

WHEEL OF DHARMA

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New York Shinran Braves Blizzard Jonas

Shown above is the New York Buddhist Church's statue of Shinran Shonin which survived the Hiroshima atomic bombing, and most recently, record-breaking snowstorms in late January. Photo by David Okada.

Building Our Future: A Conversation with Three Bishops

This article is the second in a year-long series commemorating the Jodo Shinshu Center's Tenth Anniversary.

On December 7, 2015, Bishop Kodo and Mrs. Janet Umezu hosted a dinner for former Buddhist Churches of America (BCA) Bishops Hakubun Watanabe and Koshin Ogui and their wives in San Francisco. Their dinner conversation included discussions about the BCA Jodo Shinshu Center (JSC) and the upcoming 10th Anniversary JSC Commemoration. The following are excerpts from the conversation they had at this gathering as they shared their visions and thoughts about the JSC.

REV. UMEZU: I wish to welcome you both back to San Francisco! Thank you for taking time to join me and Janet for this gathering. It's so nice to have you home again.

REV. OGUI: We certainly appreciate you thinking of us and bringing us together for this wonderful dinner and opportunity.

UMEZU: So Watanabe Sensei, how did the idea of the Jodo Shinshu Center come about?

REV. WATANABE: Yes, thank



Bishop and Mrs. Umezu enjoying dinner together with former bishops of the BCA. From left to right: Mrs. Mayumi Ogui, Bishop Koshin Ogui, Bishop Hakubun Watanabe, Mrs. Kuniko Watanabe, Mrs. Janet Umezu, Bishop Kodo Umezu.

you Umezu Sensei for inviting us this evening. At the time this whole project began, Bishop Daijo Toyohara, then Governor General of the Hongwanji-ha, was visiting the Bay Area and saw that the property behind the Berkeley Buddhist Temple was for sale. Bishop Toyohara thought that the location would be a perfect for creating a center for Jodo Shinshu studies. He went on to suggest that the BCA, Ryukoku University and Hongwanji work together in a joint venture to develop some sort of education center. If you

recall, at this time the Institute of Buddhist Studies (IBS) was looking for a permanent site. As you remember, IBS had no building and was using rooms at the Mountain View Buddhist Temple. There was a voice that the IBS should move back to Berkeley. As such, Bishop Toyohara suggested that such a center could also serve as a new home for the IBS.

We then called an emergency meeting of the BCA National Board during the BCA's Centennial Observance in August 1999 at the Mar-

riott Hotel in San Francisco to discuss this idea. I asked Ogui Sensei, who was Chairman of the Ministers' Association at the time, to attend the meeting on my behalf as I was preoccupied with hosting Gomonshu-sama and Shinmon-sama, who were in town for the Centennial activities. You remember that right, Ogui Sensei?

OGUI: Oh yes, I remember that very well. We, the BCA leaders, got together to discuss the idea of a new home for the IBS and a Buddhist education center in Berkeley. After lengthy discussions, the idea was defeated.

WATANABE: That's right. The idea was defeated. I was so disappointed. But even so, I persevered with the vision and continued to work with the Hongwanji.

UMEZU: Yes, I remember Watanabe Sensei going to Japan often for meetings to work out more details for this idea and project.

WATANABE: Gradually, the IBS started to warm to the idea of moving back to Berkeley and creating some sort of new center.

Continued on Page 6

JSC 10th Anniversary Memories From Cars to Dharmakara

The unoccupied building on the corner of Durant Avenue and Fulton Street had a classic art deco façade. Stepping into the building, it was a dark and dirty cavernous space.

It had been a car dealership and Reggie Jackson's name was prominently painted in bold letters on the showroom's wall. Earthquake reinforcing struts had been installed along with a second floor mezzanine.

Walking toward the back, the former auto service area with high ceilings and concrete floors was forbidding. Pools of rain water mixed with dirt covered portions of the floors.

It was hard to envision that this empty building would become the future BCA Jodo Shinshu Center. The architectural feat of retaining the historic art deco exterior while transforming the building into a three-story mixed-use facility with underground parking was monumental.

The BCA ministerial and lay leadership created the visions for the facility, secured the tenants of the facility and developed the programs/events that would transform the facility into the Jodo Shinshu Center.

— Dr. Billy H. Saeki, Past BCA President (2008-2009)



JODO SHINSHU CENTER LOBBY CONCEPT



Since the JSC opened ten years ago, its front lobby with Shiran's statue has become a favorite gathering place. Above and at left are scenes from the 2016 Goshoki Hoonko which took place on January 15th: Janet and Glenn Kameda serve their annual ozenzai to the JSC community. Read more on page 5.

IBS Hosts First West Coast Exhibition of Tsuneo Iwasaki's Paintings

Seeing the Wisdom of Compassion

By Chris Sujarit

Imagine stumbling upon a collection of masterpieces of Buddhist artwork hidden away in the artist's house. Now, imagine being given exclusive access to both the artist and his work just before he passed away. This is the story of biologist-turned-painter Tsuneo

Iwasaki, and scholar and author Dr. Paula Arai. On January 9, The Institute of Buddhist Studies held the first west coast exhibition of Iwasaki's work: a collection of scrolls and monumental paintings exploring the Heart Sutra and Buddhist philosophy. Dr. Paula Arai gave guests a guided tour of the collection. Then she

gave a lecture to an audience including some people who had not even heard of Jodo Shinshu Buddhism before. IBS would like to give special thanks to Mrs. Kayako Suiyo Fujimoto for bestowing the gorgeous *ikebana* for the exhibition.

About Tsuneo Iwasaki: In her introduction to the work, Dr. Arai writes:

"Witnessing the horrors of war in the nuclear age and triumphs of technology in the 20th century, a Japanese biologist and devout Buddhist, Tsuneo Iwasaki (1917-2002), was driven to ameliorate the fragmented attention, environmental destruction, and personal and communal violence that

Continued on Page 6



Dr. Paula Arai answers viewers' questions. See page 8 for more photos. Photos by Chris Sujarit.



Cultivating Spiritual Growth Together

By Rev. Kodo Umezu
BCA Bishop

Our 2016 annual National Council (NC) Meeting, together with the Ministers' Association Meeting, will be held in Visalia, California in March. Because these events will take place in the heart of San Joaquin Valley, the NC Planning Committee selected "Cultivating the Buddha Dharma" as this year's theme.

At the 2015 NC Meeting in San Diego, we changed the format drastically. We limited our business meetings to eight hours in order to spend more time learning the core values of our religion by incorporating more Dharma-related sessions. Thus, the delegates from all 60 temples and churches will have more opportunities to hear and appreciate the Nembutsu teaching together. They will also have time to exchange ideas with each other so that they can go back to their respective temples and try out new programs.

From my perspective as the Bishop of the Buddhist Churches of America, I feel that the BCA is like a farmland. It is my office's



On January, 1, 2016, Rev. Kodo Umezu, BCA bishop, certified Leo Joslin as a minister's assistant at the Buddhist Church of San Francisco. Photo, left to right: Elaine Donlin Sensei, Leo Joslin, Rev. Umezu and Rev. Ron Kobata, resident minister.

responsibility to be sure that the local ministers and their team members are receiving enough support and care from the national organization so that they can devote their time to cultivating their fields. I need to listen to their views so that our continuing education seminars meet their needs and enhance their growth. I need to know where more dharma water is needed.

