



WHEEL OF DHARMA

Official Publication of the Buddhist Churches of America



In-person Obon festivals returned for the first time since 2019 at BCA churches and temples. Above left, Mark Rooney, a guest of Ekoji Buddhist Temple's adult taiko ensemble Nen Daiko, is shown drumming. Above right, Julia Ueda, of the Venice Hongwanji Buddhist Temple, leads dancers, including VHBT Resident Minister Rev. Kory Quon. Above. Bon Odori participants dance at the San Jose Betsuin Buddhist Temple. (Photos courtesy of Evan Michio Cantwell, Quinn Okamoto, and Scott Nakajima).

In-Person Obon Festivals Return Throughout BCA

By Jon Kawamoto
Wheel of Dharma Editor

FYI

For more photos of Obon festivals at BCA temples, see Pages 6-8.

It's baaaaack!
The welcome sight of Obon festivals — with dancers in their colorful yukatas, hosts announcing the titles of Bon Odori classics like “Tanko Bushi,” as well as the sounds of kachi kachi (castanets), the snap of

tenugui (Japanese hand towels) and the waving of paper fans — returned for in-person gatherings throughout the BCA for the first time since 2019 because of the pandemic.

From Ekoji and Seabrook to San Francisco, Venice and San Diego — from coast to coast and in between at the Midwest Buddhist Temple in Chicago, Salt Lake, and Tri-State/Denver temples — a number of BCA temples and churches held in-person Obons that drew crowds totaling in the thousands. There were also taiko

Continued on Page 9

IBS Appoints Dr. Paula Arai to Its Faculty

She Will Be First Eshinni and Kakushinni Professor of Women and Buddhist Studies

By Rev. Gesshin Greenwood
Communications and Admissions Director
Institute of Buddhist Studies and
Rev. Dr. David Matsumoto
President, Institute of Buddhist Studies

The Institute of Buddhist Studies (IBS) is pleased to announce that acclaimed scholar and author Dr. Paula Arai will be joining the faculty in January 2023 as the first Eshinni and Kakushinni Professor of Women and Buddhist Studies.



Dr. Paula Arai

Dr. Arai is well known for her

Continued on Page 10

Bishop's ‘Dial the Dharma’ Adds Spanish

By Ralph Honda
Buddhist Temple of San Diego



Arturo Rubio

The Buddhist Churches of America's weekly “Dial the Dharma” message now reaches out to the Spanish-speaking audience.

Adding this new option — translat-

Continued on Page 10

Remembering Hiroshima: Masako's Story as Told to Her Daughter

Editor's note: This is from an original blog post by Rev. Ellen Hamada Crane, a Minister's Assistant at the Orange County Buddhist Church. It first appeared in the EVERYDAY BUDDHIST blog at everydaybuddhist.org and is being reprinted with the permission of Rev. Ellen Hamada Crane.

By Rev. Ellen Hamada Crane
Orange County Buddhist Church

Monday, Aug. 6, 1945, 8:15 a.m. My 15-year-old sister, Yoneko, was already at school doing morning taiso exercises in the yard; 13-year-old brother, Satoru, was with his middle school classmates at their civic duty site doing chores. I was 23, at home alone after the others had gone, washing the morning dishes at the kitchen sink, a mile from Sangyo Shorei Kan, the Trade Promotion Hall.

Suddenly, I saw a blinding flash and

knew instinctively to run toward the center of the house. Even as I turned, there was a deafening noise and the house collapsed on top of me.

Laying there, the Nembutsu was all I could say, over and over. I heard a sound like rolling thunder, going on and on. After everything stopped, I struggled out of the rubble. My ankle was bleeding and my left wrist bone was exposed, blood spurting everywhere. I found two rags and bound them as best I could. I grabbed the parcel bag containing important papers

Continued on Page 9



Masako's family poses in this circa 1937 photo. Masako appears in the back row, second from left. (Courtesy of Rev. Ellen Hamada Crane)

BISHOP’S MESSAGE



By Rev. Marvin Harada
Bishop of the BCA

Beginning in August, the weekly “Dial the Dharma” messages started being available in Spanish — a first.

Arturo Rubio, who is a Minister’s Assistant at the San Diego Buddhist Temple, graciously offered to translate my weekly messages into Spanish. Now our phone system will be: Press 1 for English, Press 2 for Japanese, and Press 3 for Spanish.

For many years, we have thought about providing the Dharma to those whose native language is Spanish. We hope that this will open the door to Shin Buddhism to many who have never encountered it.

During my years of ministry at the Orange County Buddhist Church, we were gradually becoming more and more ethnically diverse. It was really wonderful to see and be a part of. In earlier years, we might have a Japanese American married to a Caucasian,

‘Dial the Dharma’ Now in Spanish

or to a Hispanic person, or to an African American.

But in more recent years, we were having entire families join our Sangha from various ethnicities. Hispanic families, African American families, Indian families, just to name a few.

I remember in one of our adult discussions when I was talking about the life of the Buddha, a new member who was from India spoke up in class and talked about the

religious conversion. Now his son was bringing his family to OCBC and following the path of Buddhism in America.

We have a wonderful African American member who lived in Japan, and was so moved by how he was embraced and accepted by the Japanese people. It truly touched his heart and he married a Japanese woman and they were raising their son at OCBC, being involved in Scouts, in Dharma School, as they are, including the LGBTQ+ community.

I could sense their feeling of both relief and joy upon hearing that, as many had come from religious traditions that did not embrace or accept the LGBTQ+ community.

All of those new and diverse families and individuals, in the beginning, are a bit lost in the services and everything is new and strange, like offering incense, hearing the chanting, and saying that long word, “Namuamidabutsu.” But in time, they all come to embrace the teachings in their heart and mind, and also feel embraced by the Sangha.

What we have to offer people is something universal, something deep and profound, something that goes beyond ethnicity, sexual orientation, gender, or age.

area of India that we were discussing. He knew it so well since he was from India. I had never had that happen before in one of my classes.

He also shared how most people in India are Hindu, but that his father had “converted” from Hinduism to Buddhism. We commonly think that people in India are Buddhist, but although Buddhism has its origins in India, presently, the country is predominantly Hindu. This member shared how it took a great deal of courage for his father to make such a

and in other youth programs.

There was also a new Hispanic family who began to attend, and now the wife is on the temple board and they just seem to me to be long time members. Recently, their son played the piano at our annual all music service.

We also have LGBTQ+ couples who have found a home at OCBC. At first, I remember some of them asking me privately if you could be LGBTQ+ and Buddhist.

I answered, “Of course,” and added that the Buddhism we practice embraces all peo-



By Rev. Harry Gyoko Bridge
Buddhist Church of Oakland

At memorial services, I have been sharing an insight that I recently had: that Buddhism is very much about relationships.

If you learn about Buddhism only from textbooks or the internet, then this may not seem obvious — in fact, it may not make sense at all! What do relationships have to do with meditation? Isn’t the Buddhist ideal to leave the family and embark on a quest for enlightenment?

Other schools of Buddhism might not emphasize relationships, but in Jodo Shinshu, we can see the importance of relationships in a number of ways. Let’s start with the obvious — interpersonal relationships. Perhaps the earliest relationships we have are with family, such as our parents, siblings, and if we’re lucky, extended family such as grandparents, aunts and uncles, etc. These

Buddhism and Relationships

relationships are so important, with a deep impact on how we develop as we grow.

We also encounter other people outside of our family — some of them even become friends. I am fortunate to still be in contact with someone who was my first friend — we had moved from Japan to Massachusetts, and our next-door neighbors in our new house had a kid about a year younger than me. I have pictures of us playing while we were infants. We moved to a different house soon after, but fortunately, our families stayed connected.

Sometimes, though, we encounter people who don’t become friends. I have a clear memory of my mother taking me to a local nursery school to check it out. We went into the place, and it was chaos! I remember kids screaming and yelling — I was terrified! I must have begged my mother not to leave me there because I didn’t end up going to nursery school. That was maybe not the best move — it just isolated me from other kids that much more. In hindsight, we may have just had bad timing — it must have been recess when we arrived. It was sensory overload and set up patterns that would continue for years.

And here is one of the key aspects of why relationships are important — I can gain insight into myself by reflecting on my relationships with others.

Whether chance encounters like my first visit to nursery school, or much deeper relationships with family and friends, we can recognize the

on how we treat others. I believe that these interpersonal relationships are at the core of our lives as Buddhists.

Another kind of relationship is that between myself and Buddha. One way to understand the Buddha is as someone to emulate. Many of Shakyamuni’s teachings and the interpretations of follow-

As Buddhists, we aspire to be ‘kind and gentle to every living thing,’ but we also need to reflect realistically on how we treat others. I believe that these interpersonal relationships are at the core of our lives as Buddhists.

impact on ourselves. The next step might be, then, to become more aware of my impact on others. As Buddhists, we aspire to be “kind and gentle to every living thing,” but we also need to reflect realistically

ing masters and schools offer practices that will ideally lead one to some form of enlightenment. They often involve leaving home and becoming a

Continued on Page 5

Correction

In the August 2022 issue of the Wheel of Dharma, the name of Shanti Takata was misspelled in the Editor’s note in her Nitta scholarship profile. The Wheel of Dharma regrets the error.



