

# WHEEL OF DHARMA

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## *Jodo Shinshu Center 10th Anniversary Celebration – Realizing the Vision*



On October 22, 2016, nearly 200 gathered to celebrate the 10th anniversary of the Jodo Shinshu Center with a commemorative service, Dharma talks, displays, tours, concert, and dinner. Honored guests included representatives from Ryukoku University, Hompa Hongwanji Mission of Hawaii, and Jodo Shinshu Buddhist Temples of Canada (photo at top, left), as well as past presidents of the Buddhist Churches of America (center, right). The three Dharma talks presented by Reverends David Matsumoto, Kiyonobu Kuwahara, and Marvin Harada are online on the BCA website: [buddhistchurchesofamerica.org](http://buddhistchurchesofamerica.org). The following message was received from OHTANI Kojun, Monshu, Jodo Shinshu Hongwanji-ha, for the anniversary program.

### *Message*

*I would like to extend my heartfelt message to you on the tenth anniversary of the Jodo Shinshu Center.*

*At the Jodo Shinshu Center, the Buddhist Churches of America, Ryukoku University and Jodo Shinshu Hongwanji-ha are currently carrying out various activities and programs, with their common purpose being to foster capable human resources.*

*In the current movement of the world, whether it be for better or worse, technological development in particular artificial intelligence, is changing our way of thinking as well as lifestyle. Moreover, the present international situation has forced us to deal with a number of difficult problems that could threaten our existence itself, such as terrorism, armed conflicts, poverty and suppression of human rights.*

*In the midst of such conditions, it is important for us to share with people both near and far, the Jodo Shinshu teaching that our predecessors have upheld in their hearts as their spiritual foundation.*

*May the JSC continue to prosper as the foothold of global propagation of the Jodo Shinshu teaching not only in English-speaking countries, but also even more widely throughout the world.*

OHTANI Kojun  
Monshu, Jodo Shinshu Hongwanji-ha  
October 22, 2016

Photos by Tom Nishikawa and Keith Uyemura

## Our True Leader is the Buddha

**By Rev. Kodo Umezu, Bishop,  
Buddhist Churches of America**

The outcome of the recent presidential election has created feelings of uncertainty and fear among many people in our community and country. At the same time, it made many people happy and gave them joy and hope for the future.

At a time like this, we need to be reminded of the universal caring heart and mind of Amida Tathagata embracing all people.

It takes us to the realm beyond the tribulations of this human world.

The loving heart and mind of the world of Oneness touches us and wishes for all of us to live in peace, overcoming our limited viewpoints. The true guide for all beings, to me, is Amida Buddha. Amida Buddha cares about all people regardless of race, religion, gender, sexuality, wealth, social status, etc. Amida Buddha shows compassion especially to those who

are suffering. No matter what type of conditions we may be living in, Amida Buddha will always be there. Therefore, in my opinion, Amida Buddha is the true leader for all.

If we do not turn to the Light of Wisdom we will continue to dwell in a world of darkness and live with fear, loneliness, and endless anxiety. Being guided by this Compassionate Light of Wisdom, realizing our afflictions, we do what we can to be good citizens of the world.

Amid all the commotion, let us, together with fellow travelers of this path, pause and hear the words of guidance and encouragement coming from individuals who have been touched by the Buddha's universal mind and heart. And let us reflect on how our lives and actions can be guided by this Teaching.

When we reflect on the establishment of the Vow,

We find that the Tathagata, without abandoning sentient beings in pain and affliction,

Has taken the directing of virtue to them as foremost,

Thus fulfilling the mind of great compassion.

(Shinran Shonin, *Collected Works of Shinran*, p.408)

As this year comes to a close, I would like to express my deepest appreciation to all BCA members, donors, ministers, and friends for supporting the Buddhist Churches of America. I wish you all a very Happy New Year.



*Season's Greetings  
Namu Amida Butsu*

Ikebana arranged by Madame Suiyo Fujimoto  
Photo by Edythe Vassall



**Gardena Buddhist Church Celebrates 90th Anniversary!** Left photo, left to right: Rev. Kory Quon, Rev. George Shibata, Rev. John Iwahara, Rev. Kodo Umezu, Rev. Nobuo Miyaji, Rev. Naomi Nakano, and Rev. John Doami. Right photo: Ochigo parade led by Rev. Umezu, BCA Bishop. Photos by Chris Yasaki and Brian Imada. See pages 3 and 8 for more.



## Lady Takeko Kujo Receives the Noble Peace Prize



By Rev. Donald Castro,  
Rimban, Seattle Betsuin  
Buddhist Temple

In October, our Northwest District Buddhist Women's Association (BWA) hosted the 44th Federation of Buddhist Women's Associations (FBWA) National Conference. I particularly appreciated the attention given to Lady Takeko Kujo who, in 1904, co-founded the BWA (*Fujinkai*) in Japan with her sister-in-law, Lady Kazuko Otani. It was very

significant that the FBWA adopted a resolution at the conference recognizing and honoring the remarkable literary and humanitarian achievements of their co-founder who, by any standard, was one of the great world humanitarians of the early 20th century.

By coincidence, the Nobel Peace Prize for 2016 was awarded on the weekend of the FBWA conference, and the thought occurred to me that Lady Kujo certainly deserved to be awarded the prize. Since I was to give the sermon at the closing service, I did some research on the Nobel Peace Prize.

The Nobel Peace Prize was first awarded in 1901 but was not awarded to an Asian until 1989 when His Holiness the Dalai Lama received it. It was not awarded in either 1923 or 1924, at the peak of Lady

Kujo's selfless humanitarian efforts following the Great Kanto Earthquake of 1923, nor in 1928, the year of her death. During the 1920s the Nobel Peace Prize was awarded primarily to people working toward Franco-German Reconciliation following World War I. Since the



Lady Takeko Kujo  
1887 - 1928

Nobel Peace Prize is not awarded posthumously, I suggested we present Lady Kujo with an alternative prize—the Noble Peace

Prize—after the Four Noble Truths of Buddhism.

It also happened as I researched my sermon that I could find very little written in English on Takeko Kujo, especially in scholarly publications (not that I conducted exhaustive research). Checking books in my library such as *Buddhist Women Across Cultures* edited by Karma Lekshe (a 2014 FBWA National Conference speaker) and published in 1999 by the State University of New York Press, I didn't find a single reference to Lady Kujo. Nor did I find any reference to her in *Recreating Japanese Women, 1600-1945* edited by Gail Lee Bernstein and published in 1991 by the University of California Press. The only information I found on the Internet was several short articles on Jodo Shinshu websites.

We do have an English translation of her writings, *Muyuge: Flower Without Sorrow* published by Nembutsu Press, and Kengi Hamada's *Life of Baroness Takeko Kujo*, a sketchy outline of her life in 26 pages. What we need, however, for such a globally significant humanitarian and deeply devout Jodo Shinshu follower is a full study of her life in English and a translation of her literary works. My hope is that the task of educating the English-speaking world will be undertaken by those who inherited her legacy to Buddhist women, the BWA—the very organization that Lady Kujo co-founded. Only then, I believe, can we get a real appreciation of the magnitude of this great Jodo Shinshu personality who has been so overlooked outside of Japan.