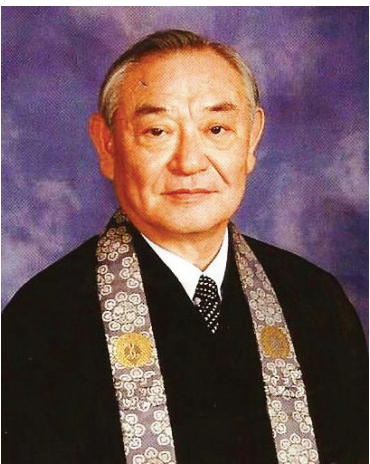
I also need to sit down with

the temple leaders and discuss the best way to assign ministers to their temples or areas. For example, the Central California District leaders agreed with a new idea and started a pilot program last year to share ministers. Instead of each of the seven temples and churches having its own minister, three ministers have been assigned to the District to take care of the religious needs of the entire Valley. This is something new for us and

I would like to see how it serves the needs of the people there. Just like farming, we need to pay close attention and make sure that the dharma water is flowing into every part of the fields in the Valley.

There are other people and areas throughout the United States in need of dharma water too. They are just waiting to hear the Nembutsu teaching. The Center of Buddhist Education sent Rev. Joshin Fujimoto to speak in Anchorage, Alaska for the first time last year. And there are many individuals within our own communities who are thirsty for the Dharma, yet we are not making ourselves available to them. There are many, many opportunities for us to let our dharma water flow into this dry land.

As individuals, we each need to cultivate our own spiritual ground. We need to plant the seed of the Dharma and tend to it constantly. By doing so, we can see flowers bloom and the fruits of the Dharma grow and mature within our hearts and minds. Let us together cultivate the dharma field within ourselves and help the water flow out into the communities around us.



By Rev. Doei Fujii
Tri-State/Denver Buddhist Temple

In 1846, there lived an interesting young man who lost his father when he was 13. He was confused by his father's death and developed a strong concern about his own death. At the age of 19 he visited the Hongwanji in Kyoto, thinking it would provide him with a rare chance to resolve his questions by talking with true and real Nembutsu followers one after another. The young man had only a limited amount of money—just enough to cover one week's expenses.

However, finding an answer was his first priority.

After visiting the Hongwanji, he decided to call on an old woman in Mino (about 50 miles from Kyoto in Gifu Prefecture). He told the woman, "I came from Tanba (about 100 miles from Kyoto in Hyogo Prefecture). I don't know how to settle my birth in the Pure Land, and I have decided not to go back home until I have a clear and solid answer. I need your advice."

The old woman responded, "Your visit is timely because several followers will get together here for four days starting this evening. I welcome you to join us."

She fixed a meal for him before the gathering, but her family scolded her. "What a terrible meal you're serving our guest! No one can eat that!"

She replied, "He is not an ordinary guest. He is a seeker. He is not here to complain about the food he is served." Finding the answer to his question was primary, and she knew this.

The young man stayed and joined in the Dharma discussion for four days, but he gained nothing. As he reluctantly left her house, the old woman called to him and advised him, "You will probably visit Nembutsu followers one after another from now on. But please remember, if you feel that you have finally gotten some sort of solid answer to your question and you feel assured in your mind, it is time for you to say goodbye to Shinran Shonin. If you go back home as you are, Shinran Shonin will be happy because you will understand the vow of Amida Buddha." The young man doubted her words and thought that her statement was heresy (*I-An-Jin*).

Next, he visited a Buddhist temple in Mikawa (about 100 miles from Kyoto in Aichi Prefecture) and explained to the priest what the old woman had said to him. The priest listened in amazement and said, "You have heard the essence of Amida's Teaching from her. How right she is!"

The meaning of this story is that we have doubts about birth, but having doubts is what a life in the Dharma is about. The main target of Amida is the one who possesses every kind of blind passion, including doubt. We have doubts because of our strong concern about our birth in the Pure Land. "Please go back as you are," the old woman told the young man. Our doubts are clearly solved without us solving them.

If we have to settle and assure our own birth with our own knowledge and understanding, we nullify the Immeasurable Working of the Primal Vow that has already assured it. Dharma works the way it works.

"If you feel that you have finally gotten some sort of solid answer to your question and you feel assured in your mind, it is time for you to say goodbye to Shinran Shonin."

I don't have to assure my new life once again. Once is good enough!

A Doubtful Mind

Manzana no
Hikari ni hibikeru
Nembutsu no
Koe ni michibiki no
Chikara nari keru
- Nagatomi Shinjo

From *Memories, Revised Edition: The Buddhist Church Experience in the Camps, 1942-1945*, p. 30. See page 3.

The sound of the Nembutsu
resonates in the light of Manzanar.
This is truly the power that
reveals the way.
- Translated by Rev. Duncan Williams



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Buddhist Temple of San Diego

On January 27, 1916, a major flood devastated farmland in Otay Valley, located in south San Diego County, killing 11 Japanese Americans, most of whom were Buddhists. Through this tragedy, families pursued embarked on a mission to form a temple. The Buddhist Temple of San Diego (BTSD) was established on May 19, 1926.

The temple rented space on the upper floor of a building in downtown San Diego to hold its weekly services. Over the next five years, a growing Sangha outgrew the facility. A larger property was purchased two miles east of downtown, and on January 11, 1931, the new temple was dedicated.

During WWII, fire damaged much of the upper floor of the temple, destroying the *onajin*. A replacement altar was gifted to BTSD following the closure of the El Centro Buddhist Church in 1950.

Today, the temple thrives with a dedicated and diverse Sangha. Later this year, on October 16, 2016, the temple will observe its 90th anniversary.



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Submission Guidelines:

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

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

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JOB ANNOUNCEMENT:

Administrative Assistant

The Buddhist Churches of America (BCA) announces an opening for a full-time Administrative Assistant. This position, under the direction of the Administrative Officer and the Accounting Officer, is responsible for assisting and managing the administrative activities of the BCA National Headquarters office located in San Francisco. To view the complete job posting, visit the BCA website: buddhistchurchesofamerica.org, and look under the Contact Us tab, or go to this link: buddhistchurchesofamerica.org/job-announcement



By Dr. Kent Matsuda
BCA President
Enmanji Buddhist Temple

By Dr. Kent Matsuda
BCA President
Enmanji Buddhist Temple

From March 2-6, 2016, the Buddhist Churches of America (BCA) ministers and temple representatives will gather in Visalia, California to hear Dharma messages, engage in special workshops, discuss temple business, and attend the annual meetings of

President's Message

2016 Ministers' Association and National Council Meetings

the Ministers' Association and the BCA. As was the case last year in San Diego, we will try to fit in a lot of activities in a short amount of time.

Those ministers who would like to enjoy a round of golf before their meeting begins are invited to the Ridge Creek Golf Course in Dinuba for a game on March 1.

The Ministers' Association Meeting will take place starting in the afternoon of Wednesday, March 2 and go to noon on March 3. The ministers will discuss everything that will be brought up for the BCA National Council Meeting.

On the afternoon of March 3, the Institute of Buddhist Studies and the Center for Buddhist Education will put on a symposium

on "Buddhism and Agriculture." This symposium will recognize our early pioneers from Japan who started their lives in this country by engaging in agricultural endeavors. Following the symposium, I will be hosting a session for newcomers or people who want a refresher course on what happens at the BCA National Council Meeting. That evening, the BCA Executive Committee will hold an open forum workshop where meeting attendees can ask questions about the upcoming meeting or any other subject that involves the BCA.

On the morning of Friday, March 4, I will host a Presidents' Breakfast for temple presidents and other temple representatives to go over issues that may come

up during the National Council Meeting.