Wheel of Dharma

(USPS 017-700)
Official Publication of the
Buddhist Churches of America

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

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

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

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

WHEEL OF DHARMA POLICY

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

ONLINE PUBLICATION LICENSE:
Authors who submit articles for publication in the Wheel of Dharma online (“WOD”) thereby grant WOD a royalty-free non-exclusive paid up license, worldwide, in perpetuity and in all media (the “License”) to use, edit, and republish the article(s) and to grant sublicenses to any third party to do so on the same terms. WOD grants third parties an identical License to republish only the first three paragraphs of any article, without edit, providing credit to the WOD and the Buddhist Churches of America, including a hyperlink to the article in WOD.

Editor:
Jon Kawamoto
Editor, Japanese Section:
Rev. Ryuta Furumoto
Print Production:
Jeffrey Kimoto

PRESIDENT'S MESSAGE

Happy 123rd Anniversary, BCA!



By Terri Omori
BCA President

In 1899, Rev. Dr. Shuye Sonoda and Rev. Kakuryo Nishijima arrived in San Francisco from Japan in response to help fill a void in the hearts of Jodo Shinshu Buddhists living in the United States. This was the beginning of the now Buddhist Churches of America organization with September 1 known as BCA Founding Day. We owe a deep debt of grat-

itude to Nishi Hongwanji-Ha in Kyoto for answering the request, to Rev. Sonoda and Rev. Nishijima for setting the foundation of Jodo Shinshu Buddhism in the United States, and to all of the ministers, Dharma teachers, and Sangha members before us. Their efforts, sacrifices, and perseverance have allowed us to receive the Dharma today. They have provided all of us a wonderful spiritual tradition and Shinran Shonin's teachings shared by dedicated ministers, Minister's Assistants, and teachers.

BCA is fortunate to have the **Archives-Historic Preservation Committee: Sandy Saeki, Chairperson, Rev. William Briones and Rev. Kory Quon, Ministerial Advisors.**

The primary mission of the committee is to continue the work on capturing the rich history of the BCA and its temples. In 2018, the BCA archive collection was donated

to UCLA as the materials are preserved for future reference work, research purposes, and general enrichment.

Throughout the 123 years, the BCA members have supported the organization as well as their respective temples and churches. To continue their efforts in sustaining BCA and its temples and sharing the Dharma, the **Propagation and Membership Committee** was established with **Gary Mukai, Chairperson, Rev. Yuki Sugahara and Rev. Matthew Hamasaki, Ministerial Advisors.**

The committee develops strategies for disseminating information about Jodo Shinshu Buddhism, especially in areas of the United States that do not have a temple in the general vicinity. The committee also addresses concerns in regards to BCA membership through programs to promote membership development and

retention.

This month, the newly appointed **Ad hoc BCA Arts Committee** will be presenting the second annual BCA Virtual Art Exhibit. The **Committee Chairperson is Rev. Dennis Fujimoto.** The purpose of the committee is to share the Dharma through visual arts, to provide an opportunity for our talented members, and to express their thoughts, visions, and reflections. I hope you take some time to visit the Virtual Art Exhibit.

The Dharma can also be shared through music. In our Jodo Shinshu tradition we chant Sutras, we sing songs, and some temples have choirs. We have listened to the Japanese court music, gagaku, played during special ceremonies.

Buddhist taiko groups were developed in the United States over 50 years ago, thanks to the creativity of Kinnara Taiko of the Senshin Buddhist Temple.

We have talented members who composed Buddhist-themed music.

The **BCA Music Committee, which consists of Kemi Nakabayashi, Chairperson, Rev. Katsuya Kusunoki and Rev. Tadao Koyama, Ministerial Advisors,** is the largest committee with volunteers representing the eight districts of BCA. They have provided enriching webinars and recently commissioned a new Bon Odori song and dance by Nobuko Miyamoto, called "Kangi-e." You may have recently danced to "Kangi-e" this year at your temple's Bon Odori or watched it on the BCA's Virtual Bon Odori last month.

I hope you are enjoying the programs these committees are providing as they continue the vision of Rev. Sonoda and Rev. Nishijima, sharing Jodo Shinshu Buddhism in the United States.

Two Outstanding BCA Youth Receive Nitta Scholarship Awards

Zora Uyeda-Hale of Berkeley Buddhist Temple Spotlighted

Editor's note: This year, the FDSTL awarded the Nitta scholarship to two outstanding young Buddhists: Shanti Takata of the Los Angeles Hompa Hongwanji Buddhist Temple and Zora Uyeda-Hale of the Berkeley Buddhist Temple. Shanti Takata was profiled in the August issue of the Wheel of Dharma. The current September issue features Zora Uyeda-Hale.

By Darlene Bagshaw
FDSTL Nitta Scholarship
Chairperson

For 2022, the FDSTL awarded two Nitta Scholarships to outstanding Buddhist youth. Mr. and Mrs. Fred Nitta of Watsonville established this scholarship in 1966 to recognize and support our valued young Buddhists.

This year, we are fortunate to honor two very deserving BCA youths: Ms. Shanti Takata of the Los Angeles Hompa Hongwanji Buddhist Temple, and Ms. Zora Uyeda-Hale of the Berkeley Buddhist Temple. This past month, we featured Ms. Shanti Takata.

This month, we feature Zora Uyeda-Hale of the Berkeley Buddhist Temple. Zora not only excelled within the various levels of YBA and temple but also in academics, sports, music and community diversity efforts.

Zora Uyeda-Hale is the daughter of Stacy Uyeda, Dharma School Superinten-



Zora Uyeda-Hale

dent at Berkeley Buddhist Temple and member of FDSTL's Education Committee, and Tony Hale, board member of the Berkeley Buddhist Temple. She is the sister of Romare Uyeda-Hale, Jr. YBA Vice President of Berkeley Buddhist Temple.

Poised and assured, Zora was integral in the establishment of the Albany Unified School District "Diversify Our Narrative." As a direct result of the police killing of George Floyd on Memorial Day 2021 in Minneapolis, Minnesota, Zora designed a website, wrote resolutions for English-reading inclusion requirements and addressed 200 educators on diversity.

She was also invaluable to the young adults of the Berkeley Buddhist Temple, supporting services, activities and presentations. And she served as the Berkeley Jr. YBA President and Recording Secretary, as well as Bay District Jr. YBA Historian and

Co-President.

The challenges faced by our youth during the pandemic served as a vehicle for Zora's self-reflection and growth as a Buddhist.

"At the beginning of my senior year, I lost my two childhood best friends," Zora wrote. "Neither moved, but in what seemed like an instant, they were gone from my life. The worst part was that it was largely my fault, even if I didn't want to admit it.

"For months, I blamed the entire situation on anything and everything, but myself," she continued. "It wasn't until recently that I realized my own anger and ego were causing this redirection of blame, and inhibiting me from reflecting inwards. Buddhism made me realize that I can become a better friend to those in my life now.

"When they first shared their hurt, I was immediately defensive. I thought, 'How could I have done all these awful things that they're telling me? That doesn't seem like me.' But it was me, albeit a version taken over by ego and self-centered tunnel vision. I promised them I would be better, but for the most part, nothing changed, because I was still failing to reflect on myself and take accountability.

"It's been months since we stopped talking, it still hurts every time (I see them).



Thirteen students who participated in the Fifth Annual Buddhist Youth Retreat at the Jodo Shinshu Center in Berkeley, California, pose for a group photo. Shown, in front row, from left, are: Tomoya Ryan (Fresno), Naho Umitani (Moiliili Hongwanji), Kai Yamamoto (OCBC), Alison Aochi (San Jose), and Molly Maseba (Sacramento). In middle row, from left, are: Zora Uyeda-Hale (Berkeley), Halle Fukawa (Senshin), Ava Yamamoto (San Diego), Manami Alspach (Kona Hongwanji), and Takato Kuwahara (Berkeley). In back row, from left, are: Ellie Mizushima (Sacramento), Nicholas Tanaka (Tri-State/Denver), and Kianna Nakaoka (Florin). (Courtesy of Ellie Mizushima)

Fifth Annual BYR Is Held In-Person at JSC

By Koichi Mizushima
CBE Youth Coordinator

It's been over two years since the sound of laughing students could be heard in the halls of the Jodo Shinshu Center in Berkeley, California.

It's been over two years since Judy Kono and her team of helpers have gathered together to prepare three meals a day for students and the staff members at a retreat.

But the wonderful, joyous sounds of students, as well as the meals, and the valued work of the helpers returned to the JSC for the Fifth Annual Buddhist Youth Retreat (BYR) from June 29 to July 3.

In all, 13 students participated in the first in-person event at the JSC since the start of the pandemic in March 2020. The CBE staff worked

closely with the BCA Executive Committee and Facilities Manager Bob Matsueda to establish safe protocols in order to host a successful and safe in-person event — and everything went amazingly well.

The students were: Manami Alspach, Kona Hongwanji; Alison Aochi, San Jose Betsuin; Halle Fukawa, Senshin; Takato Kuwahara, Berkeley; Molly Maseba, Sacramento Betsuin; Ellie Mizushima, Sacramento Betsuin; Kianna Nakaoka, Florin; Tomoya Ryan, Fresno Betsuin; Nicholas Tanaka, Tri-State/Denver; Naho Umitani, Moiliili Hongwanji; Zora Uyeda-Hale, Berkeley; Ava Yamamoto, San Diego; and Kai Yamamoto, OCBC.

