE PUBLIC**

**Thursday, February 20, 2020 - 1 - 5 pm**  
**Hyatt Regency Lake Washington Hotel at Seattle's Southport**  
1053 Lake Washington Blvd N - Renton, Washington

Presented by the Institute of Buddhist Studies & BCA Center for Buddhist Education  
in conjunction with the Buddhist Churches of America Ministers Association & National Council Meetings,  
and the Northwest District Buddhist Convention

[www.buddhistchurchesofamerica.org](http://www.buddhistchurchesofamerica.org) Email: [cbe@bcahq.org](mailto:cbe@bcahq.org) Ph: (510) 809-1460





Richard Endo

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a conversation when Rich was an active young person in Oakland.

Rev. Dr. Yamaoka urged him to study for the ministry, but Rich had just gotten a new job and was planning to get married and start a family. So, he promised that, although he could not become a BCA minister, he would do all that he could to support the ministers, the Buddha’s teachings and the BCA. That is exactly what he did throughout his life.

Richard Endo showed what it means to take refuge in the Three Treasures. An unwavering Nembutsu follower, he took on a range of leadership roles to support the Buddha, Dharma and Sangha.

Time and time again, Richard demonstrated a willingness – an insistence – to take on responsibility, do what had to be done and put himself on the line.

He was, for many years, a Dharma School teacher and leader of the Federation of Dharma School Teachers. Rev. Gerald Sakamoto, Rinban of the San Jose Betsuin and Acting Chair of the IBS Board of Trustees, remembered working with Rich to plan a federation conference.

At that time and for many years after, Rev. Sakamoto said, “Richard would bring his calm analysis and organi-

zational skills and sense of fun to the many responsibilities he would accept.”

Indeed, Rich was enjoyable to be around. He was fun and friendly. He also exhibited sincerity, self-effacing humor, clarity of purpose and the audacity of hope. Because of who he was, Richard made a difference in his life.

BCA President Richard Stambul served with Rich Endo on a number of BCA committees and boards.

Rich, Stambul said, always challenged participants to contribute to the BCA Zaidan

ment Foundation, joining the Endowment at a critical time when leadership was in a state of transition.

He was soon elected Treasurer, and, according to Charles Ozaki, Foundation Chair, Rich oversaw the financial operations of the Endowment with consistent excellence.

Moreover, “through his special way of communicating positive enthusiasm, Rich encouraged people to support BCA fundraising,” Ozaki said.

In addition to everything else, Rich served as the Chair

During that difficult time, Rich stepped up to keep the temple going. He was the president and so much more. He made sure that the temple members’ needs were served, religious services continued, temple events were successful, and a Sangha, saddened by its loss, could move forward with gratitude and hope. Rich didn’t do everything by himself, but he was able to encourage everyone to band together for each other and for the Nembutsu.

Rev. Yushi Mukojima, Mountain View Buddhist

his life filled with the feeling of gratitude. Rich genuinely cared about others and treated everyone with dignity and respect.

Richard Endo was many things to us – a loving husband, father, grandfather, brother and son. He was a leader, a fellow Nembutsu follower, “a model of how to graciously and courageously live and serve others,” and a true friend.

We all miss Rich dearly. We miss his friendship, his smile and humor, his work and his positive words. But, saddened by our loss, we can also move forward with gratitude and hope because of the value and importance of Rich Endo’s life.

BCA Bishop Rev. Kodo Umezu summed up the thoughts very well.

“It wasn’t just what he did, but what kind of person he was,” Umezu Sensei said. “He was simply a good person and that was because of his family, community and faith in the Nembutsu.”

With Richard Endo, you just knew about the value and importance of a human life. Rich, we miss you and thank you for everything. *Namuamidabutsu.*

*Richard Endo, who was 81 and from Sunnyvale, entered the Pure Land on Dec. 28. Memorial services were held Jan. 26 at the Mountain View Buddhist Temple.*

*Richard Endo was many things to us – a loving husband, father, grandfather, brother and son. He was a leader, a fellow Nembutsu follower, “a model of how to graciously and courageously live and serve others,” and a true friend.*

NW Convention

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Can Help Us Live in the 21st Century” by Rev. Dr. Takashi Miyaji, resident minister of the Tacoma Buddhist Temple.