## San Diego Buddhist Kieshiki Affirmation Ceremony

On the weekend of October 15 - 16, 2016, the Buddhist Temple of San Diego celebrated its 90th Anniversary which included a Chigo parade, luncheon with 280 in attendance, a Jr. JBA Reunion with over 150 guest, and a photo display of the temple's rich history. Rev. Kodo Umezu, BCA Bishop, and Mrs. Janet Umezu attended along with the retired ministers of the BTSD. The Kieshiki Affirmation ceremony, shown above, was officiated by the bishop for 40 participants (5 were not able to attend.) Photo by Steve Terusaki



## In Memoriam Reverend Ikuo Nishimura

Rev. Ikuo Nishimura, Buddhist Churches of America Minister Emeritus, passed away on November 11, 2016 at the age of 84 in San Jose, California. He is survived by his wife, Mrs. Tomie Nishimura and sons Masahiko (Jenny) Nishimura and Art (Marisa Chow) Nishimura and their children. His funeral service took place on November 22, 2016 at the San Jose Buddhist Church Betsuin and was co-officiated by the Buddhist Churches of America.

Originally from Tokuyama (now Shunan), Yamaguchi, Japan, Rev.

Nishimura was a graduate of Ryukoku University where, in addition to ministerial studies, he earned a Masters in Sociology. He also received certification as a *Tokubetsu Homu-in* (liturgical specialist) from Hongwanji-ha.

Rev. Nishimura arrived in 1958 with no assigned temple. As he recalls in his autobiographical notes:

"I was originally designated to go to Mexico as one of the first Jodo Shinshu *kaikyoshi* [overseas ministers] there. However, when those plans fell through, I came to the US in 1958 on April 1 with no



Rev. Ikuo Nishimura  
(December 22, 1931 -  
November 11, 2016)

assigned temple. Finally, on June 15, I was assigned to the San Jose Buddhist Church (which was not yet a Betsuin at the time.) I had an opportunity to participate in the play, *Ryokan Sama*, with the YBA [Young Buddhist Association]. This play was well

received, and we performed this play five times. After this, I was asked to join in the Morgan Hill *Engei-bu* [Entertainment Club] in which I acted in plays, danced, and sung together with the members of the Morgan Hill Howakai."

Rev. Nishimura served at various BCA temples and *howakai* for over twenty years. He was a resident minister at the San Jose Buddhist Church Betsuin, Oregon Buddhist Temple, Yakima Buddhist Church of Parlier, Watsonville Buddhist Temple, Buddhist Church of Salinas

and Placer Buddhist Church; and served as the supervising minister at the Idaho-Oregon Buddhist Church, Spokane Buddhist Temple, Buddhist Church of Marysville and Reno Howakai. He was an avid practitioner and teacher of Buddhist cultural arts including ikebana, tea ceremony, and calligraphy. Rev. Nishimura was instrumental in helping to establish summer youth programs promoting Japanese culture, including Medaka no Gakko (Parlier) and Kokoro no Gakko (Watsonville), both of which continue today.

## Southern Alameda County Buddhist Church



Southern Alameda County Buddhist Church  
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www.sacbc.org

On May 26, 1961, the Southern Alameda County Buddhist Church (SACBC), composed of 41 families, was officially founded as a branch temple of the Buddhist Temple of Alameda. The Union City site was chosen because of its ideal location in the central part of the county.

The *Hondo* (main hall) was dedicated on September 9, 1962 and the first bazaar was held in July 1963 to help fund construction costs. In 1965, classrooms and a small kitchen were added to the *Hondo*. The Altar in the *Hondo* was donated by the Oxnard Buddhist Temple and enshrined in March 1967.

On April 8, 1965, temple members voted to become independent from the Buddhist Temple of Alameda and SACBC was accepted as an independent church by the Buddhist Churches of America (BCA) the same year. On August 1, 1967, Rev. Unryu Sugiyama arrived as the first resident minister. The minister's residence was built in 1970 and the Sangha Hall was completed in 1974. In 2006, Umenoki Gardens Senior Home, a senior care facility, was built.



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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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### JOB ANNOUNCEMENT: Director of Operations

The Buddhist Churches of America, a California non-profit corporation (BCA) is seeking qualified candidates for the position of Director of Operations in the BCA National Headquarters Office in San Francisco. This position is responsible for the administration and implementation of the strategic vision of the BCA. See the complete job posting at: [buddhistchurchesofamerica.org](http://buddhistchurchesofamerica.org), under the "Contact Us" tab, or go to this link: [buddhistchurchesofamerica.org/job-announcement](http://buddhistchurchesofamerica.org/job-announcement)



## Dharma, Diversity, and Inclusivity

By Ken Tanimoto, BCA President

This past month on November 5 and 6, I was honored to speak at the Mountain States District Conference at the Longmont Buddhist Temple. When I asked what the conference theme was, Jackie Tono, conference chair and Longmont Temple president, told me it was “Dharma, Diversity, and Inclusivity.” My first thought was, “How can I tie these topics together and make any sense?” I realized that, in order to connect these issues, I needed to define all three components.

We all know what Dharma is. Simply stated, Dharma is the teachings of Shakyamuni Buddha, which help us find happiness within ourselves. Diversity encompasses

variations in race, ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political beliefs, or other ideologies. Inclusivity is the policy of not excluding members or participants based on differences. Inclusivity means understanding that each individual is unique and respecting these differences in a safe, positive, and nurturing environment.

What I have discovered by reading journals and talking to professional human resource experts is that diversity is useless without inclusivity. I have seen that many of our temples have great diversity within their Sanghas, but have not found a way to make their temple inclusive, meaning creating an atmosphere to make everyone feel valued,

respected, and part of the whole Sangha.

Over 2,500 years ago, Siddhartha Gautama saw and experienced the same kind of inequality and injustice that we have in our society today. His society was non-diverse and non-inclusive, with no interest in the suffering or acceptance of all beings. But instead of accepting this as fate, Siddhartha left his life of extreme wealth to find and define the Dharma, thus becoming the Buddha, the Awakened One.

That being said, I can say that diversity and inclusivity are useless without the Dharma. The Dharma is the main element that connects diversity and inclusivity together, thus creating a harmonious, open, and welcoming environment for anyone



BCA President Ken Tanimoto with Jackie Tono and Rev. Thompson.

attending any BCA Temple.

May our aspiration for the coming year be to create an atmosphere of Dharma, diversity, and inclusivity for all. Happy New Year!

## Mountains, Rivers, Grass and Trees, All Attain Enlightenment

By Rev. Marvin Harada,  
Orange County Buddhist Church

Recently I met a minister's assistant from the Midwest Buddhist Temple, Terry Cichocki. I learned that she was a forester, and we had a fascinating conversation about trees. She asked me, “Did you know that trees can communicate with each other?” I said, “Huh, really?” Terry gave me a book titled, *The Hidden Life of Trees*, written by Peter Wohlleben. It is a fascinating book that I have been enjoying reading.

It seems that trees do communicate with each other through their root system. They can also communicate with each other by emitting a fragrance that alerts other trees of possible threats by leaf-eating insects, animals, and birds. With the warning, trees can turn the flavor of their leaves to a

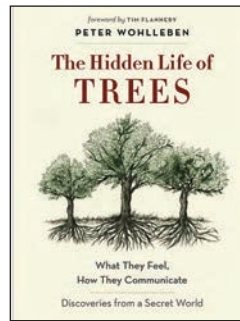
bitter flavor, which discourages insects from eating their precious leaves.

Trees support and help each other. Trees that have been chopped down and are mere stumps stay alive because neighboring trees give them sustenance through their interwoven root system. Trees in an ecosystem are not selfish. Some take more nutrients or water than others depending on their soil, situation, and need, but as a whole, they all try to flourish in a forest together.