It was a wonderful event filled with lectures from BCA ministers and past YAC Mem-

Continued on Page 5

Continued on Page 4

A VISION OF SHIN BUDDHISM FOR TODAY

The Survival of Shin Buddhist Temples

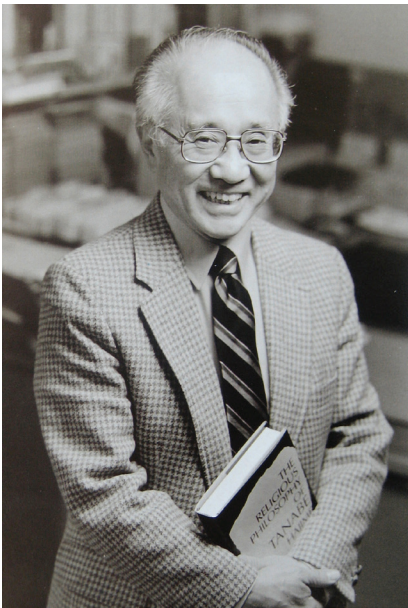
Editor's note: The following is the last installment of the series on "The Dr. Taitetsu Unno Memorial Lecture," delivered at the Institute of Buddhist Studies by Rev. Dr. Kenneth Tanaka on March 19, 2021.

By Rev. Dr. Kenneth K. Tanaka
Former BCA Minister,
IBS Associate Professor
and Assistant Dean

The Central Pole of the 'Big Tent'

My vision for the Shin Buddhist Sanghas is that of a "big tent" supported by the central pole that is Buddhist in nature. For the first hundred years of Shin Buddhism in North America, the nature of the central pole was largely ethnic. Common ethnicity kept the central pole strong and firm to hold up the tent. This meant that virtually everyone under the tent were Americans or Canadians of Japanese ancestry, who founded the temples to serve their religious but also their cultural and social needs.

So, what is needed is to change the center pole to be Shin Buddhist in nature. In this way, the pole will welcome people of any ethnicity to come under the tent, since, in my view, all true religions foster compassion, equality and interdependence. This will also permit people with varying interests, regardless of ethnicity, to join the temples to gather under the tent.



Rev. Dr. Taitetsu Unno (Courtesy of Unno family)

Numerous Types of 'B-Buddhists'

It is the nature of religious organizations in North America to attract people for various purposes. So, there will be numerous types of "B-Buddhists," such as Bazaar Buddhists, Basketball Buddhists, Bingo Buddhists, Book Buddhists, Burial Buddhists, Bon/Obon Buddhists and Board Buddhists.

Despite this diversity, they can agree on the core unifying mission and value of the Sangha, the Dharma. In so doing, everyone regardless of interests and ethnicity will be welcomed under the big tent.

This does not mean that in the near future the importance of Japanese culture and ethnicity would

be disregarded. I can see that this need will remain even among the fourth-generation Americans of Japanese ancestry who attend the temples, especially given the recent spike in anti-Asian harassment and violence. And they should also be given a space under the big tent to be addressed.

Dharma Family

However, if the cultural and ethnic concerns supersede other needs to cause disharmony under the tent, then I believe everyone must join together in affirming the center pole to prioritize the Dharma. If the temple functions are guided by Dharma, all the different B-Buddhists would be welcomed under the tent to pursue their respective interests. And the Dharma will help to nurture greater wisdom, authentic individuality embraced in wisdom and compassion, and social engagement among the members. The members, then, will be better able to transcend differences and treat everyone under the tent as spiritual or Dharma family.

Speaking of "family," I wish to conclude with one of my favorite inspiring lines attributed to Shinran in the "Tannishō," which Dr. Ty Unno translated as follows:

"I, Shinran, have never even once uttered the nembutsu (only) for the sake of my father and mother. The reason is that all beings have been my fathers and mothers, brothers, and sisters, in the timeless process of birth-and-death."

Contribute to BCA Virtual Art Exhibit



Rev. Joshin Dennis Fujimoto
Buddhist Temple of Alameda
Enmanji Buddhist Temple

The end of summer is often a quieter time at many of our temples. The festivities of bazaar, Obon, and the Hatsubon service conclude.

It is a time to slow down, clear our minds, and look forward to the fall season and the start of a new school year. We clean up and put things away before the next seasonal change. New plans and ideas are brought out to be considered for many of our temple groups to look forward to.

The cycles of busy, clean up, quiet, planning, and restart remind me of similar cycles while I used to work on sculptures and art pieces before I became a minister.

After a new piece of art has been created, there is a period of reflection and evaluation. Then there is

a cleanup period when the tables are cleared and all the tools are checked and cleaned. Things that may have been left in temporary disarray are put back in their proper places. The clean table could be a reflection of your mind. The empty space of table or mind would be the place for new thoughts, ideas, and creativities to emerge.

the next and the new expressions of Dharma through Sangha activity. These are the most dynamic and enjoyable aspects of temple life.

It is a constant in society that ego expression and activities multiply into current turmoil. Imbalance and self-centered projections grow to become suffering, both individual and social.

The temple itself could be considered performance art.

I am thinking about days past, of working at creating artwork because we have the Second Annual BCA Virtual Art Exhibit coming up in the fall. Communication and contacts are being made to encourage artists throughout the Buddhist Churches of America to again contribute and be a part of this wonderful project.

It is our hope to get even more artwork to be placed on display in this upcoming exhibit. If you have your own artwork or family members and friends who come to mind, please encourage them to participate. The registration link can be found on the virtual art flyer.

The temple itself could be considered performance art. We are a collaboration of artists working together. As a team of artists, we are provided the opportunity for envisioning, dreaming, and creating

There is a need for the Dharma and the Nembutsu path for individuals and society to live in harmony and well-being. The Nembutsu serves to guide as it keeps ego in check and harmony in balance. Working together, we can create beautiful and ever changing art based and grounded in Nembutsu awareness. We strive to include each other and allow a vibrant expression of Sangha to emerge. I just love it!

For now, we clear the tables and empty the mind. We enjoy the quiet break. It took a big effort to get from there to here. It will take another big effort to get from here to there. We all look forward to doing it together. Bring your art up, and we'll see you at the temple.

Rev. Fujimoto is the chair of the ad hoc BCA Arts Committee.

BCA Center for Buddhist Education
Living The Dharma (formerly Every Day Buddhism) Committee Presents:



FINDING THE ANTIDOTE TO IGNORANCE
THE THIRD OF THE THREE POISONS
Saturday, October 29, 2022
11:00 am – 1:00 pm (PT)
Guest Speakers:
Rev. Blayne Higa: The Jodo Shinshu Antidote to Ignorance



Rev. Blayne Higa is the Resident Minister of the Kona Hongwanji Buddhist Temple in Kealahou, Hawaii. He holds a Master of Divinity from the Institute of Buddhist Studies with a focus on Shin Buddhist ministry and chaplaincy. He received Tokudo ordination and Kyoshi certification from the Jodo Shinshu Hongwanji-ka. He is the Chair of the Committee on Social Concerns and Ministerial Training Committee for the Honpa Hongwanji Mission of Hawaii. He also serves on the Board of the American Civil Liberties Union of Hawaii and Vibrant Hawaii.

Chenxing Han:
Buddhist Antidotes to Racial Prejudice and Ignorance



Chenxing Han is the author of *Be the Refuge: Raising the Voices of Asian American Buddhists and the forthcoming book one long listening: a memoir of grief, friendship, and spiritual care*, both with North Atlantic Books. Chenxing holds a BA from Stanford University, an MA in Buddhist Studies from the Graduate Theological Union, and a certificate in Buddhist chaplaincy from the Institute of Buddhist Studies. She is a co-teacher of Listening to the Buddhists in Our Backyard at Phillips Academy Andover, and a co-organizer of May We Gather: A National Buddhist Memorial for Asian American Ancestors.

Moderator: Rev. Marvin Harada

Registration
<https://forms.gle/vGe49tkfaupjPyE8>
Donations gratefully accepted

Click to Donate <https://bca.kindful.com/> Scroll campaigns to select CBE
(Donations are processed by BCA Endowment Foundation)

Visit buddhistchurchesofamerica.org email: cbe@bcahq.org or phone: 510.809.1460

BCA Buddhist Churches of America

2ND ANNUAL

VIRTUAL ART EXHIBIT

CALLING ALL BCA ARTISTS

SEPT 18, 2022
buddhistchurchesofamerica.org

SUBMIT & INFORMATION:
[HTTPS://TINYURL.COM/ARTBCA](https://tinyurl.com/artbca)



SOCIAL WELFARE FUNDS AVAILABLE

Know of a charity that you or your temple would like to support?



PLEASE make use of these funds! Just go to the BCA website tab Giving/Social Welfare or Who We Are/BCA Resources/Social Welfare Grant Applications. Contact socialwelfare@bcahq.org for more information.

BYR

Continued from Page 3

bers. We have all done a wonderful job with integrating technology into our temple lives, but nothing compares to being with real people in a real space. And no one had any problems wearing masks and following the safety protocols for the entire event. We enjoyed all of our meals outdoors and made sure everyone was safe and healthy for the entire event.

I cannot express how important the BYR program has been for our BCA youth. It is an amazing opportunity for participants to meet other YBA students from different areas.