The National Council meeting begins with workshops the evening of Feb. 20 and continues with business meetings and workshops on Feb. 21 and Feb. 22, ending with joint sessions and a combined events banquet on the evening of Feb. 22. A BCA National Eitaikyo service is scheduled the morning of Feb. 23.

The Northwest Convention, which is open to all including NCM Boosters, begins the evening of Feb. 21.

Convention sessions include: “Engaged Buddhist Women and the Bōmori” by Dr. Jessica Starling; “EcoSangha & Earth Dana” by Rev. Don Castro; “Sing Namo Amida Butsu” by Dr. Kemi Nakabayashi; “World Peace Begins With Me” by Rev. Jim Warrick; a Dana Dharmathon by Northwest District Minister’s Assistants Rev Irene Goto, Leonora Clarke, Meya Stout and Devon Yamashita; and “Otera de Asobō” (“Let’s Play at the Temple”) by Ayano Kusunoki and Kaori Miyaji.

Other convention sessions include: “Oshōmyō kara no Manabi” by Rev. Anan Hatanaka; a panel on Buddhist Parenting featuring Revs. Diana Thompson and Yuki Sugahara and Crystal Inge and

Diane Deaver; “DT Suzuki & the Remaking of Pureland Buddhism” by Prof. James Dobbins; “Archiving Temple History” by Tom Ikeda of Densho; “Jodo Shinshu Rituals – Melodic Chanting of Juseige” by Rev. Sala Sekiya; Nihongo Dharmathon featuring Revs. Masanori Watanabe, Yugo Fujita and Yushi Mukojima; a panel on “Roads to Tokudo” featuring Revs. Ryuta Furumoto, Kazuaki Nakata and Melissa Opel; and a culminating workshop, “Dana for World Peace,” facilitated by Dr. Erik Hammerstrom.

Convention registration is online at [www.seattlebetsuin.com/convention](http://www.seattlebetsuin.com/convention)

For more information, contact the planning committee at [ncm2020@seattlebetsuin.com](mailto:ncm2020@seattlebetsuin.com).

Rev. Miyamura

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only appreciate it when we see it. We can only point out the indications or the results of compassion.

We know that compassion is the heart of the Bodhisattva who wishes to share the Dharma and to lead others to the Dharma. As human beings, we desire to be a Bodhisattva, but we fail because we are selfish human beings.

What are we to do? Even with our human hindrances and limitations, we can live in kindness, that is, to think, say and act with kindness. We have to be kind to ourselves and take care of our mind and body. We have

to be kind to our family members, relatives, friends and community. We are just ordinary people, living ordinary lives. We can go beyond our selfish ego-self.

Perhaps kindness is not our “practice,” but it can be how we live and share our lives. We can practice kindness in simple ways: to smile at a stranger; to say a kind word to a friend; to give a hug to your family members; and any number of small and significant ways. This is the time to drop old grudges, to drop unkind words, and to stop hurtful actions.

To quote a retired minister, who shared a wonderful and profound closing: “Namo Amida Butsu, with gratitude and kindness beyond words.”

CherryBlossomz

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“Namo Amida Butsu” at the WBWC on Aug. 31, their gatha truly went global.

People from Brazil, Japan, Hawaii and across the BCA came up to congratulate The Cherry-Blossomz on their performance at the banquet, and several temples told them they planned to adapt the song for their groups.

When thinking of the gathas they appreciate the most, it always comes back to “Ondokusan” for Yoshihara.

“We used to sing it often when I was growing up at OCBC and it was our go-to gatha at YBA events,” Yoshihara said. “‘Ondokusan’ is nostalgic for me and brings me peace when I am stressed.”

In the future, Horikawa said The CherryBlossomz would like to contribute more gathas to our



The Cherry Blossomz pose for a group photo. Shown, from left, are Lisa Horikawa, Emily Yoshihara and Miko Shudo. (Courtesy of Khanh Ly)

Buddhist songbook.

“Absolutely. We love doing this and we love sharing it with everyone,” she said.

Bishop’s Message

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the world of light. By so understanding our life, we are able to walk together as fellow travelers. Let us together listen to the call, Namo Amida Butsu.

