

# WHEEL OF DHARMA

Official Publication of the Buddhist Churches of America

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## Reverend Zuikei Taniguchi Retires after Over 50 Years of Ministry



Upper: Reverend Zuikei Taniguchi. Lower: Buddhist Temple of Alameda members show their love for Rev. Taniguchi at his retirement celebration.

On May 6, more than 300 members and friends of Rev. Zuikei and Rev. Dr. Shoyo Taniguchi gathered together to celebrate and honor *Sensei*\* for his 53 years of service to the Buddhist Churches of America (BCA). The Retirement Celebration was held at Scott's Seafood in Jack London Square, Oakland.

Among the notable events, The Honorable Mayor Trish Herrera Spencer, presented *Sensei* with a proclamation from the City of Alameda marking May 6 as Reverend Zuikei Taniguchi Day. A special presentation from the Jodo Shinshu Hongwanji-ha Headquarters was made by BCA Bishop Kodo Umezu, followed by many other presentations and expressions of appreciation from BCA temples and affiliated organizations.

Born in Shiga Prefecture, Japan, Rev. Taniguchi graduated from Ryukoku University in 1963 and arrived in the USA a year later. His first assignment was at the Buddhist Church of San Francisco (1964-67), and then he was assigned to the Cleveland Buddhist Church (1967-71).

In 1971 Rev. Taniguchi returned to the West Coast to serve at the Buddhist Church of Oakland. Two years later he married Rev. Shoyo Taniguchi. Rev. Taniguchi's final and longest assignment was at the Buddhist Temple of Alameda, where he dedicated 34 years to sharing the Dharma. During his long BCA career, Taniguchi Sensei has also served the Southern Alameda County Buddhist Church, Enmanji Buddhist Temple, and the Concord Buddhist Fellowship.

The BCA expresses its deepest appreciation to Rev. Zuikei and Rev. Shoyo Taniguchi and their sons Zuiryo and Zuiho for their many years of dedicated service, and extends its best wishes for many years of good health and happiness in retirement.

\*sensei: teacher.

## First time in 34 years... Karamon Gate Opened

For those of you who have visited the Nishi Hongwanji, our Mother Temple in Kyoto, most certainly you have seen the "Karamon Gate" (Chinese Gate) within the Hongwanji compound that was designated a UNESCO World Heritage Site in 1994.

This beautifully and elegantly constructed National Treasure of Japan was built around 1573. It is thought to have been placed at the Fushimi Castle compound of Shogun Hideyoshi Toyotomi and was later dismantled and given to the Nishi Hongwanji after Toyotomi's reign ended.

Earlier this year, in honor of the Dento Hokoku Hoyo or Accession of the new Gomonshu\* Ohtani Kojun, the gate was actually opened to the public on Gotan-e (Shinran Shonin's Birthday, May 21). Hundreds of curious Kyotoites and foreigners alike came to the Hongwanji for the experience of a lifetime: to cross the same threshold that is usually reserved only for use by the Emperor or his official representative to enter into the Hongwanji.

There are several buildings and historical art works within the Hongwanji compound that are considered National Treasures, or designated as Important Cultural Assets,



representing the best of the opulent golden age of elegance in the Azuchi-Momoyama era (approximately 1568-1600).

Built with a unique gable roof line and covered in cypress thatch, the gate's intricate engravings tell a classic Chinese story and contain many mythical animals including the famous *kirin* (fiery horse).

Those of you who were able to see the Karamon Gate during the recent Dento

Hokoku Hoyo commemoration (or who will have the opportunity to see it through mid-next year) are lucky, because the gate will be undergoing major restoration work from June 2018 through 2022. Portions of the gate will be covered during the restoration.

\*Gomonshu or Monshu: the religious leader of the Jodo Shinshu Buddhist sect.

## Meeting the New Gomonshu... 2017 YBICSE Program

The 2017 Hongwanji-ha sponsored Young Buddhist International Cultural Study Exchange (YBICSE) program was held from July 11-22 in Kyoto, Japan. Young Buddhists from the Hompa Hongwanji Mission of Hawaii, the Jodo Shinshu Buddhist Temples of Canada, the Jodo Shinshu Honpa Hongwanji South American Buddhist Federation, and the Buddhist Churches of America (BCA) gathered together at the Hongwanji headquarters in Kyoto to deepen their knowledge and insight into our Jodo Shinshu tradition.

Fifteen youth from the BCA were selected to participate in this year's exchange. The program included attending 6 a.m.

morning services at the Hongwanji, tours of the Hongwanji's Amida-do and Goei-do halls and the historic Shoin chambers, a tea ceremony workshop, visits to Mt. Hiei and Otani Mausoleum, Shinran Shonin's burial site, a study trip on "peace" to Hiroshima, and a homestay with host families in the Osaka and Shiga areas. The exchange participants also had a fellowship gathering with students from the Hongwanji-affiliated Heian Middle School and Heian High School. The highlight of the exchange program was an audience and photo opportunity with His Eminence Monshu Kojun Ohtani.

Participants from the BCA were Hayley Arima (Mtn. View),



YBICSE participants enjoying fellowship and getting to know each other at the welcome reception hosted by the Hongwanji-ha.

Juliet Bost (San Mateo), Victoria Evert (Tacoma), Cody Kurahara (Sacramento Betsuin), Lindsey Maseba (Sacramento Betsuin), Grace Matayoshi (Sacramento Betsuin), Devon Matsumoto (Mtn. View), Sydney Nishikawa (San Jose Betsuin), Grace Pating (San Francisco), Bradley Sakihara (Southern Alameda County), Trey Sano (Fresno Betsuin),

Matthew Shikada (San Jose Betsuin), Alexander Shinkawa (Mtn. View), Nobumi Silver (San Francisco) and Trevor Yokoyama (Seattle Betsuin).

Chaperones for this year's BCA group were Rev. Patti Usuki of the San Fernando Valley Hongwanji Buddhist Temple and Michael Endo from the BCA Office of the Bishop.

## Buddhist Representation at Boy Scout Jamboree

Rev. Nariaki Hayashi, resident minister of Ekoji Buddhist Temple, shared Buddhist teachings with Boy Scouts at the 2017 Boy Scouts of America (BSA) National Scout Jamboree at the Summit Bechtel Family National Scout Reserve in West Virginia. Youth Minister's Assistant Brandon Fujii from Oxnard Buddhist Temple assisted Rev. Hayashi in the Sunday service on July 23. Richard Odagawa, Buddhist Churches of America (BCA) Committee on Scouting Chair, was also in attendance throughout the Jamboree, staffing the BCA booth to introduce the Sangha Award and Buddhism to the thousands of scout participants. The BSA National Jamboree takes place every four years and the BCA provides Buddhist representation to the scouts. It was attended this year by about 40,000 youth, parents, and troop leaders.