The BCA National Council Meeting will start with opening service after the Presidents' Breakfast. The meeting will break for lunch continue with an afternoon session. A Dharmathon will then be held, featuring Dharma messages by the five newest BCA ministers: Rev. Matthew Hamasaki (Central California District), Rev. Kory Quon (Venice Hongwanji Buddhist Temple), Rev. Sala Sekiya (Seattle Betsuin Buddhist Church), Rev. Candice Shibata (Berkeley Buddhist Temple), and Rev. Mutsumi Wondra (Orange County Buddhist Church). A choice of two workshops will follow the Dharmathon: one on Social Justice and one on the

guidelines established by the BCA Ministerial Affairs Committee.

That evening, two more workshops will be offered: one on temple membership retention and propagation and the other on the BCA Endowment Foundation.

The BCA National Council Meeting resumes on Saturday morning and will end in the afternoon. After the meeting, there will be a special session with the chanting of *Ojoraisan*. After the chanting session, there will be a final workshop on "What BCA Can Do For You." In the evening, we will have our banquet.

On March 6 we will hold our BCA Eitaikyo Service at the Visalia Buddhist Temple. All ministers and attendees are encouraged to attend this special service.

San Jose Chidori Band Concert Commemorates Watsonville Buddhist Temple's 110th Anniversary

By Perry Yoshida
Watsonville Buddhist Temple

On Saturday, February 27, the San Jose Chidori Band will perform a concert to commemorate the Watsonville Buddhist Temple's 110th Anniversary Celebration. This concert is one of many events being planned to celebrate the temple's anniversary.

In 1953, the San Jose Chidori Band was among several Japanese American bands that formed in communities after World War II. This was a time when Japanese Americans were reestablishing their lives after returning from incarceration camps across the country. These bands formed to give something back to the *Issei* generation, who had few sources of recreation, by providing Japanese entertainment. The San Jose Chidori Band is one of the few bands that remains.

Today's Chidori Band, led by Music Director Duane Takahashi, is primarily third- and fourth-generation musicians and include Shin *Isseis* who perform for the love of Japanese music. Their music includes a variety of Japanese music including *enka* classics and contemporary J-pop songs.

The highlight at Obon Fes-



tivals is the dancing. Whereas most Buddhist Obon festivals have recorded music, the Bay Area is fortunate to have the Chidori Band provide live music for the Obon dancing.

The Chidori Band plays live music at the following Buddhist Obon festivals: Alameda, Mill Valley, Mountain View, Oakland, San Jose, San Francisco, and Union City. Over the years, the band has performed for various celebrations throughout Japanese American communities in areas such as Cortez, Fresno, Hanford, Livingston, Lodi, Los Angeles, Monterey, Penryn, Sebastopol, and Stockton. Last year, the Chidori Band was featured at a concert to commemorate the 125th anniversary of San Jose's Japantown. The Chidori Band will be honored on

January 23, 2016 with its induction into the 2015 Bunka Hall of Fame for perpetuating Japanese culture in America. Over the past years, the Chidori Band has produced three CDs, which will be available at the concert.

The anniversary concert begins at 2:00 pm. There is no admission fee, but donations will be accepted for the Watsonville Buddhist Temple's 110th Anniversary celebration activities. Guest performers from the Watsonville Buddhist Temple will also join the band for this special concert to celebrate Japanese heritage through music.

For more information, please view the Watsonville Buddhist Temple website at wbtemple.org or contact Perry Yoshida (831) 239-7540 or email perry761@aol.com.

Join Us for Programs in Visalia, California

Presented by the Institute of Buddhist Studies & BCA Center for Buddhist Education in conjunction with the Buddhist Churches of America Minister's Association & National Council Meeting taking place from March 1 - 6, 2016.



THE FOLLOWING EVENTS ARE FREE AND OPEN TO THE PUBLIC:

Thursday, March 3, 2016, 1:00 - 5:00 pm

Buddhism & Agriculture Symposium

Talks by: Rev. Marvin Harada Orange County Buddhist Church

Rev. Seigen Yamaoka Institute of Buddhist Studies

Professor Eisho Nasu Ryukoku University

Panelists: Mr. George Teraoka Buddhist Church of Fowler

Mr. Calvin Doi Buddhist Church of Parlier

Video: Nikiko Masumoto's TED Talk: "Reigniting the Soul of Farming"

Moderator: Rev. David Matsumoto

Friday, March 4, 2016, 2:00 - 3:30 pm

Dharmathon!

Enjoy Dharma talks by some of BCA's newest ministers:

Rev. Matthew Hamasaki Central California District

Rev. Kory Quon Venice Hongwanji Buddhist Temple

Rev. Sala Sekiya Seattle Betsuin Buddhist Temple

Rev. Candice Shibata Berkeley Buddhist Temple

Rev. Mutsumi Wondra Orange County Buddhist Church

Saturday, March 5, 2:30 - 3:30 pm

"Ojoraisan" Chanting

Discover this inspiring and melodic chanting & learn more about Hongwanji liturgy! Session will be led by Rev. Katsuya Kusunoki, Hongwanji liturgy specialist.

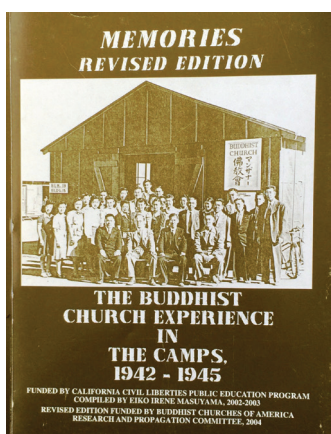
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1942 - 1945: Buddha Behind Barbed Wire



In his ill state, Bishop Matsukage carried the Holy Relics of the Buddha and was interned at Tanforan horse stables. From there, he was relocated to the sandy desert of Topaz, Utah, together with others of Japanese ancestry. Wherever the Bishop resided was recognized as the Headquarters, and therefore, the Topaz Buddhist Church was considered as Headquarters of the North American Buddhist Mission. The Bishop took command from his home at 4-2-C, Topaz Camp.

- Excerpt from the article, "Bishop Ryotai Matsukage and the BCA: The War and Post-War Years," by Rev. Shintatsu Sanada, *Wheel of Dharma*, November, 1974.

Featured on page 113 of *Memories, Revised Edition: The Buddhist Church Experience in the Camps, 1942-1945*. Funded by California Civil Liberties Public Education Program; compiled by Eiko Irene Masuyama, 2002-2004. Revised edition funded by the Buddhist Churches of America Research and Propagation Committee, 2004. Available at the BCA Bookstore.



Seijin Shiki in Gardena

The Gardena Buddhist Church recently held their *Seijin Shiki* (literally, "Coming of Age Ceremony"), an annual observance in Japan that is typically held in January. Participants in this year's ceremony were: Jean and Sean Iwihara, Lauren Nation, Justen Minamitani, Nicole Hamasaki, Hana Lambur, Toji Kuwahara, Amie and Natsumi Hazama, Lauren Kawahara, Kayle Igawa, Kevin Maruyama, Sarah Takemoto, and Tommy Mayemura. It was officiated by head minister, Rev. Nobuo Miyaji, and assisted by associate minister, Rev. John Iwihara.



BCA Education News & Highlights - Live a Real Life!

FDSTL Bishop's Fund Sponsors Sharing the Dharma through Music: Gatha Workshops with BJ Soriano

By Maya Lawrence, Board Member, Federation of Dharma School Teachers' Leagues

American Buddhists have a long tradition of embracing songs in our services. Some wonderful compositions have come from Chiz Iwanaga, Jane Imamura, Yumi Hojo, and Linda Castro to name a few. Now we can add BJ Soriano to our growing list of remarkable composers.