Buddha is nothing but the sincere desire for us to be freed from the cycle of suffering. Buddha is always working to redirect us to the World of Light. Buddha is Namo Amida

Butsu itself. Shakyamuni Buddha, Shinran Shonin, Rev. Fujii and others who have left us before dwell in the Name.

As Fujii Sensei wrote, only as human beings are we able to find the way to terminate the endless cycle of suffering. Let us turn toward a place to hear the Nembutsu-Dharma so that we can live a settled life illuminated and guided by the Light of the Buddha.

Namo Amida Butsu



# A Short Presentation of Shin Buddhism

*Editor's Note: This is the seventh installment of a series of articles that Bishop Kodo Umezumi would like to share with the readers of the Wheel of Dharma. It was written by Rev. Shitoku A. Peel of Belgium some years ago and published as a small booklet. Rev. Peel has influenced many people in Europe. Please enjoy his appreciation of Jodo Shinshu teaching.*

By Rev. Shitoku A. Peel

Our own volition, just like our whole life, is conditioned by our own variability. We are centered around an illusory “ego” to which we ascribe a power that is obviously just as illusive. It is from this ego-centeredness that humankind draws its visions and calculations. These individual calculations are experienced by us as an ego-screen that darkens the Light of Wisdom/Compassion.

We don't SEE this Light because we prefer not to see it. After all, we find our own visions and plans more important than the Universal activity of Buddha's Compassion.

However, if we realize our true place in this world of suffering, we can let go of all our meddling and illusions in a spiritual level. Only then can we

distance ourselves from our ego-thought, and no longer consider ourselves to be the center and standard of the Universe. In this “letting go,” we leave our own calculations and worries behind; we abandon all dualistic and fragmented thought.

The great realization is thus not experienced as the final result of our own volition or our own striving, but as the result in time-and-space of the infinite activity of Amida's Vow-Power to liberate all beings from their world of suffering.

In a practical sense, it is thus more an “abandoning” of all our ego-views, rather than a “belief” in something or a set of ideas.

This “abandoning” or “letting go” is expressed in Sino-Japanese by the word Shinjin, which literally means “Entrusting-Mind.” As a religious concept. However, it is virtually impossible to translate.

It is correct to say that it is an inner attitude of complete or perfect entrusting. However, it is certainly not a blind belief nor an intellectual or emotional attitude.

Shinjin is the decisive – unique – moment in which the “I” surrenders.

Shinjin – the sincere, deep and joyous surrender of our own salvific calculations to the tidal wave of Amida's

Compassion – it the decisive and definitive awakening through which we are suddenly, sometimes even brutally, confronted with the close mutual bonds that are binding us to all beings and things in the Universe.

Together with this new awareness of forming an infinite unity, an immense feeling of humility awakens in our mind. Accounting for the true position we take in this world and, finally, realizing how futile and illusory our spiritual struggle has been, a boundless gratitude and respect grows in us, not only in relation to Amida Buddha and all that he represents, but also in relation to all beings who no longer are experienced as separate from Buddhahood.

It is these feelings of humility and gratitude that become predominant in our daily life.

This spiritual complexity of unity, co-responsibility and gratitude is expressed by Shin Buddhists in the wording of the Name of the Infinite Buddha:

NAMU AMIDA BUTSU

This wording is not a magical or meditative formula – not a “mantra” or “dharani” as some are inclined to think and as might be the case in some other forms of Buddhist practice.

## Keiro Kai

Continued from Page 3

the Sangha is here. The luncheon began with opening remarks from the master of ceremonies, NBC Bay Area's morning traffic anchor Mike Inouye, followed by the opening flag ceremony.

After a welcome address to the Keiro Kai from Craig Hamasaki, opening Gassho by Rev. Yushi Mukojima and a toast to the Keiro Kai from Glenn Kitasoe, lunch was served.

Words of appreciation to the Keiro Kai were given by Stacey Kawabata, the Mountain View YBA President.

The temple also recognized three individuals who turned 100 years old: Mr. Clark Nakamura, Mrs. Haruko Nakano and Rev. Ensei



Nearly 100 Keiro Kai were honored Nov. 17 at the Mountain View Buddhist Temple's annual Eitaikyo service and Keiro Kai luncheon. (Courtesy of Mountain View Buddhist Temple)

Nekoda.