“Parent” trees nurture their “children” trees that grow below them. The cover of the larger, “parent” trees blocks out a lot of the light to the younger trees, which causes the younger trees to grow more slowly, making them stronger in the long run. Their trunks become strong, able to

survive wind and disease later in their life.

To perpetuate their species, trees drop nuts that hopefully will someday sprout from the fertile soil and become a tree. The nuts that fall on the ground become food for other animals in the for-



est, so only a minute fraction of those nuts actually end up becoming a tree. Amazingly, for a beech tree, in its lifetime, it can produce 1.8 million nuts, but *only one* ac-

ually becomes a tree, statistically.

I once heard in a sermon by the late Rev. Kenryu Tsuji, the passage that I used as the title of this article, *Mountains, Rivers, Grass and Trees, All Attain Enlightenment*. We think of mountains, rivers, grass and trees as inanimate objects, but maybe they are more enlightened than we are. Trees are unselfish, working for the well-being of the entire forest, instead of their individual lives.

What a deep desire they have to continue their life as well, to produce nearly two million nuts and to have only one survive! In “The Three Treasures” we read, “Hard is it to be born into human life.” We are like that one nut out of nearly two million nuts that has been fortunate enough to have received life, to have found its way into the soil of the earth, able to survive not being eaten by

animals in the forest, able to land in soil and not on a rock, able to have water, nutrients, and light, and able to sprout forth from this fertile earth.

I think we have all felt something indescribably peaceful and tranquil while walking in the forest. Maybe it is because we are surrounded by a “Sangha” of trees.

How arrogant we humans are. How self-centered we humans are in comparison to the trees. We humans can't get along with other countries. We can't get along with our neighbors. But the trees live harmoniously. The trees work together as a whole, as an entity.

I bow my head to the trees of the forest and the trees around us. They are sentient beings that we can look up to, not only because of their height, but because of their enlightened life.

## Vista Buddhist Temple Celebrates 35 Years

By Lindy Nagata and Terri Omori

Just now reaching middle age, Vista Buddhist Temple is 35 years young as a standalone temple. Like many Buddhist Churches of America (BCA) temples, our beginnings go back to Japanese farmers who settled the area in the late 1920s and early '30s. Isolated from mainstream society, these North San Diego County farmers banded together to create a community and Japanese School. Their roots are the foundation of our Temple, and as so eloquently put by Bishop Umezu at our recent 35th anniversary celebration, “Our temple roots not only extend to our pioneering Japanese farmers with the foresight to bring their Jodo Shinshu tradition to the U.S., but also includes Shinran Shonin, Shakyamuni Buddha, and the countless millions who have passed the Dharma on to us today.”

Our family tree encompasses many who have sacrificed to bring the Dharma to our humble tem-



The Kieshiki ceremony included 22 participants, from 8 to 95 years old. Rev. Umezu (center right) officiated with Rev. Marvin Harada, (center, left) supervising minister, assisting.

ple. It was with sincere gratitude that we celebrated our forefathers, honored the hard work and vision of our founding minister, the late Rev. Arthur Takemoto, and recognized the many members and ministers who have served us since our founding. As one member put it, “Over the years I have listened to Dharma messages, but I continue to learn the most

from my fellow Sangha members. Sometimes it's during a conversation, sometimes it's watching or experiencing actions... but I am always amazed and in awe of how simply and naturally Sangha members live Buddhism. I aspire to that.”

The celebration was held on the weekend of September 10 and 11, 2016. We were honored to

have Rev. Kodo Umezu, Bishop of the BCA, Rev. Marvin Harada, Supervising Minister, Rev. Kenji Akahoshi, Resident minister of the Buddhist Temple of San Diego, and Mrs. Kay Takemoto and her son Ken for the commemoration.

The celebration began on Saturday afternoon with a Buddhist Education Committee Seminar, “A Dialogue with the Bishop.” The Q & A format gave the Vista Sangha and Bishop Umezu a chance to get to know each other.

Sunday was filled with many events. It began with the *Kieshiki* (Affirmation) Ceremony. There were 22 participants ranging in age from 8 years to 96 years. Rev. Harada created wonderful *homyo* (Buddhist names) for the participants. Rev. Umezu conducted the ceremony and set a wonderful ambience by using only candlelight. He explained that when Shinran Shonin received Tokudo he could not wait until the next morning to enter the priesthood, so he asked to have the ceremony at night.

Following the *Kieshiki* Cer-

emony, the 35th Anniversary Commemorative Service was held. During the service a Minister's Assistant Certification Ceremony was conducted by Rev. Umezu. Judy Nakatomi, Roslyn Dong, and Tina Donisi received their robes and *shikisho* (formal cloth worn around the neck).

Then we headed across the parking lot to the Japanese American Cultural Center for the 35th Anniversary Luncheon. It was very fitting to hold the luncheon in the building where we held our services before the Temple was built. The program included a wonderful video depicting the history of the Buddhist community in the North County, the development of the Sangha after World War II, the incorporation of Vista Buddhist Temple, becoming an independent temple, and the wonderful sangha we are today.

The 35th Anniversary Celebration was in appreciation to all those who created, sustained and are currently part of Vista Buddhist Temple.

## Gardena Buddhist Church Celebrates 90th Anniversary

The Gardena Buddhist Church celebrated its 90th anniversary on Sunday, October 30, 2016 with a special commemorative service and luncheon. Officiating the service was Rev. Kodo Umezu, Bishop of the Buddhist

Churches of America, with Rev. Nobuo Miyaji and Rev. John Iwahara of the Gardena Buddhist Church. Also participating were Gardena ministers' assistants Cindy and Allie Yasaki, former Gardena ministers Rev. George

Shibata, Rev. John Doami, and Rev. Naomi Nakano, former minister's assistant Rev. Kory Quon (now the resident minister at Venice Hongwanji Buddhist Temple), and BCA ministers emeritus, Rev. Kakuyei Tada and

Rev. Tetsuen Hirota.

A *chigo* parade made up of Dharma School students, ministers, and temple leaders, opened the celebration. The Kinara Taiko and Kinnara Gagaku groups from Senshin Buddhist

Temple participated in the service.

Afterwards, a luncheon was held in the Church social hall, with entertainment provided by The Grateful Crane.

Photos on Page 1 and 8.



### BCA Education News & Highlights - Live a Real Life!

## Ekaji Buddhist Temple presents: Beyond the Golden Years: A Buddhist Perspective on Aging, Death, and Dying

By Ken Nakamura and Don Smith, Ekaji Buddhist Temple

*Aging, death, and dying are natural processes—a continuum that confronts all of us. We can't hang on to anything that stops that flow. In reality, because we can't stop that natural flow, it creates our own suffering. We like to define our older years as the "Golden Years." But that is only a hope. We need to look at life for what it really is, and not what we want it to be. Gratitude is the last refuge we have for peace in our hearts as we pass away.*

With those opening remarks, Rev. Dr. Seigen Yamaoka, who is 82 himself, began Ekaji's October 15, 2016 seminar "Beyond the Golden Years: A Buddhist Perspective on Aging, Death, and Dying." Rev. Yamaoka was joined on the morning panel by Rev. Nariaki Hayashi, Ekaji's resident minister, and Mr. Ron Mori of the American Association of Retired Persons (AARP).

**Session I: Beyond the Golden Years.** Rev. Yamaoka asked, "What is so 'golden' about the golden years?" For many of us, this is a transitory period lasting only a short time, and often marked by health issues, mixed emotions, and financial worry. During this time we can experience mistrust, loss of control, hurt pride, and sometimes a sense of abandonment. And then, always looming in the background, is death and dying. For some, the "golden years" can be hellish.