Left photo: Rev. Hayashi addressing Scouts from all over the world about the basics of Buddhism. Right photo: Scout and Youth Minister's Assistant Brandon Fujii from Oxnard and Rev. Hayashi leading the Buddhist Service.



## Rooted in the Buddha-ground

By Rev. Kodo Umezu, BCA Bishop

The beautiful Japanese garden at the Jodo Shinshu Center in Berkeley is gone for now. It is so sad to see just bare ground where trees and plants used to live happily for over ten years. In the spring, we enjoyed the cherry blossoms. In the summer, the trees gave us cool shade. In fall, the changing of colors showed us the impermanence of life. And in the winter, we saw the garden at rest, waiting and preparing for spring.

Unfortunately, the ground under the garden was only about ten inches deep. Consequently, the concrete below the soil cracked and was damaged. Water started to leak through the concrete floor into the underground garage. Therefore, the building committee decided to fix the problem by removing all the trees and plants.

I think that they really needed to be planted in solid ground where they could spread their roots deeper. They have been in these circumstances for a long time. I commend and *gassho* to them for having been able to survive under difficult conditions for so long.

Speaking of roots, Shinran Shonin said

something interesting in *Kyogyoshinsho*\*:

*How joyous I am, my heart and mind being rooted in the Buddha-ground of the universal Vow, and my thoughts and feelings flowing with the dharma-ocean, which is beyond comprehension!* (Collected Works of Shinran, p.291)

He expresses his deepest appreciation for encountering the unshakable ground known as the Buddha-dharma, that transcends our human limitations. Because of the Buddha-ground, he was not swayed by any of the ordeals that he encountered throughout his life.

Let us listen diligently to the voices and wishes of people before us who have lived their lives rooted deep in the Buddha-ground.

Shinran Shonin's concluding words of *Kyogyoshinsho* are:

*I have collected true words to aid others in their practice for attaining birth, in order that the process be made continuous, without end and without interruption, by which those who have been born first guide those who come later, and those who are born later join those who were born before. This is so that the boundless ocean of birth-and-death be exhausted.* (CWS, p. 291)



Upper: Japanese garden at the Jodo Shinshu Center. Lower: View after the removal of the garden.

*Namo Amida Butsu*

\**Kyogyoshinsho: The definitive doctrinal work of Shinran Shonin, founder of the Jodo Shinshu Buddhist sect.*



## Infinite Life

By Rev. Diana Thompson, Tri-State/Denver Buddhist Temple

*If, when I attain Buddhahood, my life should be finite, limited to even one hundred thousand kotis of nayutas of kalpas, \* may I not attain the perfect enlightenment.*

This is the 13th of 48 Vows made by the Bodhisattva Dharmakara before becoming Amida Buddha. It is known as the "Vow of Infinite Life." But what does Infinite Life mean? It seems to refer to immortality, but immortality implies a specific start time that stretches into infinity. However, the Infinite Life of Amida is timeless. Both concepts are difficult to fully comprehend, yet it is possible for us to find small ways to try and understand what "timelessness" is.

I always associate timelessness with the ocean. Every trip I've taken to a beach has involved hours of staring out at the ocean marveling at its vastness, or floating weightless on the surface and feeling miles and miles of emptiness beneath me. Not that there is nothing there; there is so much that I cannot possibly comprehend it all. With its vast array of life forms and everything from the most ancient creatures to the most modern technology floating in its depths, the ocean is truly a space empty of time.

Then I have to go home, back to the world where time is

everything.

I have to check out of my hotel on time or I will be fined. Time has once again become a concrete entity. I can have too much of it or not enough, I can keep track of it or lose it. We human beings have created rules about how time is to be used and viewed and we adhere (or not) to these rules because that is how we function as a society.

However, there are benefits and drawbacks. Scheduling something at a specific time is beneficial when you want certain people all together, but it can be a nightmarish drawback for the person who is running late because punctuality is used to judge one's character.

However, our actual experience of time is not so rigid. For instance, when I was a kid anticipating an event, my parents would say things like, "It's only a week away," but to me it was an eternity. This is time as we see it from our limited minds.

When we stop and consider our own varied experiences with time, it can help us understand time with the mind of a Buddha.

Time is not a concrete entity; it is merely an expression of change. Through the eyes of Great Wisdom, billions of lives are seen occurring and passing away, each linked to the other through the mere fact of existence. Through the eyes of Great Compassion, billions of small, foolish beings are seen living self-important lives controlled by hours, minutes, seconds...

Let us return to the ocean; this time, the ocean of Amida's Great Wisdom and Compassion. I wade into it until the noise from the beach has disappeared. I lift my feet, extend my arms and dive beneath an oncoming wave. I emerge on the other side, face towards the sun, floating like a harmless piece of driftwood. The waves made with my body become new ripples in this ocean and my sweat adds to the saltiness of the already salty water. I have become a tiny part of this vast, timeless ocean, and I say *Namu Amida Butsu*.

\**kotis of nayutas of kalpas: Sanskrit words describing eons of time.*

## In Gratitude: Ralph Sugimoto, Jr.

The Buddhist Churches of America (BCA) extends its sincerest condolences to the family of the late former BCA President Ralph Sugimoto, Jr., who passed away at the age of 75, on May 25, 2017 after a prolonged battle with pancreatic cancer.

A certified public accountant by profession, Sugimoto was active with the Walnut Grove Buddhist Church, the Buddhist Church of Sacramento Betsuin where he served as President, Treasurer, and Auditor, and with many Asian and Japanese American community organizations. Prior to becoming BCA President, Sugimoto served as BCA Treasurer as well.

Funeral services were held at the Buddhist Church of Sacramento on June 2, 2017. We offer our deepest appreciation and gratitude to Ralph for his many years of dedicated service to the BCA Sangha.

## BCA Ministerial Appointment

The Buddhist Churches of America Office of the Bishop announces that Rev. Dennis Hosi Shinseki was appointed resident minister of the Monterey Peninsula Buddhist Temple and the Watsonville Buddhist Temple effective August 1, 2017.