Unfortunately, Mr. Nakamura and Mrs. Nakano were unable to attend. The temple presented the three members each with a nenju as a token of appreciation.

The Dharma School students, Girl Scouts and BWA also presented Rev. Nekoda with birthday cards and gifts to celebrate his birthday.

The temple also presented a certificate from the Buddhist Churches of America

to recognize Rev. Nekoda on his 100th birthday.

Also in attendance was another Centenarian — Mrs. Ryo Shishido, who is 102 years old.

After the special recognitions, Jun Daiko, the temple's taiko group, entertained the audience.

The luncheon ended with a performance of “Tanko Bushi,” led by the Mountain View Buddhist Temple Senior Group.

## Rev. Nakano

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loved ones kindness, gentleness and thoughtfulness. It is a most difficult time when we must depart from their presence. This couple lived a life of Nembutsu and with love.

It is in the here and now — the present — that we

must convey our entrusting to our loved one and to Nembutsu. It cannot wait. Once our loved ones have departed from us, there is only our Nembutsu to communicate our love to them.

While alive, we take the time to hold their hands, thank them for the life they shared and for their compassion. It is not easy to say affectionate words or

to express our love to them. However, we have Namu Amida Butsu in gratitude and thankfulness to them for sharing in difficult and happier times.

We share Namu Amida Butsu with them and if one is feeling courageous, try to tell our loved ones how much we appreciate and cherish our lives with them. It is the month of love.

# Rev. Tanaka to Speak at Cleveland Festival

By Rev. Anita Kazarian  
Cleveland Buddhist Temple



Rev. Kenneth Tanaka

The Cleveland Buddhist Temple will co-sponsor a March lecture by Rev. Kenneth Tanaka on the issue of truth in our time from the Buddhist value of emptiness.

The lecture will be held at 6 p.m. March 23 at the Tinkham Veale University Center Ballroom A of Case Western Reserve University, 10900 Euclid Ave., Cleveland. It is titled, “The Truth of the Buddhist Doctrine of Emptiness: Is it Relevant in Helping Us Discern Truth in our Lives and the World.”

The free university event is organized under its Baker Nord Center for the Humanities.

The lecture is part of the 2020 Cleveland Humanities Festival. The organizers of the

festival say the event explores the truth from a variety of humanistic perspectives, including the representation of truth in art, literature, and philosophy; the multiple attempts in the past and the present to co-opt the concept for political purposes; and our constantly growing anxiety about the validity of truth in a digital world and its impact on culture and society.

According to Rev. Tanaka, the Buddhist doctrine of emptiness strikes people as mysteriously intriguing and inviting. However, it can be misunderstood to mean “nothingness” or “voidness.” Such misunderstanding leads to lethargic indifference toward life and the world. Rather than non-engagement and acceptance, emptiness offers an opposite response and results. In this acceptance, emptiness offers an opposite response and results.

The lecture is one of several outreach programs of the Cleveland Buddhist Temple, which is celebrating its 75th year.

The program is free but registration is required.

For more information, visit the Cleveland Humanities Festival website at <https://case.edu/artsci/chf/> or call 216-368-2242.



Rev. Patti Oshita is the lead chaplain of the California State Assembly and her husband, Rev. Bob Oshita, is the first alternate chaplain. (Courtesy of California State Assembly)

## Rev. Oshita

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to serve as the Assembly chaplains for another term.

Wanting to highlight women in the Legislature, I was asked to become the main chaplain and Rev. Bob Oshita would be my alternate. This second invitation felt like an affirmation that our Dharma reflections have been resonating meaningfully.

This year, as we begin our fourth year as the chaplains for the California State Assembly, we continue to be honored to represent our Dharma tradition beyond the walls of our temples.

I'd like to close with the reflection I shared to open the first Assembly floor session on Jan. 6, 2020.

Please join me in a moment of Reflection:

From the time I was very young, many of my family and friends would begin the New Year making a personal New Year's Resolution. Most I cannot even remember now. But for the past few years, my Resolution has remained the same. It is this.