BJ Soriano and her son Dustin

BJ Soriano is a musician, composer, and member of the Hilo Betsuin of the Honpa Hongwanji Mission of Hawaii. She has shared her music with the mainland through a Gatha Workshop at the 2008 Federation of Dharma School Teachers' Leagues (FDSTL) Conference in San Mateo, and for several years has led singing and ukulele workshops for children at the Buddhist Church of San Francisco's "A Special Place" Summer Dharma School.

Two years ago, BJ conducted a Gatha Workshop at Berkeley Buddhist Temple (BBT), sponsored by BBT and the Buddhist Church of San Francisco. It was attended by over 60 temple members from the Bay Area. The Honpa Hongwanji Mission of Hawaii had supported the development of piano arrangements by Michael Springer, so we all sang with lovely accompanist scores. Copyrights for these songs are held by the Honpa Hongwanji Mission of Hawaii, and BJ is able to share her songs broadly through workshops such as these. Her songs are joyous, catchy, sincere—and above all, Buddhist! What better way to share the Dharma than through songs?

The FDSTL recently approved funding for at least two workshops to give Dharma Schools and teachers an opportunity to learn from BJ directly and experience the passion and energy of her songs. The FDSTL has printed the score and song books which will be distributed to temples and at workshops. The first workshop was held at the San Jose Betsuin on December 6, 2015, where 19 members of BCA Coast and Bay District Dharma Schools and Sanghas were introduced to BJ's gathas. The FDSTL welcomes applications from Districts that would like to learn from BJ Soriano directly by hosting a workshop. Applicants may email: cbe@bcabq.org, Attn: FDSTL.

Mas Nishimura, one of the organizers of the San Jose Betsuin's December Gatha Workshop commented, "Our group was enthusiastic and had a wonderful time learning and singing the songs. BJ reviewed nine songs with us: "Together as One," "Four Noble Truths," "Listen to Amida with Your Heart," "Shinshu Pledge," "Amida's Our Horizon," "Let's Weave Amida in Our Lives," "Live Amida's Love," "Amida's Guide to Life," and "Hands Together in Gassho." Each song was introduced and practiced with her deft ukulele accompaniment and recorded piano arrangements. Some of the more interesting "nuggets" during the workshop were her anecdotes about how she came up with several of the songs.

One of the participants, Rod Aarii of San Jose remarked that he really appreciated how he can "hear the [Hawaiian] islands in the songs." Several of the attendees are planning to introduce the songs to their Sanghas: several temples plan to introduce them through their choirs, and San Jose Betsuin wants to include them in a supplemental song book.

"Tsunagatte: Linked in the Nembutsu" Northwest District Buddhist Women's Associations Host Annual Meeting and Upcoming Conference

By June Akita, Co-Chair, 44th FBWA Conference

44th FBWA Annual Representatives' Meeting

Eighty-six Northwest District Buddhist Women's Associations (NWBWA) representatives and guests convened on October 10, 2015 at the DoubleTree Suites in Tukwila, Washington for the NWBWA Representatives Annual Meeting. Rev. Kodo Umezu, Bishop of the Buddhist Churches of America (BCA) and Rev. Ronald Kobata, Buddhist Church of San Francisco, shed light upon our theme, "Tsunagatte: Linked in the Nembutsu" during our Saturday gathering. It was a pleasure to visit with Mrs. Janet Umezu and Mrs. Sayoko Kobata as well. The short meeting also provided everyone an opportunity to meet Rev. Sala Sekiya, a new minister at the Seattle Betsuin. Numerous NWBWA members (chaired by Kiyo Takashima, Seattle) greeted our guests and hosted a hospitality room (chaired by Jayne Ichikawa, Oregon). Patti Wong of Tacoma taught three fun, well-received sessions on Friday evening demonstrating how to make a *happi* coat out of a *tenugi* (towel).



Patti Wong (l.) and Terrie Tanino greeted attendees.

Shizue Yahata, President, Federation of Buddhist Women's Associations (FBWA) chaired the main meeting in which BCA President Dr. Kent Matsuda sang a song he wrote advertising the upcoming 2019 World Buddhist Women's Conference. The NWBWA Conference Planning Committee also compiled their favorite recipes into a small booklet as an invitation to everyone to attend the forthcoming 2016 FBWA Conference.

Save the Date: October 7-9, 2016 FBWA Conference in Bellevue, WA

Co-chairs Fran Shintaku and June Akita ask that you save October 7-9, 2016 to attend the 44th Federation BWA Conference to be held at the Bellevue Westin Hotel. We plan to have a meaningful as well as an enjoyable weekend for all of our guests. We look forward to hearing wonderful messages from our guest speakers, Rev. Mutsumi Wondra, Orange County Buddhist Church, and Dr. Sharon Suh, Department Chair, Theology and Religious Studies, Seattle University. Our committees are diligently meeting and anticipate a fun and inspiring event. We hope to see many familiar and new faces at the 44th FBWA Conference, "Tsunagatte: Linked in the Nembutsu" in October.



(Photos, clockwise from left) Business meeting in session. Osanae offerings were made by Janie Kameshige (Idaho), Denise Cline (Washington), and Etsuko Osaki (Oregon). Happi Coat workshop, led by Patti Wong, was enjoyed by Janie Kameshige, Patti Wong, Dianne Kujubu Belli, Fusako Takahashi, Virginia Uchida, Clare Shimizu, and Peggy Okabayashi.



Join the Center for Buddhist Education and
Institute of Buddhist Studies for special educational programs
in Visalia, CA, March 3 and 4, 2016.

Presented in conjunction with the BCA National Council Meeting.
See page 3 for schedule and details.

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HOSTED BY NORTHERN DISTRICT DHARMA SCHOOL TEACHERS LEAGUE

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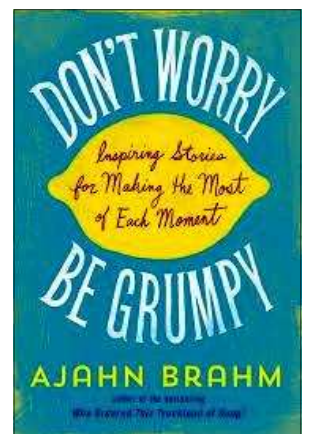
BCA Bookstore News

by Gayle Noguchi

Now available: *Don't Worry Be Grumpy: Inspiring Stories for Making the Most of Each Moment* by Ajahn Brahm paperback, \$16.95.

By the author of the bestselling *Who Ordered This Truckload of Dung?*, *Don't Worry Be Grumpy* offers a collection of 108 stories and anecdotes; some will make you chuckle and some will make you laugh out loud as you see life from a new perspective. Each story is brief (only one to two pages long), is delightfully entertaining, and concludes with a simple, yet profound teaching from which we all can learn. *Don't Worry Be Grumpy* is the type of book one can open randomly to any page and receive a valuable teaching. Anyone who gives Dharma talks or teaches Middle/High School Dharma School students will find rich material here for sharing the Dharma in an engaging and memorable way.

To order, go to www.buddhistchurchesofamerica.org and click on the BCA Bookstore link or contact gnoguchi@bcabq.org / 510-809-1435. Open Wednesday through Saturday from 11 a.m. to 7 p.m. Like us on Facebook.





BCA Education News & Highlights - Live a Real Life!

Go Shoki Hoonko 2016 at the Jodo Shinshu Center: "Why Jodo Shinshu?"

"Why Jodo Shinshu?" was the theme of this year's *Go Shoki Ho-onko* (Shinran Shonin's Memorial Day), held on Friday, January 15, at the Jodo Shinshu Center (JSC).