And I am grateful to have the Jodo Shinshu Center to be able to host events like this. The memories that are created here will last a lifetime, and so will the friendships. The Three Treasures teaches us about the Buddha, the Dharma, and the Sangha. And being back in person certainly helps us to reconnect with our Sangha family.

I wish to express my deepest appreciation to everyone who supports the youth programs, and to the BCA staff for working so hard to maintain this center of learning.

Please encourage your temple students to participate in our BCA BYR programs. It is a great experience and I look forward to meeting all of the students!

Kimi Hisatsune, Lyricist of Notable BCA Gathas, Is Remembered

She Wrote the Memorable Words to Jane Imamura's Classic Gathas 'Buddha Loves You,' 'Long Ago in India,' and 'Farewell'

By Emiko Katsumoto

Berkeley Buddhist Temple

and Kemi Nakabayashi

Seattle Betsuin Buddhist Temple

Readers may not immediately realize that many people have been touched by the creative work of Kimi Hisatsune.

Perhaps the most familiar lyrics that Hisatsune wrote were for gathas composed by Jane Imamura, such as "Buddha Loves You," "Long Ago in India," and "Farewell."

Immersed in Buddhist children's gathas over the decades, we have enjoyed singing about the little bird, the little pup, the pussycat, and the little fish to rejoice in the all encompassing compassion of Amida Buddha.

We recall the birth of the historical Buddha for Hanamatsuri as detailed in "Long Ago in India." And yes, many still sing "Dharma (Sunday) school is over for another day ... " as we bid our Sangha friends "farewell" until the following week.

Other children's gatha lyrics written by Hisatsune include somewhat less familiar selections such as "It's Raining," "Sing!" and "Sunbeams," also composed by Jane Imamura.

"We are little sunbeams We're happy as can be!" Hisatsune also wrote the lyrics of "Our Pledge," the Dharma School teacher's song with music composed by Yumi Hojo.

Kimi Yonemura was the daughter of Rev. Masachika Yonemura, who was an early minister at Enmanji Buddhist Temple from 1939 to 1949. She was the eldest of three daughters, and she and her sisters all took piano lessons.

While attending UC Berkeley before World War II, she lived in the women's dormitory and met her future husband, Isamu Clarence Hisatsune. They both sang in Jane Imamura's



Clarence and Kimi Hisatsune appear at a restaurant in a 2004 photo, above, and Kimi Hisatsune is shown, at left, in a temple choir in 1951. (Courtesy of Berkeley Buddhist Temple archives)

Pennsylvania, where Clarence taught and Kimi worked in the library. The couple had no children.

Hisatsune collaborated with Jane Imamura to write lyrics for many of the children's gathas in the 1950s post-war period.

In the 1990s, when the BCA Ad Hoc Music Committee was formed for the purpose of providing gatha selections for the BCA Shin Buddhist Service Book, Hisatsune was a member of the Gatha Book Committee.

Marrie Yamashita, who chaired the committee, and Ruth Kaneko recall Kimi Hisatsune as quiet and reserved, but say she was a consistent participant for the project.

Kimi and her husband, Clarence, were pillars of the BCA community and guided members in making important decisions. Hiro Imamura David describes Kimi Hisatsune as a rare person, who was "very quiet in manner but radiated intelligence, warmth, and generous strength." David recalls that her parents, Rev. Kanmo and Jane Imamura, were always very grateful for

YBA choir. We do not know much more about Kimi's earlier life except that she and her family were incarcerated in the Amache internment camp in Colorado. Her mother passed away shortly after their release from camp.

In her younger years, Kimi taught piano at Enmanji Buddhist Temple and began a choir. She was fluent in Japanese and helped at the Japanese school.

After Clarence and Kimi were married in September 1951, they moved to Seattle where he received his doctorate in chemistry at University of Washington. Kimi studied in the UW Information School and received a master's degree to pursue a career as a librarian. They moved to Penn State University in State College,

of those Three Poisons.

And yet, we have encountered the Buddha, we listen to the Dharma, we become part of the Sangha. As we reflect on ourselves, in relation to others, we call out to the Buddha, reciting the Nembutsu — Namo Amida Butsu — finding ourselves embraced by Wisdom and Compassion.

From my perspective, Buddha is what I am not. But from Buddha's perspective, it's all one, the true reality of light and life, Wisdom and Compassion. So although Buddha may be "other," this "Other Power" envelops us, transforms us, encouraging us to see ourselves "as we are," to accept ourselves, and yet also to inspire us to be better, to transform us into something we could not have become otherwise.

Scholarships

Continued from Page 3

Sometimes, this sadness starts to bubble into anger, but I have to remind myself that holding on to resentment will get me nowhere. One of my Dharma School teachers, Irene Sensei, has a quote, 'Holding onto anger is like grasping a hot coal with the intent of throwing it at someone else. You are the one who gets burned.' So instead of holding onto that hot coal until I can't bear it anymore, I'm trying to let go.

"If I let my ego disillusion my perception of the world, relationships become centered around me, instead of inherently in-

terdependent. This doesn't just apply to friendships, but also larger connections with the outside world.

"I think of myself as an activist, but there have certainly been times when I've lost sight of my goals. Buddhism has helped steer me back to my original motivations. It has helped me remember that my activism should be driven by my desire for a better world for all, not my own pursuit of validation. In that sense, I should seek to help others — give Dana — because I am able to, not because I am expecting anything in return.

"Buddhism has guided me when I've felt the most lost, angry or selfish. The teachings reassure me that

my feelings are valid, but also can be managed through awareness, gratitude, and compassion. Especially during the pandemic, a time of uncertainty and isolation, Buddhism has grounded me in the present moment. I take life one day at a time, attempting to be more grateful and aware of myself each day."

On behalf of the FD-STL, we congratulate Zora Uyeda-Hale and express our gratitude for all her contributions to the temple and community as a voice for diversity. We wish her continued success as she furthers her education at UC Berkeley, majoring in Society & Environment with a minor in Ethnic Studies.

DID YOU KNOW?



The Berkeley Buddhist Temple's Children's Choir that recorded "Mako Goes to Sunday School," a narrated presentation of children's gathas, poses at the temple in 1955. (Courtesy of Berkeley Buddhist Temple archives)

Did you know that Jane Imamura produced and recorded "Mako Goes to Sunday School" with the Berkeley Buddhist Temple Sunday School Choir around 1955?

The recording, courtesy of Berkeley Buddhist Temple archives, is featured in September and October under the gatha audio section of the BCA Music webpage at: <https://www.buddhistchurchesofamerica.org/music>

The recording includes 12 children's gathas composed by Jane Imamura, Yumi Hojo, and Chizu Iwanaga, including some gathas with lyrics written by Kimi Hisatsune.

In-Person Obon Festivals Make a Joyous



VENICE: Kristina Fukuda, left, in the yukata, dances with other Bon Odori participants at Venice Hongwanji Buddhist Temple's Obon festival, which was held July 16-17. Above right, Sangha members are busy making wontons, and at right, crowds gather at the festival's food and game booths. (Courtesy of Quinn Okamoto and Phyllis Hayashibara)



SAN JOSE: San Jose Taiko members, above, perform at the San Jose Betsuin's Obon festival on July 9-10. At right, Resident Ministers Rev. Etsuko Mikame and Rinban Rev. Gerald Sakamoto stand before the Bon Odori dancers. (Courtesy of Scott Nakajima)

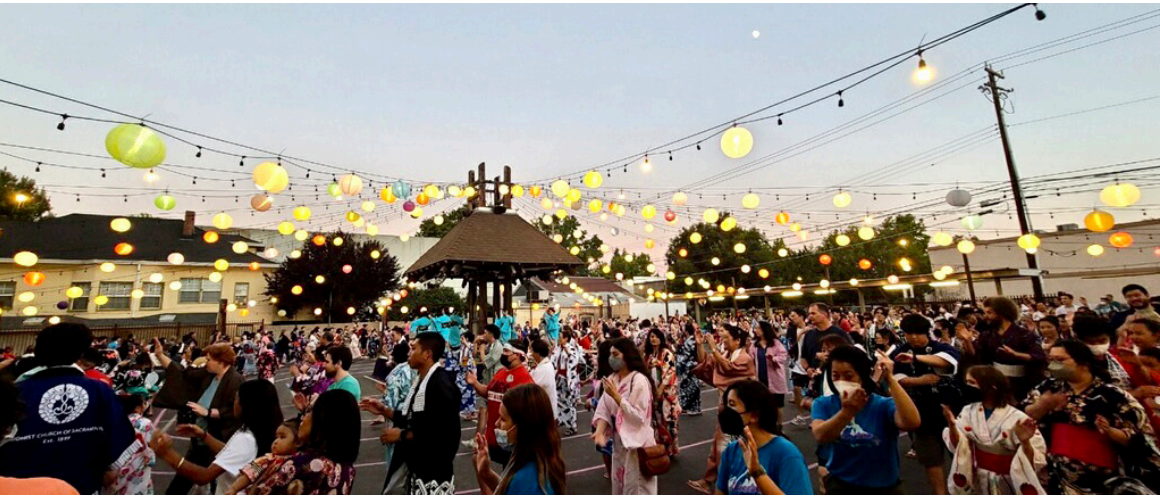


SAN DIEGO: Above left, Junko Kajita is followed by her granddaughter, Elise, during the Buddhist Temple of San Diego's Bon Odori on July 31. Below left, memorial lanterns of loved ones are displayed above dancers. Above, from left, Ricky Cheeks, Bobby Koga, Breven Honda, Avis Honda, Elise Kajita, Junko Kajita, Shirley Omori, Kimberly Kruse, Jaden Kruse, Julianna Kruse, Eugene Hotta, Maya Hotta, Jamie Shimizu, and Susan Moribe pose for a group photo. (Courtesy of Jo Ann Katsuda Hotta, Mike Ong, and Efton Woodford)