Let me try to live each day of this New Year, with more Patience, Gratitude and Kindness. Let me not forget that from the moment we are born, there is no guarantee of even one more day of life. Each day is a gift that I must try to live as best I can.

In the year ahead, let us all try to embrace each new day with open minds and warm hearts. Let us try to wake up each day, happy to be alive; and sleep each night, grateful for the day.

Namo Amida Butsu — With Kindness and Gratitude beyond words ...



今月の法話

「真宗は時機相應の教えなり」



オレンジ郡仏教会

開教使

ワンドラ 睦

新しい年、2020年が開けて二月を迎えました。『法輪』日本語の読者の皆さまには、お健やかに新しい年を迎えられたことと思います。

今年の干支は子（ネズミ）で、十二支の最初に戻ることにあります。ネズミは火事の前に避難したり、沈む船から早めに出て行くなど、事前に起こる出来事に対して動物的本能としての危機察知能力があるらしいですが、私たち人間にはそのような本能は持ち合わせていないようです。

昨年11月22日の金曜に、私は思ってもいない自動車事故に巻き込まれてしまいました。その日は、私の検査のために主人の運転で病院に向かっていったところ、フリーウェイで後ろから猛スピードで追突されました。おかげさまで、私も主人も一命を取り留めたのですが、主人は両方の肩甲骨を骨折し、脊椎の一部も骨折という大怪我となりました。私も額や膝の打撲、それに腰痛の被害を受けた次第です。とにかく、カリフォルニア州のドライバー・マナーは酷いですね。特にフリーウェイでは、制限スピード以上で、他の車を追い抜かしてジグザグ運転する人、また異常に前の車に接近して煽（あお）り運転する人、スマート・フォンの見ながら自分勝手な運転をする人が多すぎます。私たちを追突した人もこの種のドライバーであるわけです。まともにドライブしていても、災難は他から舞い込んできます。

主人はICUで治療を受けて、サンクスギビングデーの翌日にリハビリ・センターに移動しました。骨折している両方の肩甲骨は大変痛みがあるようですが、一日も早い回復を目指してリハビリに励んでいます。ネズミが持つ危機察知能力があれば、自動車事故も避けることができたでしょうが、起こってしまったことを悔やむより、前向きに対処していく方が健康的であると思っています。

スマート・フォンの普及で私たちの日常生活は大変便利になったことは確かです。テキスト・メッセージを送信して連絡したい人とも即時に話すことが可能です。また、行先を調べて、どの道をドライブすれば良いか、時には一番効率的な行き方まで示してくれるアプリもあります。私がアメリカにきたころはトーマス・マップを広げて行先を確認したものでしたが、現在ではスマート・フォンなしでは生活できない状況です。しかしながら、便利なスマート・フォンも利用する側である私たちの使い方次第で、時にはフリーウェイ

で大惨事を引き起こす原因にもなりかねません。

親鸞聖人さまは阿弥陀さまの願いは五濁の世に生きる人間のために立てられたと言われました。五濁とは人間界における避けがたい五種の穢（けが）れのことですが、始めに、時代のけがれを意味する劫濁（こうじよく）。これは飢饉や疫病、戦争などの社会悪のことです。二番目には、思想の乱れを示す見濁（けんじよく）、邪悪な思想や見解がはびこること。三番目には煩惱濁（ぼんのうじよく）である貧（むさぼり）・瞋（いかり）・痴（無明）などの煩惱が盛んになること。四番目に、衆生（人間）の資質が低下する衆生濁（しゅじょうじよく）。そして最後の五番目には衆生の寿命が次第に短くなるという命濁（みょうじよく）をいいます。

親鸞聖人さまが生まれられた日本はすでに末法の時代でした。そして、このような五種の穢（けが）れがあったのです。そして、私たちが生活するこの時代も五濁が蔓延（まんえん）する連続した末法の世であるわけです。現代社会は高度なテクノロジーが発達して、便利な時代を迎えている半面、自分さえ良ければ幸せだという人たちが増えているのも現状ではないでしょうか。また、第五番目の命濁については、先端医療の発達と技術のおかげで人間の寿命は確かに長くなっていますが、果たして真の人生を歩んでいるのかは、今一度問う必要があるのではないかと思います。