Rev. Kiyonobu Kuwahara, Co-director, Buddhist Churches of America (BCA) Center for Buddhist Education (CBE) welcomed nearly fifty members of the JSC community, including staff and students from the Institute of Buddhist Studies (IBS), CBE, the BCA Bookstore and the Ryukoku University Berkeley Center (RUBeC). This year, the presence of many RUBeC students, along with Youth Advocacy Committee (YAC) participants who came for a weekend retreat, added new energy and excitement to the occasion.

After chanting Shinran Shonin's *Shoshoinge*, a variety of personal responses to the question "Why Jodo Shinshu?" were shared in Dharma talks presented by IBS students Landon Yamaoka and Tadao Koyama, and by Rev. Candice Shibata, Rev. Henry Adams, and Rev. Harry Bridge. Mrs. Janet Yoshie Kameda and husband, Glenn graciously prepared the traditional *ozenzai* (red bean soup with toasted mochi), a favorite dish of Shinran Shonin, for all to enjoy in the JSC "Shinran plaza." Please see additional Hoonko photos with the cover page article "JSC Memories" and on page 8.



(Above) Rev. Kiyonobu Kuwahara, CBE Co-director, greeted more than 50 attendees at the Hoonko service. Talks were given by IBS students Landon Yamaoka (left) and Tadao Koyama. Guest ministers (below, left to right) included Rev. Candice Shibata (Berkeley) Rev. Henry Adams (San Mateo) and Rev. Harry Bridge (Oakland).



Fresno Betsuin Numata Scholarships

Attention College Seniors and Graduate Students:

The Fresno Betsuin Numata Scholarship applications are now available. The deadline for filing is **April 14, 2016**.

For students from the Central Valley, please apply for the Regional Scholarship.
For students outside of the Central Valley, please apply for the National Scholarship.
If you are a graduate student who has been awarded in the past, you may apply again.
Thank you and good luck!

For more information, contact Lee Osaki at the Fresno Betsuin Buddhist Temple
1340 Kern Street, Fresno, CA 93706

Call (559) 442-4054 or email info@fresnobuddhisttemple.org

2015 Scout Religious Awards Presented in Gardena

The Gardena Buddhist Church recently presented Sangha Awards and Senior Padma Awards to seven scouts. Recipients of the Boy Scout Sangha Awards were Bryce Kitagawa, Scott Mitani, Derek Morimoto, Kai Munekata, and George Ozawa. Receiving the Girl Scout Senior Padma Awards were Teri Sakatani and Lindsay Yoshiyama. The awardees worked for over one year under the instruction of Tom Sasaki. Presenting the awards were Rev. Nobuo Miyaji and Rev. John Iwohara.

Learn more about Buddhist scouting awards online at BCAScouting.org.



(Above) Rev. John Iwohara (left) and Rev. Nobuo Miyaji (right) flank Boy Scout award recipients (l to r) Bryce Kitagawa, Scott Mitani, Derek Morimoto, Kai Munekata, and George Ozawa. (Left) The reverends presented awards to Girl Scouts Lindsay Yoshiyama (second from left) and Teri Sakatani.



**TechnoBuddha Conference
March 25-27, 2016
Jodo Shinshu Center in Berkeley, CA**

Firstly, this symbol is presented like a physical representation of the present moment. Vertical forms (appearing like water two drops on top and bottom) represent time – past and future. Horizontal forms represent space – 360 degrees. And the one is always in the center – being here and now – perfect equanimity.

Secondly, you can see a symbol of a water drop.

This is one of the most often used metaphors to represent the idea of mindfulness. Only this water drop symbol is presented in a kind of mirrored way. But do not think about it, because as mentioned above, this is time – past and future, both are illusions, stay centered in the present.

This image and description come from the open source website Radicalcourse.com

Please join fellow TechnoBuddha Conference attendees ages 21-39 as we welcome Reverend Henry Adams to guide us in exploring more deeply the meaning of mindfulness in the Jodo Shinshu tradition.

Register online at: BuddhistChurchesofAmerica.org
Also, please visit us at: [facebook.com/technobuddhaconference](https://www.facebook.com/technobuddhaconference)
And contact: chairs@technobuddhaconference.org

Mindfulness in Jodo Shinshu

By Alex Pescarzi, Member, TechnoBuddha Committee

"What did Shinran think of mindfulness?" The question has been on my mind for some time, even before I attended my first TechnoBuddha Conference last year. This year, in an effort to give back to my Sangha, I am on the committee to produce TechnoBuddha, and it so happens that our theme this year is *Mindfulness in Jodo Shinshu*. So again, this question arises, but this time with a group of likeminded friends who will help me in gaining better understanding. Like so many of experiences in the Jodo Shinshu Sangha, I will come to learn and understand more by not just opening myself up to these questions, but by sharing these questions with others.

As I gathered on the planning call with my TechnoBuddha buddies to discuss more about how we would engage this concept of mindfulness as it applies to Shinran's teachings, our committee leader shared the advice of our supporting ministers at Berkeley: "Give consideration to mindfulness in terms of how it motivates you to help others." Immediately this struck a resonance within the confines of my confused skull. Here in the midst of a "mindfulness craze" where everything from a paperweight to a soda is said to make us more mindful, was a completely humble and clear view of mindfulness, that uniquely carried with it the overall intention I have felt in my heart from the loving community I have become a part of.

These words from BCA ministers reminded me that Sangha is a constant reminder of mindfulness; of our self and others and of the truth that the difference between the two is an illusion. Every opportunity I have had for mindfulness comes ultimately from the gifts of those in my Sangha who have brought me closer to the Dharma, and all living things.

As the words sunk in deeper, I realized that they illuminated something from the little purple book that I had been reading, fellow practitioners will know as *Jodo Shinshu: A Guide* published by Hongwanji. I had recently been reading the original story of Shinran, looking for insights on how mindfulness applied to his life outside of saying the *Nembutsu*, and had come up short, not understanding the story fully until that moment.

I remembered that in the story, in the course of surviving a terrible cold, Shinran had taken to reciting the *Three Pureland Sutras*, then the *Larger Sutra*, then returned back to the *Nembutsu*. After all of this, Shinran concluded that he could best serve his community not by just praying for them, but by actually going to them, serving them, and teaching them what he knew. And the way that he did so was by talking with folks person to person, getting to know them, and being generous with his understanding and compassion. It is this same manner, this way of being that I see in the ministers and general Jodo Shinshu community that makes it a Sangha. A sangha that I want to belong to, one that celebrates mindfulness through the escape of ego, by encouraging its members to remember:

*I take refuge in the Sangha
May we live in harmony with all beings, united as followers of Buddha,
In the life of harmony, in a spirit of Universal Oneness
Freed from the bondage of selfishness.*

As the next TechnoBuddha conference draws near this March and we settle into this new year, and the ads for mindfulness apps and mindfulness cookbooks and mindfulness everything, I am grateful for the opportunity to rely more on our wonderful Sangha to help me realize the true meaning of mindfulness. Especially the kind that is freed from the bondage of selfishness.

**Save the Date!
Summer Pacific Seminar: August 19-21, 2016
"Shin Buddhism & Globalization"**

Keynote Speakers: **Dr. Ugo Dessi**, University of Leipzig, Germany

Dr. Elisabetta Porcu, University of Cape Town, South Africa

Additional speakers to be announced

This seminar will be in conjunction with the Jodo Shinshu Center 10th Anniversary, the Institute of Buddhist Studies 50th Anniversary, and the Numata Symposium

More information to come

Contact the Center for Buddhist Education at cbe@bcahq.org or call (510) 809-1460



Institute of Buddhist Studies Seeks Accreditation

By Dr. Scott Mitchell
Rev. Yoshitaka Tamai Professor of
Jodo Shinshu Buddhist Studies

In December 2015, the Institute of Buddhist Studies was granted eligibility to pursue accreditation with the Western Association of Schools and Colleges, Senior College and University Commission (or WSCUC). This is

an important first step in the next chapter of IBS's development.