## Walnut Grove Buddhist Church



Walnut Grove Buddhist Church  
14105 Pine St.  
Walnut Grove, CA 95690  
Tel: (916) 776-1312  
E-mail:  
walnutgrovebuddhistchurch@gmail.com  
www.walnutgrovebc.org

According to old records, the Japanese came to this area at the turn of the 20th century. Around 1923, concern grew for the need of a place of gathering for people with Buddhist background and for religious training of the young ones. People gathered from time to time to hold *howakai* (religious services) at different homes. On these occasions ministers from the Buddhist Church of Sacramento came 25 miles to conduct the services.

A few years later, an intense interest arose among the people to build a church in Walnut Grove. The church building was completed in 1927 and became a branch of the Buddhist Church of Sacramento.

On February 1, 1931, with 130 members, Walnut Grove Buddhist Church became independent.

During the second World War, local people of Japanese ancestry were sent to internment camps. The church building was boarded up and sealed for the duration. On July 27, 1945, Shigeo Kato and his family of five returned to Walnut Grove and, with the aid of other Buddhists and a Methodist minister, the Church was converted to a hostel for the returnees.

In recent years, there was a marked decline in church activities due to the population shifting towards larger cities and students attending colleges and universities away from home. However, there may be some brightness in the future because of the trend of people wanting to move to rural areas in recent years. When such a time comes, the Church will strive to fulfill the needs of these newcomers.



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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.

### Change of address and subscription cancellations:

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

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Like the Buddhist Churches of America





## President's Message: Understanding Compassion through Caregiving

By Ken Tanimoto, BCA President

I am always amazed visiting other temples and churches and seeing many older *nisei*\* and even elderly *issei*\*\* members attending services and temple events. Knowing that most of these members are not able to drive anymore, I began to realize that many multi-generational family members are taking care of our elders. This interconnectedness is one of the principles of our Jodo Shinshu Buddhist Teachings.

Eldercare in today's world is a fact that everyone is aware of. Regardless of what generation we grow up in, we all face the realization that our elders and those who are ill need some kind of caring that will eventually impact and change our lives in one way or another.

Most members of the Buddhist Churches of America come from the Baby Boomer generation. Most of us are now in the midst of caring for our parents, aunts and uncles, wives or husbands, or even

siblings. The role of being cared for by our parents is now reversed; we have become guardians of our aged and ill loved ones. And the amazing thing is, most of us are not trained or knowledgeable about how to give care or to make correct health decisions.

The big question is, how does one become a caregiver and how does one make those decisions? Caregiving is not in any textbook and not all family conditions and situations are the same. But after going through the experience of taking care of my mother before she passed away, like many other temple members, I feel that what gave us strength and guidance through this difficult time was Amida's teachings of unconditional love and endless compassion.

I have observed that other people in our Sanghas know they are not alone in their caregiving. We are all in this together, experiencing the same journey of seeing our loved ones in stages of old age or ill health. One example is a temple family that is very dear to me, the family of Sam and Yaeko

Sakamoto. Their daughter Kim, son Donald, and son-in-law Franz Steidl have done an exceptional job of taking care of them. Franz told me his reward is realizing that there is no reward, but knowing that what he is doing is an "act of Love" without expectations. What a great example of our Jodo Shinshu Teachings of True Dana!

The lesson for caregivers is that this is a time for appreciating our aged family members. It is a gift for us; time to talk with and listen to our loved ones about their lives and aspirations. It is also a gift for us to give back our time and be part of their lives. Caring for someone else is the ultimate sacrifice that will eventually will pay back in rewarding memories and recording the precious histories of our families.

In this time of Obon\*\*\*, let us be appreciative of our family and friends who have already gone to the Pure Land and be grateful to our present loved ones, old and young, healthy and not so healthy.

\**nisei*: children of immigrants



Pictured (left to right) BCA President Ken Tanimoto and Watsonville Buddhist Temple members Franz Steidl, son-in-law and caregiver to Yaeko and Sam Sakamoto.

from Japan

\*\**issei*: immigrants from Japan

\*\*\**obon*: an annual Japanese Buddhist event for commemorating one's ancestors.

Editor's note: The Family Caregiver Alliance at [caregiver.org](http://caregiver.org) is an online resource that provides

services, education, and tools to manage the complex demands of caregiving. The Eldercare Locator is a nationwide service that connects older Americans and their caregivers with trustworthy local support resources.

Visit [eldercare.gov](http://eldercare.gov) or call 1-800-677-1116.



## "Obon, Obon, It's Festival Day!"

Far left photo: Each year Ekoji Buddhist Temple's Obon Festival in Fairfax Station, Virginia, attracts over 1,700 people, with about 200 dancers from the community. Photo, second on left: The Twin Cities Buddhist Association in Minneapolis, Minnesota was founded by Rev. Gyodo Kono and Japanese Americans who moved to the area to teach Japanese at the U.S. military's language institute during World War II. They celebrated Obon on July 16. Third photo from left: Berkeley Buddhist Temple and the Berkeley Higashi Honganji Buddhist Temple celebrate Obon together. This year the event took place on July 8, with about 180 dancers. Far right photo: Reno Howakai Obon Service and Celebration was held on July 15. About 30 people danced to the beat of taiko drums. This active Sangha celebrates Obon indoors due to the heat. It is the only Obon held in northern Nevada.

After a hiatus of several years, the Fourth Annual Spokane Obon Festival was held at the Spokane Buddhist Temple in Washington, from July 16-17. Approximately 400 people attended Obon, with 35-40 dancers. People danced in memory of Eileen Tanaka, who brought Obon to Spokane from San Jose four years ago, and who passed away earlier this year. See the photo in the article on page 5, "Our Jodo Shinshu Traditions: What is Obon?"

The summer Obon festival is an eagerly anticipated event within Nikkei\* communities throughout North America. People

come for the memorial observance, camaraderie, cultural performances, and food, but perhaps the most iconic element of the Obon festival occurs when participants gather in a circle for the *Bon Odori* (Obon dancing).

Two of the largest Obon Odori festivals occur at the Gardena Buddhist Church and the San Jose Betsuin. Each brings together nearly 2,000 dancers every year. Whether the gathering is large or small, everyone has the same heart in celebrating Obon. See page 7 for additional pictures.

Reverend Yoshio Iwanaga introduced

the Obon tradition to numerous Nikkei communities along the West Coast in the 1930s. Now, his pioneering activities will be celebrated in a special exhibit in Portland.

From July 29-October 15, 2017, the Oregon Nikkei Legacy Center will hold *American Obon: Dancing in Joy and Remembrance*. This exhibit will trace the development of Bon Odori in North America through archival photographs, audio, and rare video footage on loan from the Iwanaga family, dance scholar Linda Akiyama, and the Buddhist Churches of America.