Rev. Yamaoka said that the golden years are not in the future but must be found in the here and now. It is important to find the light of truth in each moment so that it can also be part of the real flow of life, and that may require giving up lifelong values regarding acquisitions and attachments. We need to understand that life and death are not two distinct processes. They can't be separated in the moving process of life, and we must face this at the end with gratitude in our hearts for the golden moments of truth we realized during our lives.

Rev. Yamaoka then turned attention to the situation of the caregiver, a position that many of us hold or will hold. He said what caregivers can do for the dying is paramount, but because we are human, feelings can change over time. What the dying person goes through the caregiver also experiences, but from a different perspective. It is hard, and being a caregiver is also accompanied by moments of regret and guilt.

For both the dying person and for the caregiver, Rev. Yamaoka reiterated that the continuum of life and death must be looked at honestly, seeing the golden moments through the realization of the truth in their lives. The *Nembutsu* is trying to tell us to see things not from our side, but from the Dharma side; from the perspective of Truth. He reminded us that, as he was dying, Siddhartha said, "Let the Dharma be your guide."

Rev. Hayashi also emphasized that all life is impermanent. "Aging should be a process of discovering what is really important to us while coming to terms with death." He said that thinking about death creates his life, for it makes each moment precious.



(Left to right:) Ken Nakamura, Seminar Chair Donald Smith, Rev. Dr. Seigen Yamaoka, and Rev. Nariaki Hayashi. Photo by Jane Blechman.

Mr. Mori stated that, in considering death, there are important things that need to be done beforehand and conversations that need to take place with one's family. He distributed an AARP publication, *Prepare to Care: A Planning Guide for Families*, and used his own experience of how difficult it was to have these important end-of-life conversations with his parents and siblings. He said that the seminar provided a chance to begin discussing these important questions among ourselves. Rev. Yamaoka agreed and said that all too often, even though Buddhism talks about impermanence, we seem to avoid these discussions.

A lively and informative question and answer session followed the presentations. There were questions regarding how to initiate end-of-life discussions and what kind of documents need to be prepared to "get one's life in order," including medical and quality-of-life directives. Other questions dealt with whether there is a religious perspective on how to help a person going through the confusion of dementia or Alzheimer's, and in dealing with physical problems that accompany aging.

**Session II: Death and Dying.** After a brief lunch, there was a second session regarding death and dying. On the panel were Rev. Yamaoka, Rev. Hayashi, Chaplain Christine Reimers of Capital Caring, and Ekaji member Rachael Harris, who is with the local Fairfax Memorial Home.

Chaplain Reimers explained hospice programs and palliative care. She talked about levels of care, funding, and insurance. She also discussed types of care. For instance, pain management can be done better at a hospice facility than at one's home.

Ms. Harris discussed the final stage of the continuum; when a person dies. The arrangements required are more difficult when a person dies at home and is not under the care of a family doctor or of an institution such as a hospice program. She discussed who to contact and what steps need to take place before a funeral home or mortuary can pick up the body and prepare a service. A funeral can take place quickly or may take several weeks, depending upon the circumstances of death. She also talked about bureaucratic difficulties. For instance, in the state of Virginia, even if a person stipulates in a will that he or she wants to be cremated, the cremation will not happen unless the spouse and all the living children agree and sign a consent form after the person's death.

An extremely informative discussion took place. There were many practical questions such as what happens to a casket when there is a cremation and what issues a person should be aware of in a pre-paid funeral. Religious questions also came up regarding the Buddhist position on organ donations, abortions, and assisted suicide.

People wanted to know about various services and rituals. There is a wake service or *makurayo* with the chanting of sutras. There are funeral services, and there are sutras for before and after a cremation. There are burial services and memorial services every seven days up to the 49th day, and additional memorial services on certain years.

Importantly, Rev. Yamaoka reminded us that in Jodo Shinshu, services are not for the dead; their future is assured by the Primal Vow. Memorial services are for those of us left behind. Chanting the sutras and listening to the Dharma helps us in our grieving and rekindles feelings of gratitude for those who came before us. *Namo Amida Butsu*

## BCA Bookstore News by Gayle Noguchi

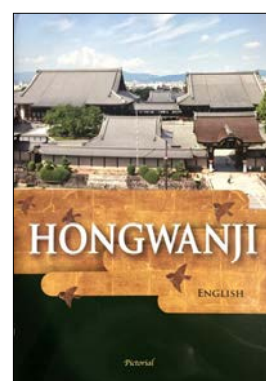
### Thank You for Supporting the BCA Bookstore!

**"By choosing to purchase from and promote the BCA organization's bookstore, you are helping the BCA to carry out its mission of sharing the Buddha-dharma and strengthening the awareness of Jodo Shinshu, both through our local churches and temples and throughout the world."**

As 2016 comes to a close, I would like to thank you for the opportunity this past year to be a part of your journey on the *Nembutsu* path. It is always a pleasure and a privilege to serve you. Although Buddhist books and merchandise are widely and conveniently available these days, by choosing to purchase from and promote the Buddhist Churches of America (BCA) organization's book-store, you are helping the BCA to carry out its mission of sharing the Buddha-Dharma and strengthening the awareness of throughout the world. Thank you very much for your support!



A photo gallery of Buddhist Churches of America temples and churches across the US is now on display at the BCA Bookstore in the Jodo Shinshu Center.



Now available: **Hongwanji Pictorial (English)**, published by Jodo Shinshu Hongwanji-ha, Kyoto, Japan, paperback \$10.00.

Although this publication contains essential information about the Jodo Shinshu tradition, Shinran Shonin's life, and the Hongwanji organization, it is much more than a resource book. It begins with a message from the newly inaugurated Monshu Ohtani Kojun, encouraging us all to recite the *Nembutsu* and entrust ourselves to the wisdom and compassion of Amida Tathagata, as Shinran Shonin's legacy and teachings are as important and as meaningful today as ever.

The *Hongwanji Pictorial* then displays full color photographs which share the history and the exquisite beauty of the Hongwanji architecture, interior design, and expansive grounds. If you have been fortunate enough to have visited Hongwanji, this book will evoke vivid memories of that experience. If you have not yet visited, this book will inspire you to see firsthand the magnificent artistic treasures of the Jodo Shinshu Hongwanji-ha.

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

## 2017 BCA Educational Events

*Programs subject to change. Events at the Jodo Shinshu Center unless otherwise noted.*

**December 8-10, 2016 ~ Winter Minister's Assistant Program (MAP) Seminar.**

**January 20-22 ~ CBE Temple Leadership Workshop: Cultivating Dharma-Centered Leadership.** Workshops will include Dharma sessions, resource presentations, panels, and discussions. FREE: no registration or JSC lodging fees.

**January 28 ~ Winter Pacific Seminar: East Meets West "Dharmathon" at the Los Angeles Betsuin.** A series of Dharma messages in English and Japanese will be given by ministers from the Higashi and Nishi traditions. Registration \$40 by Jan. 19. Contact Rev. Koho Takata at (213) 680-9130 or email [NishiDharmaCenter@gmail.com](mailto:NishiDharmaCenter@gmail.com).

**March 1-4 ~ BCA Ministers Association and BCA National Council Meeting in San Jose, CA. March 2 ~ CBE Symposium at the BCA National Council Meeting, 1-4:30 pm.** Featured speakers: Franz Metcalf and B.J. Gallagher, co-authors of *Being Buddha at Work*. Other speakers to be announced. Symposium is free and open to the public. More details to come.