For the past thirty years, IBS has jointly offered an accredited Master of Arts (MA) degree with the Graduate Theological Union (GTU) in Berkeley. This program has been an invaluable part of our commitment to Shin ministerial and Buddhist education. Many ministers currently serving the BCA are graduates of this degree program, and our affiliation with the GTU attracts potential students and provides an opportunity to share the Dharma with the public at large.

Due to changes in higher education laws in the State of California, and following a retreat for members of IBS's Board

of Trustees in March 2015, the Board has committed itself to IBS's revised mission statement:

"To provide graduate level education in the full breadth of the Buddhist tradition with specialized education supporting Pure Land and contemporary Shin Buddhist Studies and advancing Jodo Shinshu Buddhist ministry."

With a long-term vision to develop IBS into the leading center for Jodo Shinshu and Buddhist graduate education in North America, the Board has decided to pursue WSCUC accreditation for all our programs as a vital part of our mission and our vision. Accreditation will allow IBS to engage the broader world of

higher education and religious education in the United States; attract potential students and donors; and allow us to bring our unique perspective, grounded in the teachings of Shinran Shonin, to a wider audience.

The path to accreditation is necessarily long and complex. IBS took the first step on this path in November 2015, applying for Eligibility with WSCUC. WSCUC has reviewed the application and determined that IBS is eligible to proceed with an application for Candidacy and Initial Accreditation. A determination of Eligibility is not a formal status with WSCUC, nor does it ensure eventual accreditation. It is a preliminary finding that IBS is potentially ac-

creditable and can proceed to be reviewed for Candidacy or Initial Accreditation status with WSCUC. It is an important first step. Being granted Eligibility validates the hard work IBS faculty and staff have done over the past several years to create a vibrant and robust educational program and community.

We are grateful for the strong leadership of the Board of Trustees and the hard work of our faculty. This is the beginning of a new chapter for IBS, and we are excited about our future!

Questions about Eligibility may be directed to IBS at scott@shin-ibs.edu; or to WSCUC at wascscr@wascsenior.org or (510) 748-9001.

Friends of the Institute of Buddhist Studies

THANK YOU TO DONORS

The Friends of the Institute of Buddhist Studies (Friends of IBS) is an enthusiastic group of donors who come together to support the Friends of IBS Ministerial Scholarship Fund and the future of the BCA ministry.

For 2016, our goal is to raise \$100,000 to provide scholarships to aspirants who want to become fully-trained ministers for the Buddhist Churches of America. At this time, we would like to thank those donors who have given from November 2015 to January 2016. Thank you!

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Thank you for supporting tomorrow's ministers today!

Would you like to donate to the Ministerial Scholarship Fund? Please call us (415) 776-5600 x311 or email s.yamaoka@shin-ibs.edu for information on how you can become a Friend of the Institute of Buddhist Studies! Visit www.shin-ibs.edu/donate to give online. Or, use the form below.



IBS Class of 2015, faculty and guest speaker.

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Please count me in as a Friend of the Institute of Buddhist Studies. I understand that these funds will be used directly to support the endeavors of our BCA ministers of tomorrow, who wish to study at the Institute of Buddhist Studies. Checks can be made payable to IBS, with the notation "Friends of IBS" on the memo line. Please note that your contributions to the Institute of Buddhist Studies are tax deductible.

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Bishops

Continued from Front Page

OGUI: That was due to your effort, Watanabe Sensei. Because you did not give up and you continued to push the idea of a center in Berkeley, we have what we have today. And in inheriting this project from you as Bishop, I then had the task of addressing our fundraising needs. But it was not only the issue of fundraising. In the process of developing the plans for what would become the Jodo Shinshu Center, I also had a desire to see the IBS expand its reach to the community in various ways. I wanted to see the IBS work with other Buddhist schools and institutions so that we could broaden and expand the Buddhist education scope for our students.

UMEZU: Ogui Sensei, I really appreciate the work you put forth for the Jodo Shinshu Center. Today, the IBS has a chaplaincy program that I continue to help develop. I am also working with various Buddhist universities to join forces with the IBS for future programs.

OGUI: It was difficult for the leaders of the BCA to envision a facility such as the JSC at that time. There was a lot of sharing of opinions. There was also a lot of arguing back and forth in the beginning of this process. In the end, however, we were able to get where we are today because of those discussions and arguments. I think that those who were opposed to the idea of building the Jodo Shinshu Center then are happy now with the outcome. I can truly say that the struggles and adversity we faced at the start of this project have become today's joy and appreciation.

WATANABE: Yes, I agree. And you know, we continue to have a discussion about the BCA's debt with this project. But I don't think of it as a problem. This is exactly the reason why we have the BCA Endowment Foundation – to help us out at times such as this.

OGUI: Yes, yes. The subject of the BCA debt continues to be a point of discussion. However, for organizations such as the BCA, I believe that debt is healthy because it means there is constant activity and movement within the organization with a purpose to work towards something. If we simply reach our goals and find ourselves in the black, then there is a tendency to become complacent and lose all energy and motivation to move forward and try something new. It is important to continue to move

forward and do something. Although we may run into obstacles along the way and face uncertainties, something emerges in the end.

UMEZU: That was well put, Watanabe Sensei and Ogui Sensei. I think you will also both agree that through the creation of the Jodo Shinshu Center, we have been able to realize the dream of broadening the visibility of Jodo Shinshu here in America and in the world. I am also happy to see the IBS take the lead in being the main driving force to disseminate the true essence of Shinran Shonin's teaching.

OGUI: Yes. And I would also like to think that we laid the foundation for today's JSC, together with the path to take the IBS and its work with Ryukoku University and the Hongwanji, in the direction of becoming a worldwide Buddhist institution.

WATANABE: That's right. Ultimately, the Jodo Shinshu Center should not just be for BCA members. It should be a place that serves as the leader for worldwide Buddhist studies.

UMEZU: You are so right Watanabe Sensei. And I am happy to say that so many wonderful programs and activities have evolved at the JSC including the gathering of a broad spectrum of Buddhist and other religious groups. An example of this is the annual Vesak gathering. I think this is great.

Thank you again Watanabe Sensei and Ogui Sensei for coming "home" tonight and sharing your thoughts of the Jodo Shinshu Center and its tenth anniversary. I thank you for sharing your vision that enables us to build our future. You know, there is a feeling among many people that the Jodo Shinshu Center has already become too small, and that we need to expand into the Toyota service center next door.

OGUI: I think that's great. I think that is the natural flow of things.

UMEZU: Because of the Jodo Shinshu Center, I get a sense that so many of our members have a renewed sense of pride and joy for our Jodo Shinshu tradition. Thank you from the bottom of my heart to both of you for your leadership and guidance. And please save October 22, 2016 for the Jodo Shinshu Center's 10th Anniversary Celebration. You both will be our special guests for this event.

WATANABE: Thank you Umezu Sensei and Janet.

OGUI: Yes, thank you Umezu Sensei and Janet. We are certainly looking forward to that day. Thank you very much.

WATANABE: Thank you very much. My wife and I look forward to attending.

UMEZU: Thank you again.