In addition, the Obon tradition in Port-

land will be highlighted with photographs from the Frank C. Hirahara Collection within the Oregon Nikkei Legacy Center. Curated by Dr. Wynn Kiyama (Portland State University and Portland Taiko), this exhibit will be the first of its kind in North America.

Visit [oregonnikkei.org](http://oregonnikkei.org) for more information or to support the exhibit with a donation.

\**Nikkei*: Japanese emigrants and their descendants who have created communities throughout the world.

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Click on "Donate" tab at the top right.

Follow easy instructions to make a gift to the BCA Dana Offering, BCA Social Welfare Fund, Thousand x Thousand Fund, and more. Thank you for your support!

Email: [donate@bcahq.org](mailto:donate@bcahq.org)

Phone: (415) 776-5600 x311



## Why Should Buddhists Come to Temple?

By Rev. Ron Miyamura, Midwest Buddhist Temple

Buddhists should try to come to the Temple because part of the Three Treasures is the Sangha (the group of "fellow travelers") who support the Buddha and the Dharma. In a more basic way, being part of the Sangha is for mutual support.

It is important to be among fellow Buddhists so that we can encourage each other towards Awakening, and we can help each other avoid going to extremes (to stay on the Middle Path).

Although it is certainly possible to find Enlightenment without coming to the Temple, it is all too easy to become egotistical and find ourselves wandering away from the Dharma. The Sangha helps us stay balanced.

For example, it is nice to chant the sutras alone, but there is a dynamic sense when many people are chanting together. Thus, to be part of the Sangha gives us strength because of the support of others.

For a Shin Buddhist, we do not have a physical practice. Our "practice" is to Listen. To Listen means to hear with more than our ears; it means to Listen with our whole mind, body, and spirit. It is practical to be part of the Temple.

We need the Temple as a gathering place to hear the Dharma (Listen) and to participate in Buddhist activities (Live the Dharma). The Temple is our spiritual home, the place to Listen to the Dharma and to Live the Dharma.



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

**2017 Gardena Buddhist Church Scholarship Winners**

The Gardena Buddhist Church recently awarded scholarships to five of their graduating seniors. Recipients, selected by basis of scholarship, school and church participation, and church attendance, were: Easton Kishimoto, West Torrance High School graduate and son of Yasuhiro and Judy Kishimoto; Bryce Kitagawa, Peninsula High School graduate and son of David and Kathleen Kitagawa; Brandon Kono-Song, North Torrance High School graduate and son of Scott and Cheryl Kono-Song; Derek Morimoto, West Torrance High School graduate and son of Drs. Myles and Emi Morimoto; and Lindsey Yoshiyama, Peninsula High School graduate and daughter of Brian and Nancy Yoshiyama. Congratulations to the graduates!



From left to right: Rev. Sala Sekiya, Derek Morimoto, Easton Kishimoto, Lindsey Yoshiyama, Brandon Kono-Song, Bryce Kitagawa, and Rev. John Iwobara. Photo by Brian Imada.



**Register Now for the EBL Conference at the Midwest Buddhist Temple, Labor Day Weekend**

For those who have been to Chicago before, the 2017 Eastern Buddhist League (EBL) Conference will be a wonderful chance to welcome you back. For those who haven't been, expect to have a great experience.

The 2017 EBL Conference Committee has designed a weekend as fun and interesting as our city. There will be something for everyone—insights with informative religious services, seminars and Dharma school programs; fun with sightseeing tours and taiko and Obon odori workshops; and palate pleasing with daily luncheons and our conference-closing Midwest Buddhist Temple chicken teriyaki barbeque dinner.

We are very fortunate and honored to have Rev. Kurt Rye from Placer Buddhist Church (Penryn, California) as our keynote speaker. With today's focus on social consciousness, Rev. Rye's seminars will be especially poignant.

All activities will be held at the Midwest Buddhist Temple, making this an easy-access, cost-efficient conference for all who attend.

Go to our special EBL website [mbtchicago.org/eb12017](http://mbtchicago.org/eb12017) for all the information about our conference, including how to register. The registration fee is only \$125 USD. We hope to see you in Chicago on September 1-3!

**In deepest gratitude...**

**Barbara Funamura, The Mother of Spam Musubi**

Is there any member of the Buddhist Churches of America (BCA) who doesn't know what *spam musubi* is? This wonderful concoction was created by Hanapepe Hongwanji (Hawaii) member Barbara Funamura, who passed away last year at the age of 78.



Barbara came up with this tasty treat more than 30 years ago. The first spam musubi were triangular and were sold at Joni-Hana, a local restaurant (no longer in business) at the Kukui Grove Center on Kauai. Within a year, the fad had spread throughout the Hawaiian Islands and then made its way to many BCA temples, bazaars, Obon festivals, and family gatherings here on the mainland.

As we enjoy spam musubi this Obon season, let us pause to offer our thanks and "*itadakimasu*" (gratefully, we receive this food) to Barbara Funamura for creating such a delicious cultural treat, enjoyed by generations of BCA members!

BCA Center for Buddhist Education

Every Day Buddhism presents...

**"A Day With Rev. Dr. Ken Tanaka"**


Saturday, August 26, 2017  
 9:00 AM - 5:00 PM  
 (For early arrivals, a casual discussion with Rev. Dr. Ken Tanaka on Friday, August, 25, 7:00pm - 9:00pm)

Jodo Shinshu Center | 2140 Durant Avenue, Berkeley, CA 94704 | [cbe@bcahq.org](mailto:cbe@bcahq.org)

Presentation and signing of his new books *Jewels* and *Buddhism On Air*

Plus a Panel Discussion:  
**"Engaged Buddhism for Our Personal and Social Lives"**  
 With Sterling Makishima (Mountain View), Sumi Tanabe (San Jose), Kimberly Koga and Steve Tamekuni (TechnoBuddha), and Rev. Dr. Ken Tanaka

Registration: \$55 by August 15. Register online: [BuddhistChurchesofAmerica.org](http://BuddhistChurchesofAmerica.org)



Join us in Seattle for  
**Seattle Betsuin's 5th Women in Buddhism Conference**  
**"Buddhist Paths: Women's Choices"**

*a day to gain understanding of the connection between Buddhism and women's everyday lives*