**April 21-22 ~ Federation of Dharma School Teachers' Leagues (FDSTL) Conference in Fresno, CA.**

**April 28-30 ~ 10th Annual TechnoBuddha Conference.**

**May 13 ~ Spring Japanese Seminar.** Speakers to be announced.

**May 19 ~ Gotan-e Service.** Speakers to be announced.

**May 30-June 1 ~ Minister's Continuing Education (MCE) Seminar.** Presented by the Center for Buddhist Education. For more details, contact CBE.

**July 20-23 ~ Dharma Training for School Teachers.** Presented by IBS and BCA. For more information, contact CBE.

**July 22-30 ~ Eastern Tour: Rev. Sonam Wangdi Bhutia (Tentative).** Speaking tour to Chicago and New York. Presented by CBE.

**August 17-19 ~ Jodo Shinshu Correspondence Course August Workshop.**

**August 18-20 ~ Summer Pacific Seminar.** Begins Friday at 7 pm. Keynote speaker: Rev. John Paraskevopoulos, author of *Call of the Infinite* and other books on Jodo Shinshu Buddhism. Co-sponsored by IBS & CBE.

[BuddhistChurchesofAmerica.org](http://BuddhistChurchesofAmerica.org) Email: [cbe@bcabq.org](mailto:cbe@bcabq.org) Phone: (510) 809-1460

**Save the Date!**

**August 30-September 1, 2019 ~ 16th World Buddhist Women's Convention in San Francisco, CA. Visit [wbwconvention.com](http://wbwconvention.com) for information.**



### BCA Education News & Highlights - Live a Real Life!

WINTER PACIFIC SEMINAR - 21ST CENTURY

## EAST MEETS WEST

Dharmathon with Higashi and Nishi Ministers

**Saturday, January 28, 2017**  
**Los Angeles Homba Hongwanji Buddhist Temple**

The 2017 Winter Pacific Seminar - 21st Century: "East Meets West" Dharmathon with *Higashi* and *Nishi* Ministers continues the dialogue initiated last year by and about the two branches of Jodo Shinshu Buddhism. This event will be held at the Los Angeles Homba Hongwanji Buddhist Temple in the Little Tokyo District on Saturday, January 28, 2017, from 9 am - 4:30 pm. Doors open at 8:30 am. Registration forms are downloadable at [www.buddhistchurchesofamerica.org](http://www.buddhistchurchesofamerica.org)

As Rev. Dr. David Matsumoto, Provost, Institute of Buddhist Studies (IBS) wrote in his introduction to the 2016 "East Meets West" seminar:

*"The two largest branches of Jodo Shinshu Buddhism are Shinshu Otani-ha ("Higashi Hongwanji") and Jodo Shinshu Hongwanji-ha ("Nishi Hongwanji"). Over four hundred years ago, the two branches arose from a single Hongwanji organization. From that common origin -- taking Shinran Shonin as their founder and his teachings as foundational -- the two branches grew independently and developed in ways both similar to and different from one another. Now, for the first time in America, a gathering of followers from both branches will discuss the teachings, services, ritual items, architecture, and activities of both the Higashi Hongwanji and Nishi Hongwanji traditions...."*

For this program, "*Higashi*," meaning "east" in Japanese, refers to Shinshu Otani-ha, a.k.a. Higashi Hongwanji. "*Nishi*," meaning "west," refers to Jodo Shinshu Hongwanji-ha, a.k.a. Nishi Hongwanji, the mother temple of the Buddhist Churches of America (BCA).

This second Pacific Seminar focusing on "East Meets West" will feature a "Dharmathon" -- a series of dharma messages -- given by over a dozen ministers from both traditions. Among the presenters will be Rev. Noriaki Ito, Bishop of the Higashi Hongwanji North American District; and Rev. Kodo Umezū, Bishop of the Buddhist Churches of America and Regional Superintendent of the Jodo Shinshu Hongwanji-ha North American District. Separate concurrent sessions will take place in English and Japanese. There will also be opportunities for discussion and questions and answers.

The Pacific Seminar, a Shin Buddhist educational tradition, began in Berkeley, California in the early 1950s and continued until the late 1980s. With the establishment of the Jodo Shinshu Center, IBS and the BCA Center for Buddhist Education revived the tradition in 2008 as the Pacific Seminar - 21st Century, with the goal of creating exciting new opportunities for sharing the Buddhist teachings and deepening the appreciation and dialogue on the historical and doctrinal roots of Jodo Shinshu Buddhism in America. It is for all interested parties: scholars, clergy, and laypersons from all backgrounds and generations.

This gathering is presented by the Institute of Buddhist Studies, BCA Center for Buddhist Education, and Shinshu Center of America (Shinshu Otani-ha); hosted by the BCA Southern District Ministers Association and Buddhist Education Committee.

The \$40 registration fee includes lunch and is due by January 17. Southern California temple members are encouraged to register through their respective temples. Checks are payable to "SD BEC" and in the memo line: "Winter Pacific Seminar 2017." Please mail registration forms to Los Angeles Homba Hongwanji, 815 East First St., Los Angeles, CA 90012. For more information, contact Rev. Koho Takata at [NishiDharmaCenter@gmail.com](mailto:NishiDharmaCenter@gmail.com) or call (213) 680-9130.

### Timely Topics at Ministers' Continuing Ed Seminar

How does a minister create a temple Facebook page or manage folders in Google Drive? How do we discuss difficult social issues with our sangha members? In response to our changing and challenging times, the 2016 Fall Ministers' Continuing Education (MCE) Seminar, held from November 15-17, 2016, dealt with an interesting combination of technical subjects and interpersonal issues. This program, sponsored by the Buddhist Churches of America Center for Buddhist Education, took place at the Jodo Shinshu Center.

Being computer savvy and using social media are no longer optional. A technology workshop, led by Rev. Henry Adams and Rev. Harry Bridge, provided hands-on instruction to the 14 ministers in attendance.

We were honored to have Dr. Riess Potterveld, President of the Graduate Theological Union, present on "Exploring a Code of Ministerial Ethics." And in the aftermath of a very divisive presidential election, some timely topics were presented by excellent speakers including Rev. Dr. Daijaku Judith Kinst on Pastoral Counseling, Rev. Dr. David Matsumoto on a Shin Buddhist approach to conflict resolution, Rev. Ronald Kobata on how to discuss difficult social issues, and Rev. Marvin Harada on dealing with difficult situations in the temple.



Above: Rev. Kodo Umezū, BCA Bishop (center), and 14 ministers participated in the MCE seminar, including five of our newest BCA ministers. Below: Rev. Harry Bridge (far right) along with Rev. Henry Adams (not pictured) assisted the ministers in the use of technology to share religious materials with each other and temple information on the web.



Enjoy CBE programs online at [YouTube.com](https://www.youtube.com)

Go to YouTube and search for the "BCA Center for Buddhist Education Channel" to view over 50 talks and lectures presented by CBE and its educational partners. Hear speakers from the Jodo Shinshu Center 10th Anniversary Commemoration, the 2016 Winter Pacific Seminar: "East Meets West" in Los Angeles, the 2016 Fall Japanese Gathering, and many more.

Contact CBE at [cbe@bcahq.org](mailto:cbe@bcahq.org) or (510) 809-1460

### JODO SHINSHU CORRESPONDENCE COURSE POSTER CONTEST

The Jodo Shinshu Correspondence Course Office is accepting entries for original poster designs.