Wisdom

Continued from Front Page

threaten our survival. After retiring from his career as a biologist, he poured himself into the traditional contemplative practice of *Shakyo*. Melding the refined brushed calligraphic art that reveals the quality of the heart of the wielder of the brush, *Shakyo* has quietly propelled the development of Buddhism in East Asia. Iwasaki found a way to express how scientific knowledge and Buddhist wisdom can enrich and expand one another, with science revealing the necessity and external means of intervention

and Buddhism offering an alternative to the greed, hatred, and fear that spawn planetary misery."

Dr. Paula Arai, author of *Women Living Zen: Japanese Buddhist Nuns* (Oxford University Press, 1999) and *Bringing Zen Home: The Healing Heart of Japanese Buddhist Women's Rituals* (University of Hawaii Press, 2011), received her Ph.D. in Buddhist Studies from Harvard University. She is currently writing a volume about Iwasaki's oeuvre, which has received the blessings of His Holiness the Dalai Lama. Arai was a Visiting Professor of Buddhist Studies at the Institute of Buddhist Studies in the spring of 2015. She is currently an associate professor of Buddhist Studies at Louisiana State University.

今月の法話

お浄土とわが心

サンノゼ仏教会

輪番 藤本 顕信

私たちは何時も阿弥陀如来の仏国(ぶつこく)のことを簡単に「お浄土」と言いますが、他の仏さまにもそれぞれの仏国が有りますので、正確に言いますと阿弥陀如来のお浄土は「極楽浄土」と言います。他の仏国の例として彌勒菩薩(みろくぼさつ)の兜率天(とそつてん)などが挙げられます。

ほとんどの人はお浄土のことを考えると、すぐその仏国の名前の一部の「極楽」のことしか考えないようです。これは別に悪いことではありませんが、一番大切なのは「極楽」ではなく「浄土」で有ると思います。つまり、清浄(しじょうじょう)なる、清らかな国土と言う点が肝心です。極楽浄土は清浄なる国土で有ると言うことが大切です。極めて楽しいところであると言うことは魅力的かも知れませんが、この世の穢れ(けがれ)に反映して清らかで有ると言うことの方が大切ではないでしょうか。

お浄土は穢れていないと言っただけではなく、その国の清らかさのことによってこの世の穢れが見えるようになります。清らかな世界を見る事によって、この世の穢れがより良く見えるのです。空気、水、音などのことで始まり、私たち、この世の人間、一人一人の穢れが見えてくるのです。



単に楽しいところであると思っ求めて行くこと本当に浄土往生を求めているのか、ただこの世の苦しみから逃げ出そうとしているのかが問題になってくるのではないのでしょうか。お浄土は苦しみからの逃げ道ではないのです。この世の苦しみを認めながら、抱きながら阿弥陀如来の慈悲によってその苦しみがそのままお浄土の楽しみに転じて行くのです。その清らかさが私たちの穢れを清めて下さると見ても良いでしょうが、どちらかとすればその穢れているまま、私たちが受け入れて下さると言う方が正しいと思えます。これは阿弥陀如来の広大な働きを示していると言えるでしょう。

私たちが人間の穢れと言うのは煩惱によるもので、自分の一時的な損得ばかりを考えたり、何一つ清らかなところは無いのです。自分の我・欲・偏見等で穢れているばかりです。それに対してお浄土は自利利他・空・縁起的思想の表れで有って清浄なものです。この世の中の全ての物は、縁起によって、根本的に一つであると言う考えを踏まえているので自己中心のはからいによる穢れは一切無いのです。

私たちに浄土往生が勧められるのは楽しいからではないのです。「極楽」を強調することは分かりませんが本当の価値は清らかで、一切の者がそのまま受け入れて下さると言うところに有るのです。阿弥陀如来の慈悲は広大であるので、私たちの穢れを受け入れても問題は無いのです。これほど有り難いことが有ってもよいのでしょうか。これこそもったいないと言う他はないでしょう。

が引かれているのをご家族がお見付けになりました。静かに歩み寄る死を見据えながら、先生はいつもと変わりなく自室にお入りになって何か絵を描き続けておられたようです。それが先生のお好きな桜の花の絵でした。ある年、荒井先生が岩崎先生の残された紙類を見させていただく機会に恵まれ、「岩崎先生、先生が見つけたほしいと思われるものがあれば、どうぞ見つけさせてください」と祈る気持ちで、一枚一枚束を開いていかれたところ、未完成の一連の桜の絵が何枚も出てきたそうです。ご自宅に飾られていた一枚は、屏風絵のように並ぶはずの未完の大作の一部だったのです。そして風に揺らぐ満開の花に寄りそうように、朱筆でくっきりと記されていたのは「南无阿彌陀佛」の六文字でした。慈悲のお呼び声を聴きながら、信心と祈り任せの結晶である「南无阿彌陀佛」という祈りを、これから風に任せて散りゆく桜に嫁して、刻みつけていかれたのでしょうか。先生は「願わくは花の下にて春死なんそのきさらぎの望月のころ」と歌った歌人の僧侶、西行(1118-1190)のように、桜の花咲く季節に安らかに旅立つて行かれたそうです。

合掌

(一ページより続き)

展示品ではありませんが、荒井先生のご講義によると、岩崎先生のご逝去後も、お宅に一年を通じて掛けられている一枚の絵があるそうです。それは岩崎先生が最晩年に手掛けられた満開の桜の絵です。岩崎先生が体調を崩された後、お医者様から癌の診断が下され、ご家族は病名をご本人に伏せておられました。しかし、ご逝去後、ご自宅にあった医学辞典の、まさにその病の記載されている箇所に、岩崎先生の手で傍線

人生を歩もう」になりましたが、知っていましたか？

B、はい、知っていました。標語は法輪の日本語欄に毎月掲載されていますね。

A、この標語は梅津総長が考えられたそうです。仏教の言葉は使われてないけれども、その背景にはお釈迦様のお言葉や、聖徳太子の「三条憲法」、また親鸞聖人の教えがあると、以前メッセージに書かれていました。

B、たとえばどのような言葉でしょうか？

A、お釈迦様が「幸せを求める人には幸せは来ない、真実に目覚めてこそ本当の幸せを感じる」ことができる。という言葉です。誰もが幸せやよいことを求めて生きていますが、まず私たちの幸せの求め方に疑問を投げかけ、「まことの幸せとは何か？」と考えさせてくれる言葉です。

B、「まことの幸せとは何か？」とは、「まことの人生とは何か？」との問いにつながりますね。

A、聖徳太子の十七条憲法もまことの人生のあり方を教えてくださっているように思えます。

B、親鸞聖人が尊敬された聖徳太子は仏教的な考えで国を治めようとして、民に三宝を敬うようにと勧められましたね。

A、太子が制定された憲法の第十条には「人それぞれに考えがあり、それぞれにこれが正しいと思うことがある。相手がこれこそといても自分はよくないと思っし、自分がこれこそと思っても相手はよくないとする。しかし、じぶんはかならず聖人であるわけがなく、相手がかならず愚かだというわけではない。皆ともに凡夫(ただびと一ふうのひと)なのだ。」と、あ

がつかないことを言ってくれています。

B、そうですね。私たちは、他人が思い通りに動いてくれないから幸せでない、とストレスを感じますが、相手から見ると、自分も他人の思い通りに動いてないので相手は私たちを厄介なやつだと、こまっているはずですね。

A、それを一方的に他人が悪い、だから私が幸せになれない、と考えるのは、まことの道ではない、と言えます。私もあなたも同じ凡夫、おたがい迷惑かけあってますね、と見るだけで人生の歩み方がかわるとおもいます。