**Saturday, September 23, 2017**  
**at Seattle Buddhist Church**

9:30 am - 3:30 pm

Featuring



**Rev. Carol Himaka**  
 Resident Minister  
 Southern Alameda County  
 Buddhist Church

*The 35th Vow of  
 Dharmakara/Amida Buddha  
 and its meaning  
 to women today*



**Kyoko Tokuno, Ph.D.**

University of Washington senior lecturer in  
 Comparative Religion at the Jackson School  
 of International Studies

*Salvation by Proxy: Buddhist Nun's Sūtra  
 Burial at Mt. Kōya in Heian Japan today*



**Rev. Candice Shibata**  
 Resident Minister  
 Berkeley Buddhist Temple

*Transformation  
 Through Love,  
 Loss, and  
 The Buddha-Dharma*

**Registration:** students with I.D. \$30, all others \$45; includes bento lunch, (specify vegetarian option), payable by check to "Seattle Buddhist Church"; supply name, address, phone number, and e-mail address; mail to Seattle Buddhist Church, 1427 S Main St, Seattle, WA 98144 Attention: WiB; or go to [www.SeattleBetsuin.org](http://www.SeattleBetsuin.org). **Deadline:** Sept. 16, 2017  
**Inquiries:** [Leonora.clarke3@gmail.com](mailto:Leonora.clarke3@gmail.com) Phone: (206) 329-0800 [office@SeattleBetsuin.org](mailto:office@SeattleBetsuin.org) [www.SeattleBetsuin.org](http://www.SeattleBetsuin.org)  
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There are now over 70 videos of talks, lectures, and special programs presented by CBE and its educational partners for you to enjoy online.

The most recent posts include a Japanese Dharma talk by Rev. Masanari Yamagishi (see the *IMOP* article, page 5) and a special presentation, *Millennials and the Future of Our Temples*, by Prof. Erik Hammerstrom of Pacific Lutheran University, Tacoma, Washington.

Visit [YouTube.com](http://YouTube.com) and search for "BCA Center for Buddhist Education Channel" to view the many selections.

**Contact CBE at [cbe@bcahq.org](mailto:cbe@bcahq.org)  
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### BCA Education News & Highlights - Live a Real Life!

## 2017 IMOP Successfully Completed

The International Ministerial Orientation Program, also known as "IMOP," was held at the Jodo Shinshu Center (JSC) from April 19 to July 7. This program, initiated by the Hongwanji in 2008, trains Japanese ministers who aspire to serve as *Kaikyooshi* (overseas) ministers outside of Japan.

This year's IMOP participants were Rev. Masanari Yamagishi from Takaoka, Toyama and Rev. Yoshimichi Ouchi from Oita. Unfortunately, Rev. Ouchi was unable to obtain a visa, so he had limited participation via Skype. But Rev. Yamagishi had a busy schedule attending lectures, conferences, intensive English classes, Sunday Services, and field trips.

Rev. Yamagishi spoke at the Japanese Dharma Gathering on May 13 at the JSC. On June 25, Rev. Yamagishi participated in a Dharma discussion at the Cleveland Buddhist Temple. Accompanied by Rev. Kiyonobu Kuwahara, IMOP Coordinator, it was their first visit to Ohio. On July 7, Rev. Yamagishi received his Certificate of Completion from Buddhist Churches of America Bishop, Rev. Kodo Umezu.

Several BCA ministers, including Seattle Betsuin's Rimban Katsuya Kusunoki, are IMOP graduates. By participating in the three-month program, IMOP ministers gain valuable knowledge and experiences to establish the foundation of their missionary activities.



**IMOP Visit to Cleveland Buddhist Temple** (Left:) Cleveland Buddhist Temple members welcomed Rev. Masanari Yamagishi in June. Photo by Beverly Doyle. (Right:) Rev. Yamagishi received his Certificate of Completion from Buddhist Churches of America Bishop, Rev. Kodo Umezu, on July 7. Photo by Sayaka Inaishi.

Join the Institute of Buddhist Studies,  
BCA Center for Buddhist Education, and  
BCA Bookstore for this special evening!

## Call of the Infinite

**A BOOK TALK  
WITH SHIN PRIEST/AUTHOR:  
JOHN PARASKEVOPOULOS**

**Friday, August 18, 2017  
7 pm - 8:30 pm**

**Jodo Shinshu Center  
2140 Durant Avenue, Berkeley, CA**

**FREE & OPEN TO THE PUBLIC**

John Paraskevopoulos is an ordained Shin Buddhist priest and author of *Call of the Infinite: The Way of Shin Buddhism*, *The Fragrance of Light*, and *The Unhindered Path*. He is editor of the online *Journal of Shin Buddhism* (*Muryoko*). All titles are available at the BCA Bookstore. Visit BCA website, below, and click on the BCA Bookstore or (510)-809-1435.

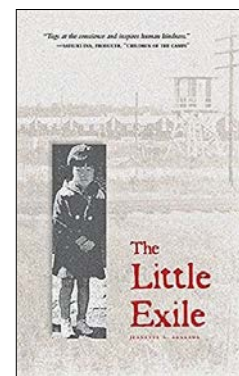
PRESENTED IN CONJUNCTION WITH SUMMER PACIFIC SEMINAR - 21ST CENTURY

[www.buddhistchurchesofamerica.org](http://www.buddhistchurchesofamerica.org)

## BCA Bookstore News By Gayle Noguchi

Now available: *The Little Exile* by Jeanette S. Arakawa. Paperback, \$14.95.

Though the names and specific details are fictional, this story is based on the author's own pre-World War II and post-war life experiences. The story is told from the point of view of young Marie Mitsui who lives a rather typical life in San Francisco, California until the onset of World War II and the forcible relocation of her family, along with 120,000 others of Japanese ancestry, to internment camps. Arakawa deftly conveys through her vivid narrative the innocence, the shock, outrage, despair, friendships, and resilience of spirit of living through those years.



Deeply moving and poignant, *The Little Exile* is an exceptional read not only for those who lived through this era and identify with Arakawa's story, but particularly for those who did not experience it firsthand. As world renowned Professor Michio Kaku asserts, *The Little Exile* should be required reading in our schools. For the many people who have little or no knowledge of this time in U.S. history, *The Little Exile* provides an intimate personal account of its devastating impact.

Jeanette Arakawa is a member of the Palo Alto Buddhist Temple and is on the planning committee for the upcoming World Buddhist Women's Convention to be held August 31-September 1, 2019 at the San Francisco Marriott Marquis.

To purchase, 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. The BCA Bookstore is located in the Jodo Shinshu Center at 2140 Durant Avenue, Berkeley, CA 94704. Open Wednesday through Saturday, 11 a.m. to 7 p.m. Like us Facebook.