\*\*\*\*\*

**Deadline: January 10, 2017**

For project details, please contact: [hongwanjioffice@bcahq.org](mailto:hongwanjioffice@bcahq.org)  
 Winner to receive honorarium.

JSCC Office, 2140 Durant Avenue  
 Berkeley, CA 94704  
 Telephone: (510) 809-1441

**ATTENTION BCA TEMPLE LEADERS: SAVE THE DATE!**

### CBE TEMPLE LEADERSHIP WORKSHOPS

#### Cultivating Dharma-Centered Leadership

**Group A: JANUARY 20-22, 2017**

**Group B: JANUARY 19-21, 2018**

What are your challenges, lessons, and resources to share in the areas of finance, fundraising, communications, outreach, diversity, 'inreach,' membership, and more? Join with other temple leaders to learn in a supportive environment how to work with the BCA, to strengthen your Sangha, and to provide more opportunities to share the Dharma.

See box on page 4 for more information. Sponsored by the BCA Center for Buddhist Education

### BCA YAC SUMMER RETREAT July 3-9, 2017

Hosted by the Sacramento Betsuin

This week-long retreat, sponsored by the Buddhist Churches of America Youth Advocacy Committee, is designed for students 15-18 years of age. It will be an interesting and innovative introduction to the teachings and traditions of the Buddha Dharma and will give our students an opportunity to learn and experience the Dharma teachings and rituals, understand their influence on Japanese culture and, hopefully, develop an awareness of its relevance in relation to issues we face growing up in America today.

Questions? Contact Rev. Patti Oshita, [poshita@comcast.net](mailto:poshita@comcast.net)

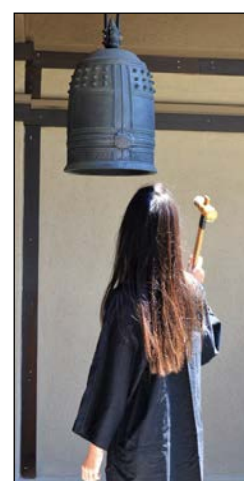
Revs. Tim & Carol Castle, [teamcastle@comcast.net](mailto:teamcastle@comcast.net)

Sensei Grace Hatano, [bghat1@sbcglobal.net](mailto:bghat1@sbcglobal.net)

Sensei Koichi Mizushima, [bkmizu@gmail.com](mailto:bkmizu@gmail.com)

Sensei Kelvin Mark, [273kmark@sbcglobal.net](mailto:273kmark@sbcglobal.net)

Sensei Keith Kato, [kmasamikato@gmail.com](mailto:kmasamikato@gmail.com)





## Appreciation from the Hongwanji-ha for Kumamoto Earthquake Relief



*Editor's note: In addition to a contribution of \$25,000 from the Buddhist Churches of America Social Welfare Fund, BCA members and friends donated an additional \$36,466 to this relief fund. Following is an English translation of an article that appeared in the latest issue of the Hongwanji Journal.*

### 30,000,000 Yen Distributed to Kumamoto Prefecture Following Earthquake

On October 18, thirty million yen (approximately USD 285,000) was distributed to Kumamoto Prefecture from the Kumamoto Earthquake Relief Fund of the Hon-

gwanji's permanent goodwill fund account called *Tasukeai Undo Bokin*.

On behalf of Kumamoto prefecture, Vice-governor Toru Tajima expressed his gratitude, saying, "We are grateful for your donation which will help the affected people restore their living conditions. We were challenged in securing safe grounds on which temporary housing could be built.

However, six months since the earthquake, we have finally reached the stage where we can somehow manage to accommodate those who have requested temporary housing, which will be assigned by the end of October. This could only have been realized through everyone's

support."

— *Hongwanji Journal*, Issue 3251, November 1, 2016, p. 3

Below is a summary of the relief activities and details of monetary distribution as of **November 1, 2016**.

April 14 First of a series of earthquakes and aftershocks to hit Kumamoto

April 15 Condolence money 500,000 yen (approx. USD 4,700) was respectively distributed to Kumamoto and Oita Districts

April 16 Kumamoto Earthquake Relief Fund opened in the *Tasukeai Undo Bokin*, a good-

will fund account permanently fixed by the Jodo Shinshu Hongwanji-ha Buddhist organization

April 21 Kumamoto Earthquake Relief Support Center established at Omuta Betsuin in Fukuoka due to the severe damage to Kumamoto Betsuin

April 22 Condolence money 500,000 yen (approx. USD 4,700) distributed to Saga District

April 27 Recovery loan of 30,000,000 yen (approx. USD 285,000) distributed to Kumamoto District

May 21 Relief Support Center at Omuta Betsuin moved to the Earthquake Relief Headquarters at Kumamoto Betsuin following

repair work

June 23 Recovery loan of 30,000,000 yen (approx. USD 285,000) distributed to Kumamoto District

August 9 Recovery loan of 30,000,000 yen (approx. USD 285,000) distributed to Kumamoto District

October 18 Condolence money 30,000,000 yen (approx. USD 285,000) distributed to Kumamoto Prefecture (as stated in the above article)

(Note: Japanese Yen is converted into US Dollars based on the exchange rate on November 1, 2016)



## BCA Dana Program Update

*Year after year, your commitment allows Shin Buddhism to continue to thrive in America.*

Now is the perfect time to join your fellow Buddhist Churches of America (BCA) supporters and give to the Dana Program! Your donation is tax deductible. So far, *Wheel of Dharma* readers like you have given over \$92,000 to the Dana Program, enabling the BCA to fund Buddhist Education, Ministerial Support, Youth Programs, and other areas which need our support.

Together, let's reach \$100,000 for the 2016 fiscal year. We can double that if we try! Donate online now at [BuddhistChurchesofAmerica.org/BCA-DanaProgram](http://BuddhistChurchesofAmerica.org/BCA-DanaProgram) or download the Dana brochure for a donation form. You can call the BCA at (415) 776-5650 x311 or message [donate@bcabq.org](mailto:donate@bcabq.org) to receive a brochure in the mail, or get one from your local temple. Year after year, your commitment allows Shin Buddhism to continue to thrive in America.



## Season's Greetings from the Institute of Buddhist Studies

*The future of Buddhist higher education is in your hands*

Dear *Wheel of Dharma* Readers,

We wish you a Happy New Year! May the Light of Wisdom and the Life of Compassion radiate and embrace your life throughout the coming year.

The Institute of Buddhist Studies (IBS) is proud of its wonderful students, dedicated faculty, staff, and volunteers, and loyal friends and supporters. You can read all about our activities this year and beyond by visiting our website at [shin-ibs.edu](http://shin-ibs.edu) and downloading our brand-new brochure. Follow us on Facebook at [facebook.com/instituteofbuddhiststudies](https://facebook.com/instituteofbuddhiststudies) for

important updates.

With the growth of the IBS, there are now more choices for you to donate to. General donations (Institutional Development) go to the areas of most need, including operational expenses, faculty, and accreditation preparations. You can also choose to support ministerial students (MS), chaplaincy students (CS), and Shin and Buddhist research studies students (RS).

We are in the process of applying for official accreditation by the Western Association of Schools and Colleges, which will open the doors to a wider academic

world for scholarship and religious studies. The Institute of Buddhist Studies needs your assistance for some of our aspirations in the near future.

With your support, we can continue to educate minds, explore Buddhism, and grow as an organization. You have enabled the wisdom and beauty of Buddhism to touch many hearts through many people, programs, and events. The future of Buddhist education is in your hands.