Return to Temples Throughout the BCA



EKOJI: Bon Odori dancers are all smiles, in the above left photo, at the Ekoji Buddhist Temple's Obon festival on July 9 in Fairfax Station, Virginia. Above right. Nen Daiko, the adult taiko ensemble of the Ekoji temple, gives a performance at the festival. Nen Daiko has been performing in the Washington, D.C., metropolitan area since 1994. (Courtesy of Evan Michio Cantwell)



SACRAMENTO: A crowd estimated around 600 people attended the Buddhist Church of Sacramento's Obon festival on July 9. (Courtesy of Aaron Imura)



SAN FRANCISCO: The Buddhist Church of San Francisco's Bon Odori was held along Octavia Street on July 24. Far left, Kalisa Low, a 2022 BCSF Obon teacher, participates in the Bon Odori. Left, Mrs. Yoshiko Fujimoto, also known as Fujimoto Sensei, the head Odori teacher, is part of the Bon Odori procession. Below left, Amy Zou and Taiyo Scanlon-Kimura, Jiten Daiko drummers, break out in dance. Jiten Daiko is an affiliate organization of the BCSF. Below center, the Northern California Cherry Blossom Festival Queen and her court participate along Octavia Street. Below, a group of youngsters are among the attendees of the street festival. (Courtesy of Mark Shigenaga)



In-Person Obon Festivals Return to BCA Temples



SEABROOK: The Seabrook Buddhist Temple held its 77th annual Bon Odori Festival on July 16 on the temple grounds. The festivities featured the Seabrook Minyo Dance Group, the Hoh Daiko Drummers, and visits from Nen Daiko from Ekoji Buddhist Temple, and Soh Daiko from New York. Above, Bon Odori dancers participate at the festival. Above right, Soh Daiko members perform. Shown, from left, are Tamiko Ooka, Jodi Scharf, Jane Conrad, and Miyuki Takahashi. At right, from left, are Nen Daiko members Spencer Andrews, Emily Ihara, Lyna Johnson, and Maya Horio. (Courtesy of Guy Hesse)



SALT LAKE: The Salt Lake Buddhist Temple's Obon festival on July 9 drew nearly 400 Bon Odori dancers, and attracted an estimated 3,000 spectators. Above left, the crowd enjoys watching the Bon Odori performance. Above right, in front row at center, from left, are children Izzy Brennan and Toshi Brennan, and crouching, from left, are Taylor Hirano and Kacie Hirano. In middle row, from left, are Sydney Furubayashi, Emily Iwasaki, Shelby Furubayashi, Krista Furubayashi, Candi Furubayashi, MA Rev. Dr. Carmela Javellana Hirano, and Joni Sueoka. In back row, from left, are Joe Gatton, Garrett Furubayashi, Michael Iwasaki, Paul Iwasaki, Sandy Iwasaki, and Salt Lake Buddhist Temple Resident Minister Rev. Jerry Hirano. (Courtesy of Mark Minaga and Sandy Iwasaki)



FRESNO: An estimated 200 Bon Odori dancers and a crowd of more than 500 spectators attended the July 9 Fresno Betsuin Obon festival. Above left, Resident Minister Rev. Kazuaki Nakata leads the Hatsubon families in a solemn procession. Above right, Bon Odori participants dance between the new Hondo and the Family Dharma Center. (Courtesy of Jon Kawamoto)

Obon Festivals

Continued from Page 1

performances and solemn Hatsubon services to commemorate the essence of Bon — honoring and celebrating ancestors and bringing the families together again.

“I realized it’s been 2 (sic) years since the last in-person Obon, and even though there have been great virtual at home events since then, it just hits so differently,” one participant posted on social media about the San Jose Betsuin’s Obon event on July 9-10, which drew more than 1,600 dancers.

“Although there were some limitations and reductions to this year’s events, there wasn’t a single second that I wasn’t smiling (on the inside or outside),” the post continued. “There’s a lot I could say about the event — the cultural significance of Obon, the fun games, the food, the taiko performances, and the impact this event has on not only the direct San Jose community, but also the expanded community across the West Coast. However, this post would go forever, so I will just say this: Thank you @sjobon for bring-

ing the expanded community together again at one of my favorite events. Until next year, whenever it happens, I will surely be there.”

Another person posted: “San Jose Obon has been one of the best parts of my summer! We played games, watched amazing taiko groups such as San Jose Taiko and other collegiate groups, and danced! Obon is very important to the Japanese American community, and as a JA myself, this felt extremely special to me. I grew up going to Obon and my family’s Buddhist temple, and it was always a fun and reverent time. Not only did I get to experience the grandeur of this Obon, but I got to celebrate it with people I love. It is something I will never forget.”

In Los Angeles County, the Venice Hongwanji Buddhist Temple held its Obon festival on July 16-17, offering food, fun and games, a silent auction, as well as Obon T-shirts and merchandise for sale.

The highlight of the weekend was Bon Odori on both nights, as instructors Judy Hopfield and Julia Ueda led nearly 1,000 dancers from Venice Hongwanji and friends from temples and community

organizations across Southern California and beyond. The expressions of joy and the energy and spirit exhibited by all the dancers showed just how grateful and happy everyone was to be back together again.

The featured food offering was Mamechan’s Obon Dinner (Mamechan is the Venice Hongwanji mascot) guided by Chef Chris Ono, which included chicken teriyaki, wonton, andagi (Okinawa dango), tsukemono and rice. The many VHBT volunteers, who ranged in age from 5 to 90, worked tirelessly yet happily to make this a huge success.

The theme for this year’s VHBT Obon was #together-again, and festival organizers hope it will be the first of many more to come.

In Salt Lake City, the Salt Lake Buddhist Temple’s Obon festival on July 9 attracted nearly 400 participants dancing on the city’s Japan Town Street and drew an estimated 3,000 spectators, according to Lisa Imamura, Salt Lake temple’s 2022 Obon chairperson. The festivities featured the signature beer garden.

“All of the food sold out. The turnout was amazing, just amazing,” Imamura said.

In Chicago, the Midwest Buddhist Temple held an in-person Obon Odori on July 9 and had 300 people attend, with 200 dancing to “Tanko Bushi,” according to Resident Minister Rev. Ron Miyamura.

“Our Obon Odori does not have a bazaar with it, so we don’t sell food or all that stuff, a tradition going back to the late Rev. Gyodo Kono, who was the founding minister,” Rev. Miyamura said. “Rev. Kono wanted the members to be able to dance and remember the significance of Obon.”

Instead, the Midwest Buddhist Temple holds its popular fundraiser in August called the Ginza Holiday with popular Japanese and Hawaiian foods, and entertainment including taiko performances. This year’s Ginza Lite — so-called because of the smaller, intimate event — was held Aug. 13-14 and featured the temple’s trademark and well-known chicken teriyaki.

In Fresno, about 200 Obon dancers moved to the sounds of Bon Odori songs in a circle dance between the new, spectacular Fresno Betsuin Hondo — which held its first community Hatsubon service in 2019, honoring some 80

members — and its Family Dharma Center.

Inside the air-conditioned Family Dharma Center, hundreds escaped the hot Fresno weather to enjoy the bento dinner before the Obon festivities — and lined up for Hawaiian shave ice prepared by the Fresno Betsuin’s Jr. YBA members.

The multicultural Obon dancers didn’t go unnoticed by spectators.

“See the diverse crowd of Obon dancers? This diversity and the legacy of Obon is spreading and inspirational to witness here at our Hondo,” said Kerry Yo Nakagawa, a Fresno Betsuin Sangha member who grew up attending the Fowler Buddhist Church. “Our Central Valley is a salad bowl of cultures and our new Hondo should be a great option for new members to learn about Jodo Shinshu and Shinran Shonin.”

Jerry Iseda of the Venice Hongwanji Buddhist Temple, Dennis Akizuki of the San Jose Betsuin Buddhist Temple, Rev. Ron Miyamura of the Midwest Buddhist Temple, and Lisa Imamura and Sandy Iwasaki of the Salt Lake Buddhist Temple contributed to this article.

Fresno Youth MA Delivers Talk on Peace



The Nagasaki Atomic Bomb Memorial Ceremony was held on Aug. 9 at Shinzen Garden in Fresno. Fresno Betsuin Youth MA Makayla Kubo, a student at Clovis North High School, gives a speech on the topic of peace following messages by retired Judge Dale Ikeda and Hajime Kishimori, Acting Consulate General of Japan in San Francisco. Kubo completed her Youth MA class, which consisted of 74 hours, in Jodo Shinshu studies. The class is offered by the Central California Buddhist Education Committee. Kubo has conducted Sunday services, and has delivered Dharma messages. (Courtesy of Rev. Kazuaki Nakata)

**‘Dial the Dharma’
for Enlightening Messages
800-817-7918
Press 1 for English, Press 2 for Japanese,
Press 3 for Spanish**

Hiroshima

Continued from Page 1

and left. Surprisingly, I was not afraid, and felt instead a deep calm that I credit to a connection to hotokesama, Amida Buddha. Death was very near and yet I had no fear in that moment.