## 2017 BCA Educational Events

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

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

**August 18-20 ~ Summer Pacific Seminar and Summer Minister's Assistant Program (MAP).** Begins Friday at 7 pm with a public book talk (see ad above). Keynote speaker, Rev. John Paraskevopoulos. Other speakers: Thais Campos (Brazil), David Quirke-Thornton (UK), Rev. Dr. David Matsumoto (IBS), and Rev. Ai Hironaka (Hawaii). **Registration: \$150 by August 6.** Check online for availability after deadline. Register online or download registration forms at [BuddhistChurchesofAmerica.org](http://BuddhistChurchesofAmerica.org). Co-sponsored by IBS & CBE.

**August 26 ~ A Day with Rev. Dr. Ken Tanaka.** 9 am - 5 pm. Presentation and book signing, plus panel discussion on Engaged Buddhism with Sumi Tanabe, Kim Koga, Steve Tamekuni, and Sterling Makeshima. **Register online: \$55 by August 15.** Sponsored by CBE Every Day Buddhism Committee.

**September 23 ~ Fifth Annual Women in Buddhism Conference, *Buddhist Paths: Women's Choices*.** 9:30 am - 3:30 pm, Seattle Betsuin Buddhist Temple, 1427 S. Main St., Seattle, WA. Speakers: Rev. Carol Himaka, Rev. Candice Shibata, and Prof. Kyoko Tokuno. **Registration: \$30 for students with ID, all others \$45.** For details, visit [seattlebetsuin.org](http://seattlebetsuin.org) or see box on page 4.

**September 23 ~ LGBTQ Seminar.** Pasadena Buddhist Temple; details TBA.

**September 26-29 ~ West and East Hong(w)anji Overseas Propagation Exchange (WEHOPE) and Ministers' Continuing Education (MCE) Seminar.** Nishi and Higashi ministers will meet, study, and dialogue together.

**September 30 ~ Fall Japanese Seminar.** Dharma talks in Japanese by ministers participating in the WEHOPE gathering.

**November 18 ~ Save the Date! LGBTQ Community and Shin Buddhism Seminar.** Presented by CBE; hosted at Seattle Buddhist Temple. Details TBA.

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

In July and August, Jodo Shinshu Buddhists celebrate the Bon or Obon season. During Obon, we dance (Obon odori) in memory of people who have passed away before us.

## OUR JODO SHINSHU TRADITIONS What is Obon?

Obon is a memorial day observance originally commemorated in Mahayana Buddhist countries, including China, Korea, Japan, and Vietnam. During Obon we remember all the deceased with gratitude for enabling us to exist and to encounter the Dharma. As Shinran Shonin observed, "all sentient beings, without exception, have been our parents and brothers and sisters in the course of countless lives in the many states of existence." (*Tannisho*, Chapter 5)

The word "Obon" came from the mythological *Ullambana Sutra* (Jpn. *Urabon*) story describing how Mokuren (Mogallana) danced with joy upon the release of his mother from the hell-realm of hungry ghosts. For Jodo Shin Buddhists, it is important to note that the outdoor folk dancing is done in memory of the deceased, and not to generate merit for them nor to welcome the spirits of the departed. Thus, Obon is also called "Gathering of Joy" (*Kangi-e*).



Sangha members and friends dancing at the Spokane Buddhist Temple Obon Festival in Washington last July. Photo by Mari Haworth.



## “Be the Refuge”: Reflections on Karma & Gratitude, Suffering & Spiritual Friendship

(Part 2 of 3)

Commencement Address to the  
Graduating Class of 2017  
Institute of Buddhist Studies, Berkeley, CA  
May 19, 2017  
By Chenxing Han, MA (Class of 2014)

Editor's Note: This is the second of three parts. Part one appeared in the July issue.

In his translation of the Acintita Sutta, American Buddhist monk Thanissaro Bhikkhu posits that “the [precise working out of the] results of kamma” are un conjecturable, bringing “madness and vexation”<sup>1</sup> to those who attempt to get to the bottom of why something has happened. I’m reminded of a 1982 Sesame Street episode where Big Bird is grieving the death of Mr. Hooper, who ran the neighborhood store.<sup>2</sup> Big Bird cries, “Well, I don’t understand! ... why does it have to be this way?” To which his friend Gordon responds, “it has to be this way... because.” Big Bird asks, “Just because?” and Gordon replies, “Just because.” And Big Bird says, “Oh”—and then his friends engulf him in a giant hug—which I think we can all agree is an exemplary chaplaincy moment.



None of us got here without suffering *and* good fortune. Indeed, the two are often intertwined, as we see when Big Bird encounters compassion in the face of grief; or as we know from Siddhartha Gautama’s encounters with the heavenly messengers of old age, sickness, death, and a wandering ascetic. Reading several of the master’s theses from today’s graduating class, I am struck by the common theme of how healing and liberation happen not *in spite of* conflict, oppression, and suffering, but in the very *midst* of it. These theses remind us that the pain of impermanence is of a piece with the joy of interconnectedness; the sting of suffering is inseparable from the salve of interrelationship.

When I was asked to deliver a message of reality and hope for this occasion, I wondered if some might find these two to be at odds given the environmental and political instability that we are experiencing now at a national and global level. Can we face reality without sinking into despair? Can we speak of hope without masking painful truths? Once again, I don’t have a direct answer, but I do have a couple anecdotes.

(1) My master’s thesis highlighted the perspectives of young adult Asian American Buddhists from diverse backgrounds.<sup>3</sup> During my in-person interviews, I asked these young adults to reflect on the idea that “Buddhas and bodhisattvas respond to our prayers.” One Japanese American Shin Buddhist gave an unexpected reason for why she agrees with this statement: *all people can be Buddhas and bodhisattvas, and prayers don’t have to be silent—so any time you ask someone for help and receive it, a Buddha or bodhisattva has just responded to your prayer!*

(2) There is a teambuilding exercise called “Pathway to

Success” that I have participated in and led a number of times. It involves setting up an elaborate waist-level ropes course. Participants are blindfolded and their hands placed on the rope, with the objective of feeling their way to the exit of the course. They can raise their hands at any point to receive help from a volunteer. This exercise can go on for an extraordinarily long time, and it is an exercise in mounting frustration, because the course is circular—the rope is actually tied to itself to form a loop. (Maybe we should call the activity “Pathway out of Samsara”!) What always strikes me is how few of the blindfolded participants raise their hands to ask for help—which is, of course, the “pathway to success.” Even when a leader once misspoke and introduced the exercise as “Asking for Help,” people still clung stubbornly to the rope, refusing to believe that they couldn’t figure this out on their own.