Gassho,  
Reverend Seigen Yamaoka  
Vice President of Institutional Development

### Yes! I'd like to support the Institute of Buddhist Studies with a donation!

Checks should be made payable to the Institute of Buddhist Studies. Please indicate what purpose you would like your gift to serve. Send to 2140 Durant Avenue, Berkeley, CA 94704. Your generous contributions to the Institute of Buddhist Studies are tax deductible. Donate online now at [shin-ibs.edu/donate](http://shin-ibs.edu/donate)

Name (Mr., Mrs., Ms., Dr., Rev.)

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I'd like my donation to be for:

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Chaplaincy Scholarship

Ministerial Scholarship

Shin and Buddhist Research

Special dedication (in memory of, in honor of)

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E-mail

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Temple

Affiliation

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# 今月の法話

「妙有(みょうう)」  
・そんなものが本当にあるのだろうか？



Rev. Daisaku Fuji

山東三州寺  
開教使

藤井道栄

ある財産家が

死んだ。葬儀の

あと友人が集まっ

て「俺たちは生

前、彼から随分

と金を借りていた。が、その借金を皆返した

か？」と一人が言い出した。すると一人は「死

ぬとは思わなかったので返す機会を逃したよ

と。「俺も同じだ」ともう一人も。すると「俺

は返したぞ」と一人が言う。「お前は彼が生

きている内に返したのか？」と。「いや返せな

かった。だから葬儀の時にちゃんと彼に返した

よ」と言う。「葬儀の時に？どうい風にして

彼に借金を返したんだ？」と他か問う。「なに

に簡単だよ。チェックを書いて棺桶に入れてお

いたんだ」と。

人類学とか文化人類学と言われる学問分野がある。古今の世界中の人々の生活や文化を研究する分野がそれで、葬式に関する資料は異口同音に一つのことを示す。「どの民族の習慣・宗教の葬儀も死後の世界のあることを前提にしている」と。つまり死は最後ではなく、新しいもの・別な世界の始まりを前提にしていると。それは人間の願望なのか？

例えば、棺桶に紙幣などを入れて死後の世界でその人がお金に困らないよう・良い生活が送れるようにと願うのも死後の世界があることを前提にしている。また、老人が死ぬと棺桶に杖(つえ)なども入れる。死後の世で歩くのに困らないようにとの配慮からである。さて、あなたは「死後の世界」をどのように納得していますか？また、仏教では死後の世界をどう説くのだろうか？

仏教の哲理は次のように説く。物事は縁(条件)により生起するから、現れたものを「有(う)」といい、「存在」という。また物事は

縁により変化・消滅する。消えてなくなるからそれを「無(む)」という。だが、この有も無も表面的・相対的なものでしかない。有となつて現れ、無と成つて消えるその根本に一つの働きがあり、その働きを「絶対の有・無」とも説き「真空妙有(しんくう・みょうう)」ともよぶ。つまり、何事も理由なく突然現れたり・突然消え去るのではなく、そのように「有」となり「無」となる働きが裏にあると説く。表面的な有無を裏で支えているものが「妙有(みょうう)」であると法は説く。

仏法の「妙有」とは私の生と死を裏から支えている世界のことだ、具体的には阿弥陀仏の世界のことだといふ法は説くが、では具体的に「妙有」とは一体何か？私はその「妙有」を今、ただ今ここで、どのように体験できるのだろうか。言い換えれば、今この現在で、過去と未来を同時に体験することは私にとって実に大切な問題なのです。なぜなら、私が死んでみないと妙有があるかないか分からないような教えに私は自分の人生を託すことはできないからです。

ところが、「妙有」を確かめる方法がある。今この現実の中で、確かめられる方法があるのです。それは過去・現在・未来の三世が、実は同時に存在していることを知ることによつて「妙有」が存在していることを確かめられるからです。その方法とは今の物理学からの説明です。私たちはこの世を過去・現在・未来の三世に分けて考えている。それが当たり前だと思つている。ですが過去・現在・未来の区分は便宜上の区分でしかなく、実際には三世が「今、ここに、ある」と物理学では説明します。三世は一つであると説明するのです。その説明とは？

コロラド大学ボルダー校に、今のところだが、世界で一番正確な電子時計がある。その正確さは3億年に1秒の誤差。この時計を二つ使つて時間の研究をする。一つは地上で時間を計り、もう一つはジェット機に乗せて時間を計る。するとジェット機に乗せた電子時計の進み方が遅くなる。ジェット機が着陸して時間の経過を見ると、時間の経過が、ほんのわずかだが、遅くなつていく。つまりは過去からジェット機が今着陸したことになる。言い換えれば、現在の中に過去がある。

また、時間の速度は空間の重力の大小に影響される。重力が大きいと時間の経過が遅くなる。

つまり過去に向かう。重力の影響がごくわずかであれば、時間の経過は速くなる。つまり未来に向かう。移動速度・重力の大小の影響により、時間は遅く成つたり(過去に成つたり)、早く成つたり(未来になつたり)する。時間も空間も一定ではなく、実は現在の中に過去と未来とが同時に存在していると物理学では「今」を説明する。まあ、地上ではその差は私たちが気づくことのできないほどのごくわずかな差でしかないが、現実の説明は物理学の説明の方が正しいのである。これは私たちに「大きな希望」なのです。

さて、結論です。経典(阿弥陀経)には「アミダブツは十劫(じゅくごう、432億年)も前に最高のさとりを開き、浄土が出来上がった。しかも今も現にアミダブツはその浄土で説法をされている」と出てきます。過去と現在とが説かれていきます。衆生をこの浄土に生まれさせたために、南無阿弥陀仏という一行をもって衆生を迎え入れるように浄土を完成した。この「南無阿弥陀仏」という一行は十劫も前に完成されたのですから「過去形」ですが、今ここに現れている。この完成された「南無阿弥陀仏」という一行は「名号(みょうごう)」と説明されます。意味することとは、私の救いはすでに完成されているが、私はそれを知らないということですが、いまだ手つかずの南無阿弥陀仏ということですが、「南無阿弥陀仏」という一行は私の救いであるが、その救いの世界を私が受け取っていない。

ところが「称名念仏(しょうみやう・ねんぶつ)」という別の言葉があり「名号」も「称名念仏」も中身は「南無阿弥陀仏の一行」なのですが、「称名念仏」という場合には「私の救いの行方となり命となる(未来)」なのです。「過去」から「南無阿弥陀仏」という一行が「今現に」私に届いている。その一行を私が受けるその時に私の「未来」がそこに現れる。現在の中に過去があり、現在の中に未来がある。それが「南無阿弥陀仏の一行」なのです。

人間、生まれて、病んで、老いて、死ぬ、ばかりではない。私たちの「有無」として現れるすべての事象の裏に実は「妙有」というものがあり、それが私たちを支えている。そのことに気付くのかどうか。 合掌

## 西本願寺と東本願寺の教えを学ぶ

来年1月28日(土)にロサンゼルス別院で冬のパンフィックセミナーが開催される。テーマは前回に引き続き、「East Meets West」で西本願寺と東本願寺の教えの相違点を学ぶ。

今回は南カリフォルニア教区の全開教使と真宗大谷派の開教使が日本語と英語で法話をし、念仏のみ教えの味わいを伝え合う。参加申し込みはロサンゼルス別院の高田開教使まで。(213) 680-9130。レジストレーションは40ドル。