Once outside, I couldn’t believe the sight before me. In every direction, all the houses as far as I could see were leveled. I could smell smoke in the air, and I knew I had to leave the city as soon as possible.

I headed to the northeast toward Niho, past Hijiya-ma Mountain, where I had friends living on the outskirts of town, three to four miles away. I passed sites I will never forget. A woman was circling the ruins of her house and calling out for her elderly mother. A mother was trying to coax her child to her, but he wouldn’t come because she looked so frightening.

Hiroshima is built on a delta of five rivers, and I worried that the bridges would be out. As I crossed over one river, it was filled with black mud and debris. I learned later that these rivers were filled with thousands of survivors trying to find relief from their burns and it is where most of them died.

After walking about three miles, I made my way to my friend, Nishimoto-san’s house, and knocked on her door. When she answered, she was so frightened by my appearance that she slammed

the door in my face, afraid to let me in.

I must have been a sight — torn and filthy clothes, my body covered in ash and debris, my hair sticking straight up. Too weary to try again, I turned and walked to Takeuchi-san’s house, where I collapsed.

Three days later, I found myself in a makeshift hospital in a mountain cave. I had lost a lot of blood and my white cell count was dangerously low. It was there that I heard of the bombing of Nagasaki and, a week later, the previously never-before-heard voice of the emperor telling us, “we must endure the unendurable,” as Japan surrendered.

Indeed, the years both before and after were extremely hard. In 1935, my sister and I were sent to study in Japan; the country had been continuously at war since 1931. We were always hungry. By 1945, most of the men were gone and all that remained in the city were women, children and the elderly.

In the aftermath of the bomb, the smell of cremated bodies hung over the city for years as people continued to die from their injuries and radiation sickness.

My sister, Yoneko, died, as did anyone who had been outside. A one-hour delay would have put students indoors and many more would have survived. We were told she lingered for three days at the relocation site she was taken to. My father searched for her, but only discovered her

whereabouts after her death. He was given her school uniform and a container they said contained her ashes.

Satoru’s school duty that morning took him past Ground Zero just 10 minutes before the explosion. He was less than a mile away but was saved by the protection of a concrete building. My house was a mile from Ground Zero. As I turned away from the kitchen window, the blast pelted my back with shattered glass, fragments of which still remain in my body.

In September, I will turn 101 (years old). I have never had any bitterness or anger about the bombing of Hiroshima, although the death of so many, including my sister, will always be a source of sadness.

The teachings have taught me that the causes and conditions that led to that moment are too numerous to calculate and assigning blame or bitterness is impossible. At the cost of so many lives, the world learned many valuable lessons from that day. The A-Bomb completely altered my life, but the Buddha-Dharma and shinjin allowed me to move forward and find a meaningful life nonetheless.

As I reflect on that day and every day since, I have a deep sense of gratitude for the life the Nembutsu has given me. I have always told my children that I am the luckiest person in the world, grateful for all that I have received, despite and because of my undeserving foolish self. Namo amida butsu.

Rubio

Continued from Page 1

ing BCA Bishop Rev. Marvin Harada’s English message to Spanish — is a big boost for the program.

“For many years, we have wanted to do more propagation in the Spanish-speaking community, but never had the opportunity,” Rev. Harada said. “I think it is very exciting to offer the Dharma now in Spanish, even in this small way.”

The “Dial the Dharma” will be available at 800-817-7918 with the following options: Press 1 for English, Press 2 for Japanese, and Press 3 for Spanish.

The idea for adding a third language to the program was initiated by Rev. Kenji Akahoshi, BCA Minister Emeritus and former resident minister of the Buddhist Temple of San Diego.

Arturo Rubio, a Sangha member and Minister’s Assistant with the Buddhist Temple of San Diego, was recommended by Rev. Akahoshi to help with the translations.

“In a conversation that I had with Rev. Harada and Rev. (Jay) Shinseki (resident minister of Monterey Peninsula and Watsonville temples), we discussed temples located in areas with heavier Spanish-speaking populations,” Rev. Akahoshi said. “I mentioned to Rev. Harada about Arturo and what he does for the San Diego temple.”

After a brief interview with Rev. Harada, Rubio was asked to translate a message from English to Spanish. In the meantime, streamlining the logistics with adding a third line was a relatively easy task.

Communication between Rev. Harada and Rubio with translations and recordings went smoothly. By August 3, the first Spanish-language Dharma message translation appeared on “Dial the Dharma.”

“It happened really, really fast,” Rubio said. “It made a lot of sense to me (being fluent in Spanish). I was already providing Spanish video messages (for the Buddhist Temple of San Diego) and accepted the opportunity to help expand the ‘Dial the Dharma’ program.

“My background helps. My language skills help. Why not do it? Let’s go ahead and spread the Dharma in Spanish.”

Rubio feels that there are Spanish speakers who have no experience with Buddhism, especially Jodo Shinshu, but who are curious about the religion.

“There are a lot of people who are curious about our philosophy or religion,” he said.

In this case, if it is Jodo Shinshu, having more options to have contact is better, Rubio added. “If we are able to provide different options,

including ‘Dial the Dharma,’ it will definitely help with people visiting the websites, the temple and YouTube video,” he said.

Rubio believes that adding this new option and taking five minutes out of one’s day to listen to a quick message by Rev. Harada requires no pressure and commitment.

“A person can listen to the message in the comfort of their own home, perhaps listening to more than one message, and decide if he or she wants to visit the temple,” he said. “This is a very positive change. I think any option that we give, especially to the Spanish-speaking people, is the best thing to do.”

Rubio pointed out that there are not many choices with content online and books related to Jodo Shinshu in Spanish.

“If I can help out by adding the option for Spanish-speaking people interested in learning about Jodo Shinshu, it is the least I can do,” he said.

Rubio looks forward to working with Rev. Harada with the weekly translations and his opportunity to help spread the Dharma.

Rubio, 52, was born in Tijuana, Mexico, the northernmost city in Baja California that borders San Diego. His family, in Mexico, is Catholic.

Rubio has three sons and one granddaughter. His family moved to the United States in 2012, setting up permanent residency in San Diego. He plans on becoming a U.S. citizen in a few years.

His introduction to Buddhism dates back to his days as a youth.

“When I was in elementary school, I was reading a book on history or philosophy and there was a chapter on Siddhartha Gautama,” Rubio said.

“I remember seeing the image of Siddhartha Gautama but did not understand the image or the term enlightenment.”

Apparently, seeing a picture of the Buddha planted a seed for his future spiritual path.

While learning about Buddhism and being engaged with Buddhist figures, including the Dalai Lama, Rubio took a college course on world religions, which led to his decision to experience different faiths. Rubio visited various Catholic and Orthodox Christian churches, a Muslim Center and finally the Buddhist Temple of San Diego.

“When I first met Arturo, he said that he was involved

FYI

Bishop Rev. Marvin Harada’s “Dial the Dharma” messages are available at 800-817-7918 with the following options: Press 1 for English, Press 2 for Japanese, and Press 3 for Spanish.

Bishop’s Message: ‘Dial the Dharma’ Now in Spanish, see Page 2.

with other religious programs and was interested more in the deeper aspects of Buddhism,” Rev. Akahoshi said.

“When I visited the Buddhist Temple of San Diego, I began to learn more about Amida Buddha and Jodo Shinshu,” Rubio said. “I kept going back to BTSD, enjoyed the conversations and participated in the Wednesday Buddhism 1-2-3 sessions.”

Rubio’s interest in Buddhism began to blossom.

“I was first introduced to the temple in 2015. I received my Buddhist name and became a member in 2016,” he said.

Currently, Rubio serves on the temple’s Board of Directors, leads the Dana Group committee and is a member of the Bingo Committee. Rubio also provides a monthly pre-recorded Dharma video in Spanish.

Rubio, along with his wife, Lourdes, and their son, Arturo Jr., attend services regularly.

He credits Rev. Akahoshi for initiating the opportunity to lead the Dana Group and continuing to nurture his interest in Buddhism and Jodo Shinshu, which led to the MA program.

“Kenji Sensei initiated many of the conversations,” Rubio said in reference to Rev. Akahoshi encouragement for Rubio to participate in such programs.

When asked if he has any goals as an MA or aspirations on continuing his Buddhist path, Rubio was humble with his outlook.

“I want to complete the courses that I am working on now,” Rubio said, referring to the online classes that he is taking through IBS. “I am open to other opportunities to help the Sangha.

“My path in Jodo Shinshu is a series of causes and conditions. I have nothing specific at this point. I am open to other opportunities whatever may come in the future.”

Part of that future is now reaching out to the Spanish-speaking audience through “Dial the Dharma.”

Dr. Arai

Continued from Page 1

scholarship on women in Buddhism, in particular, her books, “Women Living Zen” and “Bringing Zen Home: The Healing Heart of Japanese Women’s Rituals.”