By way of reflection on these two stories, allow me to cite Thanissaro Bhikkhu’s translations again, this time an excerpt from Kisa Gotami’s poetry in the *Therigatha*:<sup>4</sup>

Having admirable friends  
has been praised by the Sage  
with reference to the world.  
Associating with an admirable friend  
even a fool  
becomes wise.  
People of integrity  
should be associated with.  
In that way discernment grows.  
Associating with people of integrity  
one would be released from all suffering and stress...

And what might these admirable friends be like? These excerpts from the bhikkhuni Rohini’s poetry in the *Therigatha* offers us a glimpse:

Learned, maintaining the Dhamma,  
noble, living the Dhamma,  
...  
Traveling far, mindful,  
giving counsel unruffled,  
they discern the end of suffering:  
That’s why I hold  
contemplatives dear.

We are many centuries and miles removed from Rohini’s time and place, yet here we are among learned and dear contemplatives, to whom we can go for counsel in times of suffering.

So you don’t really need me to provide a message of reality and hope—just look to our graduating class, who are students of the dharma, but also our dharma teachers and friends.

<sup>1</sup> [accesstoinight.org/tipitakalan/an04/an04.077.than.html](http://accesstoinight.org/tipitakalan/an04/an04.077.than.html)

<sup>2</sup> [youtube.com/watch?v=gx1j4Tk83xQ](http://youtube.com/watch?v=gx1j4Tk83xQ)

<sup>3</sup> [lionsroar.com/were-not-who-you-think-we-are/](http://lionsroar.com/were-not-who-you-think-we-are/)

<sup>4</sup> [accesstoinight.org/tipitakal/thig/thig.10.01.than.html](http://accesstoinight.org/tipitakal/thig/thig.10.01.than.html)

To be continued in the September issue. Complete text is available online at [shin-ibs.edu](http://shin-ibs.edu)

## BUTSU BUTSU...

By Brian Kensho Nagata, Managing Editor

Greetings! As of this issue, I have been recruited to assist with the *Wheel of Dharma* again and ask for your support, guidance, and continued encouragement. It’s a fact that the majority of us *do not* go to the temple every week to receive the Dharma. Therefore, for many of us, this *Wheel* becomes the lifeline to connect us to the Buddha, Dharma, and Sangha. I hope the *Wheel* will continue to be an inspiration to all to awaken to *Namo Amida Butsu*.

So, Happy Obon to everyone! As I participate in Obons from one coast of North America to the other and see so many Obon postings on Facebook, I can feel a lot of energy from all

segments of the Sangha and community that make Obon truly a “Festival of Joy.” Smiles, lots of perspiration, laughter, hugs, seeing old time friends once a year at the temple, making new friends, enjoying wonderful ‘soul’ foods and of course, dancing for joy...

Undoubtedly, Obon is the happiest and most energizing time of the year at our BCA temples. Wouldn’t it be wonderful if this energy, activity, and happiness could exist at our temples every day of the year?

Nonetheless, in deepest gratitude to all things and karmic circumstances which have made my life and your life possible. Happy Obon! *Nam Man Da...*

## Institute of Buddhist Studies Granted WSCUC Candidacy

The Institute of Buddhist Studies (IBS) has been recognized as a Candidate for Accreditation by Western Association of Schools and Colleges (WASC) Senior College and University Commission (WSCUC). WSCUC is the regional accrediting agency for colleges and universities in California and Hawai’i. Having achieved Candidacy

Institute of Buddhist Studies undertook in preparing for and supporting this accreditation review.”

WSCUC has scheduled a second accreditation visit for Fall 2019.

Rev. Dr. David Matsumoto, Provost and Vice President of Academic Affairs, said upon receiving the action letter, “IBS is very grateful to receive candidacy



Institute of Buddhist Studies student Rev. Blayne Higa of Hilo, HI (left) congratulates Maribeth “Smitty” Smith of San Diego, CA after the IBS Commencement Ceremony on May 19, 2017.

## New Assistant at BCA Hongwanji Office

On July 24, the Buddhist Churches of America (BCA) welcomed Rev. Anan Hatanaka at BCA Headquarters. Rev. Hatanaka will spend the next five years as an assistant to Rev. Kiyonobu Kuwahara, Coordinator of the BCA Hongwanji Office located at the Jodo Shinshu Center in Berkeley, CA.

Rev. Hatanaka has visited the BCA twice. In September 2014 (along with Rev. Kenko Takamine from Kyoto), he joined ministers participating in the International Ministerial Orientation Program (IMOP) for a three-month study tour. “...I had the experience of visiting about 30 Buddhist temples in the BCA as well as in Canada,” said Rev. Hatanaka. “It was important to actually see with my own eyes and hear with my own ears about Buddhism in the West during my visit.” He returned in 2015 to do additional research.

Rev. Hatanaka is originally from Fukui prefecture and worked at the Hongwanji International Center in Kyoto for the last two years. He graduated from Fukui National College of Technology and also from Chuo Bukkyo Gakuin (Central Buddhist Seminary) in Kyoto. He continued his training at the Hongwanji Rituals and Liturgy Training Center. Rev. Hatanaka plays the *ryuteki* flute and his favorite music is gagaku, an ancient form of Japanese court music with roots in Buddhism.

On July 27, BCA, IBS, and Hongwanji Office staff



Rev. Kodo Umezu, Bishop (right) welcomes Rev. Anan Hatanaka at the Buddhist Churches of America Headquarters.

members welcomed Rev. Hatanaka with an informal luncheon. When asked to speak, he stated, “I want to be a bridge between the Hongwanji and the BCA.” Welcome, Rev. Hatanaka!

is a significant milestone in the ongoing development of IBS as it pursues accreditation.

This past February, a team of evaluators visited IBS and reviewed its educational programs and institutional structures. The visiting team chair, Dr. Bokin Kim, President of the Won Institute, wrote in the team report that “the commitment faculty demonstrate to engage in scholarship is exceptional” and that “IBS is to be commended for their commitment to improvement.”

In the WSCUC Commission action letter following the visit, WSCUC President Mary Ellen Petrisko expressed the Commission’s “appreciation for the extensive work that the

status from WSCUC, as well as the affirmation that such recognition implies. We feel encouraged to do everything we can to enable our institution to achieve initial accreditation in the near future.”