### 西村郁雄師、往生される

名誉開教使の西村郁雄師が11月11日に84歳で亡くなられた。西村師はサンノゼ別院、オレゴン仏教会、ヤキマ仏教会、パレヤ仏教会、ワッソビル仏教会、ブラサー仏教会、メリスビル仏教会(兼務)で開教に従事した。引退後、サンノゼで念仏の生活を送っていた。葬儀は11月22日にサンノゼ別院において教団葬、仏教会葬として執り行われた。



Los Angeles Betsuin, 85th Anniversary as Betsuin and Onajin restoration



Tri-State/Denver 100th Anniversary



Alameda 100th Anniversary



Vista 35th Anniversary



Mountain View 55th Anniversary

# 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  
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<http://buddhistchurchesofamerica.org/about-us/wheel-of-dharma>

## 伝灯奉告法要へ参拝

10月21日(土)に京都の本山でおこなわれた伝灯奉告法要にBCAから約70名が参拝した。

伝灯奉告法要は、宗祖、親鸞聖人があきらかにされた浄土真宗の教え(法灯)が、昨年門主を継職された第二十五代、専如上人に伝えられたことを仏祖に奉告する法要で、2016年秋から2017年春にかけて、合計80日間法要が営まれる。21日は海外開教区からの参拝者をも対象としており、同時通訳が用意された。BCAからの主な参拝者はオックスナード、ファウラー、プレスノ、パロアルトの開教使と門信徒で、ハワイ、カナダ開教区を合わせ、海外からは合計114名が参加した。法要前に行われたご面接でご門主からメッセージをいただいた参加者は、「ご門主が声をかけてくださって感激です。ご門主にはぜひアメリカに来ていただきたいです。」と喜んだ。また、法要が行われた御影堂や阿弥陀堂にお参りし、「お堂は大きくて歴史があり、荘厳が素晴らしいです。日本人のご門主と一緒にちと一緒にお勤めできて、念仏のつながりを実感できました。またお参りしたいです。」と歓喜した。



Danto Hokuho Hojo at Hongwanji in Kyoto (Photo by Koichi Sayano)

## MCEで学びを深める



Ministers' Continuing Education at JSC

土真宗における問題解決のアプローチについての講義、桑港教区の開教使による、インターネットなど情報テクノロジーを活用した伝道法のワークショップなどが行われた。17日にはGTTUのポッターバールド教授による聖職者の倫理の講義にて、キリスト教社会で問題となった事例を紹介し、仏教社会では同様の問題にいかに対処するのかを思索する機会を得た。参加者は、「これまで扱うことのなかったテーマについて学習でき、大変参考になりました。倫理に関する問題は浄土真宗の教義にもついていたものを主張、発信していけばアメリカ社会における真宗の意義があると思えました。」と、実りある研修会となった。

11月15日(火)から17日(木)の三日間、浄土真宗センターでMCE(開教使連続研修会)が開催され15名の開教使が参加した。MCEは春と秋に行われており、有志の開教使が学びを深める場となっている。15日は親鸞聖人ご命日法要を兼ねたオープニングサービスマッタ。IBSのキリスト教授による仏教カウンスリングの講義や、社会問題への取り組みとして、トランプ次期大統領に関する世論についての話し合いがもたれた。16日はIBSの松本ティビツド今日開教使が浄土真宗の歴史、桑港教区、開教使の役割、インターネットなど情報テクノロジーを活用した伝道法のワークショップなどが行われた。17日にはGTTUのポッターバールド教授による聖職者の倫理の講義にて、キリスト教社会で問題となった事例を紹介し、仏教社会では同様の問題にいかに対処するのかを思索する機会を得た。参加者は、「これまで扱うことのなかったテーマについて学習でき、大変参考になりました。倫理に関する問題は浄土真宗の教義にもついていたものを主張、発信していけばアメリカ社会における真宗の意義があると思えました。」と、実りある研修会となった。

## 総長コラム

米国仏教団総長 梅津廣道

♪世の悩みをつつみて

鐘が鳴る 鐘が鳴る

今日の感謝と幸福の  
鐘が鳴る 鐘が鳴る

この歌は讃仏歌「夕べの歌」の歌詞の一部です。

十二月を迎え慌ただしい毎日が続いていると思います。アメリカも、大統領選がやっと終わり、その結果に多くの人が驚きました。将来への不安や希望などを言葉や態度で示しています。

私たちの人生は、山あり谷あり、喜びや悲しみの日暮らしてあります。悩み煩いの多いことでもあります。それぞれが、与えられた命の中で精一杯努力しながら生きています。そして、そういう中で聞こえようとするのが、仏さまの世界からの呼び声であります。私たちの姿を悲しみにまた慈しんでくださる仏さまの声が私たちに届いてくださるのです。

私たちが見たり感じたり、また思ったりする世界は、一人ひとり違うものなのです。私から見たら正しいと思うことは、他の人の目には間違っていると映るのです。私たちの心が作り出す、業感の世界なのです。その世界を真実と思い込んで生きているのが自分です。それから抜け出すことはできません。それをそうとも思わずに、迷惑をかけながら生きていくのが、いつわらない自分の姿であります。しょう。

私たちの思いを超えた世界が、私たちを包み込み、そしてその世界に気づいて欲しいという願いがあるので

す。

ところで、先日ある方にハイブリッド車に乗せていただきました。その車は、発進するときに音がしないのです。バッテリーで動くのです。何だか不思議な感じがしました。丁度その頃テレビのニュースを見ていたら、電気自動車やハイブリッド車は音がしないので歩行者は車が近づいて気づかず、事故が多くおこっているということでした。それで、これからは電気自動車も音をだすことが法律で義務づけられたということでした。

それで思ったのですが、私たちの思いを超えた真実の世界を、仏教では一如の世界とよびます。もちろん、そのままではその存在が私たちにはわからないです。それで、南無阿彌陀仏という姿となって私たちの世界に現れてくださるのです。それが、車の音と同じように、私たちに本当の世界を知らせるための、智慧の光のはたらきなのです。南無阿彌陀仏の呼び声は光です。その光の声を聞くことを「聞光」と言います。その光は「一如」の世界から来るといって、「光・如来」という言葉でも表されるのです。

人間の迷いの眼ではなく、智慧のまなこで私たちが慈しんでいてくださるのが、阿彌陀如来であります。この如来の光は、宗教、信条、性別、貧富を超えて、すべての人々に至り届いているのです。その世界に触れて、初めて深い喜びと感謝、また、毎日の中で自分の愚かさを感じさせていただくのではないのでしょうか。

除夜の鐘の音を聞かせていただきながら、如来の私たちに包み込む梵音を感じさせていただけます。どうか、よい年をお迎えください。

南無阿彌陀仏

## 各仏教会で慶讃法要

Gardena 90th Anniversary



189年正式に始まった本願寺派の北米開教は今年で16年目を迎えました。アラメダ仏教会、山東三州・デンバー仏教会は創立100周年、サンディエゴ仏教会、ガーデナ仏教会がそれぞれ90周年を迎えた。ロサンゼルス別院は別院昇格85周年記念法要、マウンテンビュー仏教会が55周年、ピスタ仏教会が35周年と、比較的新しいお寺の慶讃法要も行われた。各仏教会の慶讃法要では帰依式も行われ、4世、5世の新しい世代や非日系人が受式し、将来の浄土真宗をなす門徒としての気持ちを持っていく。1世紀をこえて存続してきた浄土真宗は米国に着実に根付いてきているように。



San Diego 90th Anniversary

Keshiki Confirmation Ceremony 2016