Dr. Arai blends a rigorous academic background with a compassionate, embodied, and person-centered approach to teaching.

“History sweeps us along in currents that rage with tumultuous whitewater — threatening to destabilize and disorient us — as well as nourish us with streams that inspire us to live out of our ideals,” Dr. Arai said about the announcement. “The establishment of The Eshinni and Kakushinni Professor of Women and Buddhist Studies chair is an historic moment for the empowerment of women committed to the Dharma.

“I am profoundly humbled and honored to be its first steward,” she continued. “Joining the core faculty of IBS feels like a homecoming. With gratitude and enthusiasm abounding in my heart, I am committed to refining and deepening our understanding of the contributions, teachings, challenges, and triumphs of Buddhist women and look forward to working in an enriching community and environment in which we develop our wisdom, strengthen our compassion, and blossom as lotuses rising from the mud.”

In November 2020, IBS Board of Trustees formally established “The Eshinni and Kakushinni Professor of Women and Buddhist Studies Endowment Fund” to support an IBS professor specializing in the academic study of women and Buddhism, particularly

scendants of Shinran Shōnin came to form the lineage of the Ōtani family and establish the Hongwanji.

Lady Eshinni and Kakushinni provided wise and generous leadership, which enabled Jōdo Shinshū to become a major religious movement in Japan and throughout the world. All Nembutsu followers — women and men — owe a debt of gratitude to Lady Eshinni and Kakushinni.

The Eshinni and Kakushinni Professor of Women and Buddhist Studies endowment was created to honor these women and help encourage the study and participation of women in Buddhism.

With this endowment, IBS will add the Eshinni and Kakushinni Professor of Women and Buddhist Studies to its core faculty, filling an underrepresented, but very significant area of research, writing, and instruction.

Dr. Arai will examine the social, symbolic and spiritual impact that women have had across the wide span of Buddhist traditions, eras and societies.

In this way, IBS will be able to contribute to the growth of religious scholarship that recognizes the central role that women continue to play in the shaping of Buddhist thought and religious life.

Recognizing Dr. Arai’s lifelong dedication to the academic study of Buddhist women, we believe she is the ideal scholar to be appointed to this role. She is already an exemplary leader in the field of women and Buddhism, and students will benefit from her compassion and wisdom.

Peggy Okabayashi, president of the FBWA, offered congratulations to Dr. Arai and to IBS for the appointment.

“The Federation of Buddhist Women’s Associations

‘I am profoundly humbled and honored to be its first steward.’

— Dr. Paula Arai

Jodo Shinshu Buddhism, and/or related disciplines.

Lady Eshinni (1182-1268) was the wife of Shinran Shōnin, the founder of the Jōdo Shinshū Buddhist tradition. She is recognized for her wholehearted support of her husband’s Nembutsu teaching and his efforts to share these teachings with people from all walks of life.

Kakushinni (1224-1283), the youngest daughter of Shinran Shōnin and Lady Eshinni, was responsible for keeping alive both the memory of her father and the faith that he had awakened within Nembutsu followers throughout Japan.

She was the first guardian and caretaker of Shinran Shōnin’s shrine, a role she carried out with diligence and devotion. As a result, de-

(FBWA) is thrilled that Dr. Paula Arai has agreed to become the Eshinni and Kakushinni Professor of Women and Buddhist Studies (Professor) at IBS,” Okabayashi said. “To have such a distinguished individual be our very first Professor is a dream come true.”

We look forward to welcoming Dr. Arai in 2023. The Eshinni and Kakushinni Professor of Women and Buddhist Studies Endowment Fund is now a designated part of the Dharma Forward Campaign, which is scheduled for general launch in mid-2021. FBWA has accepted the position of lead donor for this fund. IBS welcomes the participation of anyone who would like to support this addition to the IBS educational program.

今月の法話

「大谷選手のマナーと仏教」

名誉開教使

宮地

信雄



Rev. Nobuo Miyaji

ロサンゼルス・エンジェルスの大谷翔平選手の人気の秘密が、この頃いろんなところでよく話題になりました。大谷選手はどうしてあんなに人気があるのだろうか、皆さんもお考えになったことがあるかと思いますが、今日は、少しこの話題を取り上げて仏教の本題に入っていきたいと思います。

ニュースやYouTubeがよく言っている大谷選手の人気は、もちろんその野球選手としての成績がまず挙げられますが、その他にルックスがいいとか、ファンに対しての取り扱いがいいとか、いろいろあげています。しかし何と言ってもこのメディアでも取り上げているのは、まずそのマナーの良さということだそうです。大谷選手が球場のゴミを拾うというのは有名ですね。あれをアメリカのメディアははじめこそってパーフォンマンスだと言ったそうです。それはそうでしょう、あんなことをしたプロ野球選手は今までに一人もいませんからね。しかし、大谷選手がするあのゴミ拾いは、一度や二度ではなくどこでも行われる行為であることがわかり、それも誰かが見ているからするというのはないということがわかるとアメリカの報道陣もなぜか、なぜあんなことをするのかと不思議になっていろいろ調べたそうです。すると、わかってきたことは彼の花巻東高校時代の野球部の佐々木洋監督がこの球場のマナーに非常に厳しかったということが分かったのです。そしてこの監督によりまずと、球場はそこで戦うものの道場である。つまり球児にとつてそこは聖地であるという考えだったのです。だからその聖地をゴミで汚してはいけないというのが持論だった

そうです。素晴らしいですね。自分が働くその場所が聖地であるという考え方、本当に日本人らしい発想だと私は思います。自分が働く場所をただ単にお金を稼ぐところ、時間を潰すところと考えがちな私たちですが、この監督にとつてはそうではなかったのです。言葉を変えて言いますと、この監督にとつて野球場は高校生の球児が命をかけて戦うところですから、そんな素晴らしい場所をゴミで汚しては勿体無いという考えでしょう。この球場に対するマナーが大谷選手に薫習されていたのですね。そしてそれはいつか大谷選手の信念にもなっていたのでしょう。だからプロに入っても自然とゴミを拾うという行為に出てくるのです。他の人たちが考えるような、人に見せるような、格好つけだけのパーフォーマンスではなかったのです。

大谷選手の人気はまた、自分のチーム以外の選手との交流にも見られると言います。確かに大谷選手は、ヒットを打って一塁に出て、その一塁手といつもニコニコと何か話し合っています。時々笑い合いながら、その選手の肩を叩いたりお尻を叩いたりしています。決して敵方だからブスとしていることはありません。これがまたその選手にも、そしてそれを見ている人たちにもとても好感が持てるそうですね。相手チームとの会話、それも試合中に行っている選手はあまり見かけません。これも私たちは習わなければならぬマナーですね。野球場での敵味方はそこで戦っている間だけの関係であるはずですが、元を正せば、みんな苦勞して入ってきたプロ野球球団です。たまたまエンジェルスに入っている自分だし、たまたまあなたはヤンキーズに入っている選手なんだ、どうしてそれがいつもいがみ合っていないといけないのかという気持ちが、大谷選手にはあるのでしょうか。もつとリラックスしてお互い楽しみあいながら、力を出し合おうじゃないかというのが大谷選手の気持ちだと思つのです。私たちもこの短い人生にたまたま生まれ合わせたもの同士ではありませんか。どうしてお互い敵だ味方だと青筋立てていがみ合わなければならないのでしょうか。このことも大谷選手から学ばせていただきます。

この球場を聖地と見る大谷選手のもう一つの素晴らしいマナーがあることをご存知でしょうか。これはあまり多くの人が気付いていないことです。多分一人が気づいていることではないかと思うものです。それは何かと言いますと、大谷選手は球場に決して唾を吐かないとい

うことです。この点は他の選手と大いに違うところだといつも感心して見ているところです。他の選手は多分その選手の国の習慣となつていっているでしょうが、球場にやたらと唾を吐きます。アメリカの選手は、ガムやタバコやいろいろなものをかみながらプレーするので、それらを吐き出していかななくてはならないのかもしれませんが。しかし、よく考えてみますと、ペップとツバが何か知らないがグラウンドにはき散らしている姿はあまり美しいものではないですね。日本の伝統スポーツである相撲があります。力士が痰を土俵の上に吐くという姿は見たことがありません。あれは土俵を神聖視しているからです。いくら自分達が激しく動き回るところであるからと言って、そのように神を汚すようなことはできないのです。大谷選手も気持ちの上では、このような神聖な場所を唾で汚すことはとてもじゃないができないと思つておられるのでしょうか。これこそが本場のプロ根性というものじゃないですか。ただ単に試合に勝つ、そして金儲けをするところと考える考え方とは雲泥の差があると言えてしょう。そしてそのことが、みている人にも通じるものがあつて人気の元になつていのではないのでしょうか。

私たちも自分の職場を、ただ単に生活の一部、生活していくのにどうしてもおらなくてはならない場所、つまり金を儲けるための一時的な場所と思ひ込んでいないでしょうか。そこで働かせていただいているという敬意を持つてそこに座つていようか。そこが私たちが生きていく上で最も神聖なところと思つて、そこにあるものを扱っているでしょうか。そこにあるものは全て自分の金儲けのための道具だと思つていないでしょうか。

そう思っているからこそ一枚の紙切れも簡単にゴミカゴに捨ててしまうことができるのです。私の金儲けに役に立たないものは全て簡単に処置してもいいと思ひ込んでいるのです。蓮如上人のお言葉が浮かんできます。