親鸞聖人さまは『正信念仏偈』において「如来所以興出世 唯説弥陀本願海 五濁惡時群生海 応信如来如実言」と示され、教主である世尊（お釈迦さま）は救主である阿弥陀如来さまの誓いを説くために人間界に誕生され、この五濁の世に生きる私たち人間は阿弥陀如来さまの真実の教えを信じるべしと説かれています。

また、『浄土和讃』弥陀経讃では「五濁惡時惡世界 濁惡邪見の衆生には 弥陀の名号あたへてぞ 恒沙の諸仏すすめたる」とあり、「五濁惡時惡世界」という迷いの世界、娑婆世界に生きる私たちの姿は濁惡邪見であると言われます。すなわち、周囲が自分に都合よくくいつているときは、この世は悪い世の中と思わず、結構よい世の中であると思うわけです。しかし、自分にとって都合よくいかなくならんと世の中のせいにして、他人を責めるという手前勝手で、時代も社会も、自分の姿も、正しく見通す力のない者を濁惡邪見の衆生といわれています。それは私たち自身の姿にほかなりません。そのような私たちのために、十方諸仏が阿弥陀如来さまのお名前である名号、南無阿弥陀仏を勧めてくださっているというのが、この『浄土和讃』の意味です。

「煩惱具足の凡夫」という言葉がありますが、これは浄土真宗において人間をどう見るかというときに、よく使われる言葉です。「凡夫」と聞くとか何かしら劣った者というように聞こえますが、凡夫というのはそうではなく、いろいろな業の中を生きている者という意味です。縁によって左右される者です。まさに私たちはこの世で業縁（ごうえん）を生きているわけです。親鸞聖人さまは、『唯信鈔文意』にて「具縛（くばく）は、よろずの煩惱にしばられ

たるわれなり。煩（ぼん）は、みをわすれず。悩（のう）は、こころをなやます」と示され、煩惱とは身に煩（わづら）いをもち、心に悩（なや）みをもつということであるとされています。この身ということを外されていないということが大事だと思います。身の悩みというところ、やはり自分の病気のことや怪我のことを思い浮かべますが、個人の上で起こること、今回の私の事故による災難や、世の中の出来事である環境問題や社会的な価値観の問題なども、私たちにとっては身の悩みであり、また心の悩みとなるのです。真宗の世界観は極めて悲観的のように見えますが、どのような状況になっても成り立つ仏道、それを親鸞聖人さまは明らかにされました。阿弥陀如来さまが人間をどうご覧になったかという人間観の転換が親鸞聖人さまの仏教理解の底辺にあるわけです。

主人が横たわるICUのベッドのそばで、私の口から出てくたさったのは、名号、南無阿弥陀仏でした。それは、助けてくださいとお願いするお念仏ではなくて、あのような重大事故にも関わらず二人して生命が助かったこと、そして阿弥陀如来さまによって救われていかなければいけないという思いと阿弥陀如来さまによって間違いないく迷いや苦しみを超えていくことができるという確信でした。親鸞聖人さまは、七高僧の第三祖である曇鸞大師が書かれた『浄土論註』より引用され、称名というのは、「能く衆生の一切の無明を破し、能く衆生の一切の志願を満たす」と『教行信証』に書かれています。阿弥陀如来さまのお呼び声である南無阿弥陀仏を聞いて、いただいて、称名念仏することが誰もが迷いを超える道なのです。それは、私たちにとって闇が破られ願いが満たされる破闇満願のはたらきです。

仏（ぶつ）の教えが説かれる時代とその教えを受ける人間（機）の関係を考えるとき、「教興（きょうこう）の所由（しよゆ）」を明かして、時に約し機に被（こうむ）らしめて勧めて浄土に帰せしむとは、もし教、時機に赴（おもむ）けば、修しやすき悟りやすし。もし機と教と時に乖（そむ）けば、修しがたく入りがたし」と第四祖である道綽禪師は『安樂集』のなかでいわれています。つまり、教（教え）と時機（時代と教えを受ける者）が相応すれば修し易く入り易いが、不相応であれば修し難く入り難いと示されています。その意味で、浄土真宗の教えは時間と空間を超えて、二十一世紀という高度な科学技術の時代に生きていながらも、無明の存在である私たち（機）にとって普遍的な教えであり、それはまた時機相應の教えであるといえましょう。