B、歎異抄の後序の一文では親鸞聖人ご自身が凡夫だと述べられていますね。「何が本当に善であるのか、私はまったく知りません。もし、私が仏さまと同じようにすべてのものを見通す智慧をもっていれば、何が善で何が悪か知っていると見えましよう。しかし、私はいろいろな煩惱をすべて具えている凡夫であり、この境界はまるで燃えている家のように危なく、すべてが変化して止まない無常の世界です。そして凡夫のすることは、すべて空しく、偽りごとであって、まことのことは何一つありません。そんな中であって、ただ今仏だけが、真実であります。」と無常の中にありながら、変化しない幸せという、ありもしないものを追いかけている凡夫の姿をお示しくださっています。

B、総長メッセージには「幸せというありもしないものを追いかけている、その姿の愚かさに気づいて欲しいという深い願いをもった仏さまの呼び声だけが、真実であるとおっしゃっておられます。生だけを幸せと思ひ、死を受け付けようとする私たちに、生死を超えたまことの世界からの呼びかけにきづかせていただくことによって、本当によかったねと言える日々をたまるのです。」と書かれていました。

A、「まことの人生を歩もう」とは、仏さまの願いを聞き開き、お互いいたわりあいながら生きていくことをすすめてくださっている標語ですね。今年も開教使の先生方やご門徒の方たちと一緒に、仏法を語り合い、まことの人生をともに歩んでいきたいですね。

座談会2016年 BCA年間標語について

2016年のBCA標語が「まことの人生を歩もう」となったことが発表された。各寺院で標語に関してのご法話がなされたりやディスカッションの場がもつけられることが期待されている。ある法義座談会では次のような対話が行われた。

A、今年の標語が昨年から引き続き「まことの

法輪

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二〇一六年度教化標語
「まことの人生を歩もう」

あの記事をもう一度!

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

浄土真宗センターで報恩講



JSC Hoonko

い、時間をつくって参加しました。これからお聴聞を重ねていきたいと思えます。「とよき法縁となったようだ。法要後、親鸞聖人の好物といわれている、せんざいが振る舞われた。法話はIBSに通う山岡ランドンさん、小山忠男さん、教師の柴田キャンディス師、開使のアダムス・ヘンリー師とプリッジ・ハリ師が話した。法話はCB E (仏教教育部) のYoutubeチャンネルで視聴することが出来る。



Mr. Kameda served zenzai

去る1月15日(金)に浄土真宗センターで報恩講が営まれた。正信偈(行譜)をお勤めした後に、ご法話のテーマを「Why Jodo Shushu?」とし、なぜ自分が浄土真宗を信仰するようになったかを5名の開使がお話した。法要には約40名が参加、センターで行われる法要や講義への常連の参加者に加え、龍谷大学の留学生やYouth Minister's Assistant プログラムの生徒など若者が多く集った。参加者は僧侶たちがなぜ浄土真宗と出会ったのかのお話に、うなずき共感しながら聞き入った。本願寺オフィスタッフは、「大変感動しました。いつもは忙しくて法要に参加できなかったのですが、今日こそはと思

IBS主催で岩崎常夫氏の写経画展が開催される

一月九日に浄土真宗センターで岩崎常夫氏の写経画展および荒井ポー博士の講演が行われた。以下はIBS職員稲石さやか氏によるレポート。

二〇一六年一月九日(土) 浄土真宗センターにて、Institute of Buddhist Studies (米国仏教大学院) 主催、岩崎常夫先生 (1917-2002) 作、荒井ポー博士宗教学準教授講演の、細密字写経画展を開催いたしました。テーマは



Dr. Paula Arai

「Seeing the Wisdom of Compassion - the art & science of the Heart Sutra」慈悲の智慧を観じて『般若心経』の真髓を芸術と科学で読み解く」で、十五点の写経画が展示されました。荒井先生は岩崎先生のご存命中より岩崎先生の作品のご研究を続けてこられ、現在の成果をまとめたご本をご執筆中です。当日の公開講義で、荒井先生は、ご家族の度重なる死を通られ、とてもお苦しみになった女性が、岩崎先生の絵をご覧になった後、「今まですべ



Tsuneo Iwasaki painting exhibition @ JSC

「般若心経」の新たな味わい、また荒井先生のお話を通じて、岩崎先生の絵の制作意図や心温まる逸話に心を打たれておられました。

岩崎常夫先生は敬虔な仏教徒でおられ、生物学の研究職を六十五歳にてご退職後、顕微鏡を拡大鏡に、ピンセットを絵筆に、研究室をご自宅の書斎に替え、その後二十年にわたって「細密字写経画」の作成に精進されました。「写経」は日本で伝統的に行なわれて来た、ひとつの観想のかたちです。印刷技術の発達するまで、仏教の経典は人々の手で書き写されることによって広められました。印刷技術の発展により、その必要性がなくなった後も、人々は供養や心願成就を願って写経を続けてきました。一切空(全てのものは縁起で成り立つ、故に自体・本体・実体と称すべきものがない)の智慧の

真実を説く『般若心経』は写経によく用いられるお経です。科学の世界に精通した岩崎先生は、ビッグバンを描いた広大な宇宙規模のテーマから、自然現象の稲妻、小さな蟻、さらには、裸眼では見えない二重螺旋構造のDNAに至るまで、あらゆるかたちの生命共同体を精細な筆致で描き、その中に縁起の智慧を説く『般若心経』の文字を、物差しと拡大鏡を使いながら、細筆で一字一字、丁寧に写経していかれました。岩崎先生の絵には、彼の生きとし生けるものへのあたたかなまなざしと観想が込められています。(二ページに続く)

総長メッセージ

米国仏教団総長 梅津廣道

米国仏教団の年次総会は毎年開使使会と一緒に開催されます。今年は中部カリフォルニア(中加)のバイセリアのホテルと仏教会が会場となっています。全米各仏教会の代表者と開使使全員が集まって、予算を決定し、法規の見直しなどを行い、教団の進むべき方向を決める大切な集まりです。

今年「法耕」をテーマとしてビジネス会議の合間に各種の教育プログラムが予定されています。このテーマが選ばれたのは、主催地の中加が農業の盛んなところであり、多くの日系人がそれによって生業を立てていたからだと思います。また、中加は昔から熱心な仏教徒を多く輩出しています。

折角各地から大勢のリーダーが集まるので、総会をビジネス

ス会議だけに終わらせず、もう少しお互いの交流、意見交換、聴聞の時間をとって、より有意義なものにしようという事で、昨年から会議の時間を八時間くらいで終えるようにしたのです。今年も、仏教大学院や仏教教育センター主催による興味深いプログラムが多く用意されていて、誰でも参加できるようになっています。

それから昨年、アラスカ州アンカレッジに住んでいる本願寺英語通信教育の生徒が八月にパークレーで行われた講習会に参加し、ぜひアンカレッジにも開使使を送って欲しいという事を訴えておられました。その願いにこたえて、藤本デニス浄信開使使にアラスカに行っていたいただきました。このように、全米各地から親鸞さまの教えを聞きたいという声が増えてきます。法の水を流して欲しいという願いは各地で聞かれます。教団としてもどうにかしたいと思うのであります。多くの人たちがその恩恵にあずかることは親鸞さまの願いでもあります。

よく考えてみますと、米国仏教団は大きな農地と同じではないでしょうか。総長室の役割の一つは、各地の法耕田をまわって、開使使やリーダーやメンバーの声に耳を傾け、必要な支援を行うことだと思います。これは、開使使の任命にも関係しています。どういうところにどういう開使使が向いているのかもよく考えなければなりません。

また決して忘れてはならないことは、一人ひとりの心の中をも常に耕し、法水を与えていかねばならないということです。そうすることで、お念仏の芽が出て、喜びの花が咲き、最後には人生成就の実を結ぶのではないのでしょうか。