「蓮如上人、ご廊下を御通り候いて、紙切れの落ちて候ひつるをご覧せられ、仏法領の物をあだにするかやとおおせられ、両の御手にて御いただき候。」（『蓮如上人ご一代記聞書』末 308）

上人にとつて廊下に落ちている紙切れ一枚も仏様からいただいたものだという信念があつたのです。この信念があつたればこそ、真宗再興の祖といわれる蓮如上人

がおられるのです。一枚の紙の上に仏様の御慈悲を感じていく人と、一枚の紙切れを見てこんな役に立たないものは早く捨ててしまえという人どどちらが私たちは尊敬の念を持つてみることができようか。少し考えればすぐに答えが出ると思いますが、それが出てこないというのは、何か他に囚われ心があるからです。この囚われ心が私たちを大いに不幸に導いていることを忘れてはならないと思つのです。

今日は、大谷翔平選手の美しいマナーを通して、私たちが忘れかけている本当にせねばならないことをもう一度思い出させていただきました。

南無阿弥陀仏

人事

山東三州仏教会の今田法翔開教使が2022年8月15日よりフローリン仏教会およびローダイ仏教会に異動し駐在する。

恵光寺の林斉昭開教使が2022年8月15日より山東三州仏教会に異動し駐在する。



ダイヤルザダルマで日本語法話

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

電話での聴聞は、コンピューターをあまり使わない門信徒の方をはじめ多くの聞法者から好評を得ている。（800）817-17918に電話すると、原田総長の声で英語の方は1を日本語の方は2を押すように促される。2を押すと約5分間の日本語の法話を聞くことができる。法話は毎週水曜日午後に更新される予定。

また、今月の総長メッセージにあるように、8月からスペイン語の法話も聴聞することができるようになった。スペイン語のご法話を聞く場合は3を押す。

法 輪

2022年 9月号

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

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

あの記事をもう一度！

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

総長メッセージ

ダイアル・ザ・ダルマがスペイン語で

米国仏教団 総長 原田 マービン



Bishop Rev. Marvin Harada

電話で英語と日本語のご法話を聴聞できるプログラム、ダイアル・ザ・ダルマに、8月からスペイン語も加わりました。

サンディエゴ仏教会の開教使アシスタントであるアルトゥーロ・ルビオさんが、私の法話をスペイン語に翻訳してくれたのです。これからは、電話番号の1が英語、2が日本語、3がスペイン語という方式になります。

これによって、スペイン語を母国語とする方々へ、浄土真宗のみ教えが広まっていくよう願っています。

私がオレンジカウンティ仏教会に駐在していた時、様々な人種の方々が参加されるようになってきました。最初は、日系アメリカ人のメンバーがヨーロッパ系、ヒスパニック系やアフリカ系アメリカ人と結婚されることで、お参りされる方の人種が多様化していきました。

けれども最近では、ヒスパニック系の家族、アフリカ系アメリカ人の家族、インド人の家族など、日系人とあまり関わりがない、さまざまな人種の方が家族全員でお寺のメンバーとなるようになりました。

大人のディスカッションクラスで、私がお釈迦さまの生涯について話したとき、インド出身の新メンバーがお釈迦さまがおられた場所について話してくれたことがあります。彼はインド出身なので、その地域のことをよく知っていたのです。私のクラスでそのようなことが起こっ

たのは初めてでした。

また、インドではほとんどの人がヒンドゥー教徒ですが、彼の父親はヒンドゥー教から仏教に「改宗」したことも話してくれました。仏教の起源はインドなので、インドの人々は仏教徒だと思っている方もおられるかもしれませんが、現在はヒンドゥー教徒が主流なのです。そのような社会で彼の父が仏教に改宗するには、大変な勇気が必要だったそうです。そして今、息子が家族を連れてオレンジカウンティ仏教会にやってきて、アメリカで仏教の道を歩んでいるのです。

アフリカ系アメリカ人のメンバーで日本に住んでいた方がいます。滞在中、日本の人々に受け入れられたことにとっても感激していました。彼は日本人の女性と結婚し、現在ではお寺にお参りし、息子さんに仏教教育をさずけられるよう、ボーイスカウトやダルマスクールなどのユースプログラムに参加しています。

また、新たにお参りされるようになったヒスパニック系の家族の母親の方は、いまではお寺の役員をしていています。最近、彼らの息子さんが毎年恒例の音楽礼拝でピアノを演奏してくれました。

また、LGBTQ+のカップルもお寺に自分たちの居場所を見つけたようです。何人かの方が私に「LGBTQ+で仏教徒になれるのでしょうか？」とこつそりと質問してきたことがありました。

私は「もちろんです」と答え、私たちが実践している仏教は、LGBTQ+のコミュニティも含め、すべての人をありのままに受け入れるものであることを付け加えました。

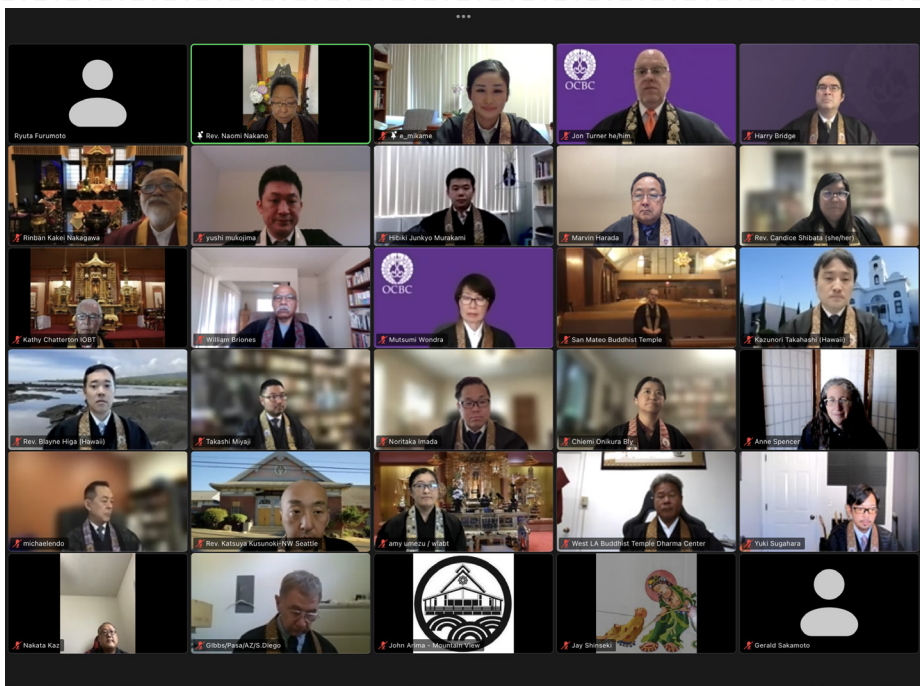
多くの方が、LGBTQ+のコミュニティを受け入れない宗教から来られたようなので、それを聞いて、安心して、喜びを感じてくれたようです。

新しくお寺にお参りされる方にとって、お焼香をしたり、お経を聞いたり、「ナムアミダブツ」という言葉となえたり、最初は何かかも新鮮で不思議な感じを持ちます。しかし、何度もお参りされるうちに、やがて皆、教えを心で受け入れ、またサンガに受け入れられていると感じるようになるのです。

仏法は、普遍的で深く、民族、性的指向、性別、年齢の違いを超えています。親鸞聖人の教えは、大いなる智慧と慈悲である仏心に出会い、受け取らせていただくことで、仏法を深く理解できるようになる、というものです。浄土真宗の念仏の教えを多くの人々に弘めていきましょう。

開教使会会議と布研、今年もズームで

8月17日、18日に開教使会会議と布教研究会が開催された。今回のホストは沿岸教区で、新型コロナウイルスの影響のため、今年もインターネット会議プログラムを利用して行われた。32名のBCA開教使、4名の開教使補、ハワイ開教区から2名の開教使が集った。会議では各団体、コミッティー、教区からの活動報



Online Ministers Meeting 2022

告がなされ、改訂版の開教使聖典の制作のことや開教使補の名称などについて話し合われた。布教研究会では龍谷大学国際学部の高橋也教授が、「親鸞における一味の思想」の講義をした。講義には引退開教使も参加し、皆、熱心に聴講していた。参加者は「親鸞聖人が正信偈などに書かれている一味や一如の語の意味をうかがうことができてたいへん有意義でした。」と学びを深めた。

サンフェルナンド仏教会が100周年



San Fernando Valley Hongwanji Buddhist Temple

駐在の開教使、南部教区の現役、引退開教使が集った。昼食会では100年の歩みをまとめたビデオ上映が行われたほか、前駐在で2020年に引退した宇宿パトリシア名誉開教使に感謝するべく作詞された歌を合唱し引退を祝った。

去る4月16日にサンフェルナンドバレー本願寺仏教会が100周年の記念法要および昼食会を行った。同仏教会は2021年に100周年を迎えていたが、新型コロナウイルスの影響で、記念法要と昼食会を2022年に延期した。法要には原田総長をはじめ、同仏教会を兼務するロサンゼルス別院のブリオネス輪番、前



Prof. Mitsuya Dake, Ryukoku University