最後に今回の事故で主人が日頃、私を助けてくれていることがヒシシと分かりました。これまで、私はそんな苦労も気づかず、当たり前と生活していた自分を大変反省するとともに、主人への感謝の心で一杯です。新しい年に寄せて、皆さま方のご多幸を念じつつ、またこの一年、健康で事故に巻き込まれないことを願っています。

南無阿弥陀仏

2月の法要

2月15日はお釈迦様が完全な涅槃（ねはん）に入られた日として涅槃会がとりまします。お釈迦様がなくなれたことを入滅、ま

たは入涅槃といい、すべての煩惱が吹き消された状態や世界に入られことを表しています。また仏教婦人会の創立に携わった九条武子さまが1928年2月7日に往生されたことを縁として聴聞する法要も営まれます。2月の別名に



Nirvana Buddha

ちなみに、如月（きさらぎ）忌と呼ばれています。各仏教会で法要があるのでお参りしましょう。



Lady Takeko Kujo

BCA総会と  
西北部教区大会

2月18日から23日にかけてBCA開教使会会議と全米代表者会議がワシントン州レントン市のハイアットリージェンシーレイクワシントンで行われる。

チームはDana for World PeaceのIBSとCBEのシンポジウムおよび第73回西北部教区仏教徒大会も同時開催され、開教使や門信徒らによるさまざまなワークショップや講義が予定されている。大会の詳細情報と申込は所属仏教会へ問い合わせるか、シアトル別院のウェブサイトを。 <https://seattlebetsuin.com/>



2020 BCA National Council Meeting & 73rd Annual Northwest District Convention

DANA FOR WORLD PEACE



# 法輪

2020年2月号

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FAX (415) 771-6293  
Email: info@bcachq.org  
for WOD: WODeditor@bcachq.org

二〇二〇年度教化標語

「尊び敬う心」

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>

## LA別院でパシフィックセミナー



1月25日にロサンゼルス別院で冬のパシフィックセミナーが開催され、約200名が参加した。セミナーのトピックは節談説教でカリフォルニア大学バークレー校のブルーム・マ

ク教授が講義をした。また南部教区の開教使による法話リレーが日英で行われ、参加者は聴聞にはげんだ。日本語での講義と法話リレーには約30名が参加。「ご法話の内容はバラエティに

富んでいてとても楽しく、ありがた

く聞かせていただき

ました。」と歓喜した。今年8月

19日にはロサンゼルス別院で直林不

退師による節談説教の実演と、相愛

大学教授、釈徹宗

師とブルーム・マ

ク教授が講演を行

う予定にしている。



## 龍谷レクチャーのお知らせ



2020 Ryukoku-IBS Lectures



The 2020 Ryukoku Lectures will be delivered by Kenjun Inoue, Assistant Professor of the Department of Shin Buddhist Studies, Ryukoku University.

He talks about the 8<sup>th</sup> generation Rennyō who made the Hongwanji-ha the biggest Buddhist sect during the 15<sup>th</sup> century in Japan. We will learn Rennyō's propagation skills and his influences.

There will be two lectures on February 25 and 27, 2020 at 6:00pm-9:00pm in the Kodo at the Jodo Shinshu Center, 2140 Durant Avenue, Berkeley, CA 94704. Phone: 510-809-1444

Both Lectures are free and open to the public.

English translation will be provided by Rev. Dr. Mutsumi Wondra.



Kenjun Inoue  
Assistant Professor, Department of Shin Buddhist Studies, Ryukoku University

Lecture topic: Life and Thought of Rennyō - His Propagation Skills and Influences.

「蓮如の生涯と思想—日本最大の教団へ成長させた手腕とその後に与えた影響—」

## 総長コラム

米国仏教団総長 梅津廣道

私と同じ歳の藤井道栄先生が去る12月11日に訪日中に急に亡くなられました。その知らせを受けたときは本当に驚き、今でもまだ信じられない思いです。四十数年前に日本から開教使として来られ、長きにわたり日夜宣布活躍していた彼がいなくなり、本当にさびしくなりました。藤井家の皆さまに心よりお悔やみを申し上げます。

ところで、その彼の日本語の法話がたまたま同じ月の『法輪』に掲載されていました。そのタイトルが「死後の生とは？」でした。これも不思議な縁であると思い、このメッセージを書かせていただいています。

彼はよく勉強していて、会うといつも仏法についての熱いやりとりをしたものです。その彼がこの法話の中に親鸞聖人のお言葉を引かれ、次のような意味のことを書かれています。

「今、私たちは、いろいろな生き死にを繰り返し、因縁により入として生まれてきています。そして、人間として生まれて初めて

2月25日と27日午後6時から9時、浄土真宗センターで龍谷レクチャーが催される。龍谷大学文学部真宗学科の井上厚淳准教授が「蓮如の生涯と思想—日本最大の教団へ成長させた手腕とその後に与えた影響—」の講義をする。ワンドラ睦開教使が通訳をつとめる。

## ダイニユーバ仏教会が95年の歴史に幕

フレズノ市近郊のダイニユーバ仏教会が閉会することを決定し、11月2日に最後の法要が行われ、開教使をはじめ約60名の門信徒が参集した。同仏教会は1924年に「仏教修養会」の名でフレズノ別院の支坊として始められ、1937年に独立した。かつては日系の農



迷いの世界から悟りの世界への道を聞くことができるのです。その道というのが、『我が名を称えて我が国に来たれ』というものです。感謝の思いを持って来いとも、いろいろなことを覚えて来いともおっしゃっておられないのです。私たちの思いは全くあてになるものではありません。そのまま念仏申して来いという声を聞かせていただき、念仏申して、迷いの世界から光の世界へと転じさせていただくのです」と。そして、法話の最後には、「仏法を聴聞せぬことはこの世で一番恐ろしいことのように思っている。」と締めくくっています。

これが藤井先生から私たちへの最後のメッセージとなったのです。

ところで、2月14日はお釈迦さまが大涅槃に入られた日です。お釈迦さまも最後にお弟子の一人ひとりに自分で自分のいのちの大事な問題を解決しなければなりませんとお諭しくださいました。そのためには真実（まこと）の教えを光としなければなりませんともおっしゃいました。

藤井先生が「恐ろしいこと」と言っておられるのは、自分の思いを中心とした生き方ではないでしょうか。常に自分が正しくて人が間違っている。自分はこれだけのことをしたのだから、いいところへ行けるのではないか。これだけ学んだのだから、人より優

業コミュニティで栄えたが、近年は若年層がフレズノ市などへ移住したため門信徒数が減少していた。今年寺院のメインテナンスを引き受けていたメンバーが亡くなったため、惜しまれながら閉鎖を決定した。建物は残すため、これからはダイニユーバサンガとして再出発し、周辺に住むメンバーや新たにコミュニティを形成している地域住民に向けて、法話会やクラスなどを予定にしている。

Picture: Dinuba Buddhist Temple

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Presented by the BCA Center for Buddhist Education and the  
BCA Southern District Ministers Association & Buddhist Education Committee

れているとか。これらすべて迷いの中で心の動きでしかありません。そのような私たちに、私たちの迷いの姿を知らせようとする働きがあるのです。それが、お釈迦さまが言われる光ということではないでしょうか。

その光は、私たちの迷いの世界をつつんでいる真実（まこと）の世界から至り届いているのです。私たちは南無阿弥陀仏という呼び声となった光のお心を聞かせていただかねばなりません。藤井先生が言われるように、私たちは迷いの中にいるからこそ、光の世界からの呼び声を聞かせていただき、それを喜ばせていただくことができます。そして、共に光の世界への歩みをさせていただくことができるのであります。

仏さまは願うそのものです。仏さまはお働きます。仏さまは私たちの称える南無阿弥陀仏そのものです。南無・阿弥陀仏の中にお釈迦さまも親鸞さまも藤井先生もいらっしゃいます。私たちも思い通りにならない人生を縁とし、人生を聞法の道場とさせていだ

だきたいものです。

繰り返します。「仏法を聴聞せぬことはこの世で一番恐ろしいことのように思っている。」