IBS is committed to the process of accreditation and confident that we will meet WSCUC standards by the next accreditation visit. Becoming accredited will ensure the long-term growth and stability of the IBS and signal that the institute is a premier location for Buddhist education in the United States.

The Commission action letter and team report has been made public on the WSCUC directory: [wscuc.org/institutions/institute-buddhist-studies](http://wscuc.org/institutions/institute-buddhist-studies)

# 今月の法話

## 「ひとすじの光明」

名誉開教使 谷口 瑞溪



Rev. Zukei Taniguchi

1964年2月18日、ご本山から米国佛教団開教使を拝命し、神戸から客船で太平洋を2週間かけてサンフランシスコ港に上陸。以来53年4ヶ月勤めさせていただいた、米国佛教団開教使の職責から、この度退任致しました。米国佛教団半世紀の歴史と共に歩ませていただいた長い年月が、瞬間に過ぎ去ったように感じています。

今日までお勤めさせていただいた、サンフランシスコ、クリーブランド、オークランド、そしてアラメダ佛教会の四ヶ寺で、多くの心温かい念佛者にお会いでき、尊いご縁をいただきました。その中でも生涯忘れられないことのできないお一人に、最初に赴任したサンフランシスコ佛教会から、クリーブランド佛教会に転任する時に、仏教婦人会の皆様が送別会を催して下さいました。その時、会長の山手夫人が私の前のテーブルいっぱい、川の流れを表わした、ある風景をこしらえて下さっていました。婦人会の皆様からそれぞれ送別と激励の言葉をいただいた後、最後に山手夫人が涙を流しながら、温かいはなむけの言葉を述べて下さいました。

実はこの風景は、尊い念佛者、甲斐和里子女史のあの有名な歌を形で表現して下さいました。

「岩もあり 木の根もあれど さらさらた ださらさらと水のながるる」

川の流れの中には岩や、木の根を配して、水の流れゆく景色を、それは見事に製作下さっていました。

その川の中にある、岩や木の根を示しながら、「米国佛教団で一番若い先生、最初に赴任下さった私達のお寺で、環境文化の違い、理事会等で、大変つらい思いをされたと思います。先生、これから新しい土地で、いろんな問題に直面されるでしょう。それはあたかも、この川の流れの中に立ちほだかる岩や木の根のようです。それでも先生、いかなる困難に直面されようとも、川の流れは障害物の岩や木の根にぶつかっても、それに反発することなく、その力すら柔らかく受けとめ吸収しながら、さらにゆるやかに下流へと流れていきますよ。先生、これからの長い開教使のお仕事で、どんな問題に出合われようとも必ず、かならず阿弥陀如来さまが先生の心に寄りそうて、先生のお仕事を支えて下さいます。どうかお体を大切に下さって、お念仏のみ教え繁盛のためにご尽力下さい」と、まるで我が子を思う母のように、涙を流しながら激励の言葉を述べて下さいました。その山手夫人の温かい励ましの言葉が、今日まで50年の長きにわたり、私の心の支えとなり、今もお育ての光りとなって輝いて下さいます。

毎日曜日、心から開法に生き、米国佛教団の黄金時代を築いて下さった一世パイオニアの皆様には、お念仏に生きる温かい心がいっぱいございまして。また生きたお念仏の教えを、身を持って示して下さいました。

親鸞聖人がお教え下さいました仏法、浄土真宗は、お念仏に生かされるすべての者が、阿彌陀如来さまの教えを生涯開法し、お慈悲を胸に、仏智をいただきつつ、正定聚という、必ず仏になる事が確約された身に、今ならせたいだいたい。その喜びを心に保ち、一人ひとりの人生を精一杯、強く明るく、そうして心豊かに生きてゆく事を、心新たにしています。

時代も移り、米国佛教団、全米60有余の佛教会は4世、5世の時代に、さらに広く一般市民の方々がお寺に集う時となりました。退任するにあたり、生涯忘れることのできない、私の心に生き続ける、一世山手夫人のひとすじの光明、尊いお念仏の教えを述べて下さっていただき、退任の言葉とさせていただきます。沢山の心温かいお同行にお会いできた私は本当に幸せでした。ただただお念仏感謝のみです。 合掌

# 各寺のお盆風景



上から時計回り、恵光寺、オックスナード、マウンテンビュー、洗心、ロサンゼルス別院、ホワイトリバー。  
From the top-right, clockwise, Ekoji, Oxnard, Mountain View, Senshin, Los Angeles Betsuin, White River.

# 法輪

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二〇一七年度教化標語

「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>

## 浄土真宗のためのセミナー



Dharma Training for School Teachers

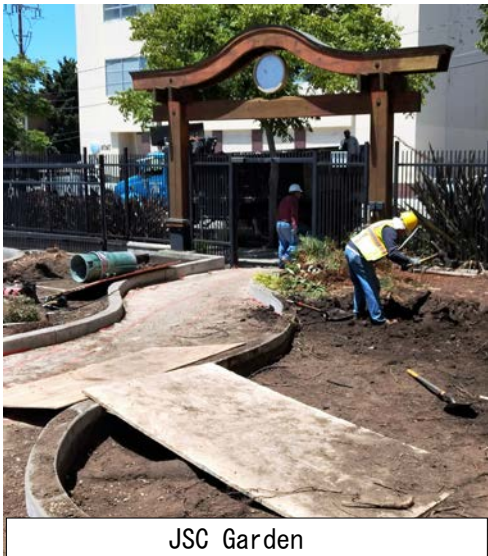
参加者が集まった。これからの社会を担う子供を教育するという大変重要な職業である学校教師に仏教の教えや真宗の考え方に触れてもらうことを主眼としている。講師はCSプロボストの松本デイビッド開教使とスリランカ人僧侶でIBS非常勤教授のシーラウィマフ師。梅津総長も質疑応答に加わり、参加者と活発に意見交換を行った。またインドフルネスが教育現場で色々な形で今日注目されており、仏教、真宗の説くマインドフルネスが教育現場でどのように役立つことができるかといった点に参加者の関心は向けられていた。小学校教師の参加者は「濃密な四日間で大変多くのことを学びました。教えていただいたことをもう一度復習して、新学期からの教育の現場でいかしてみたいと思います。」と好評のセミナーとなった。

7月20日から23日にかけて浄土真宗センターにおいて「Dharma Trainings for School Teachers」と題して、小中高で教える教師を対象としたセミナーが行われ、ハワイ、アリゾナ、ワシントン、カリフォルニア州から

## 総長コラム

米国仏教団総長 梅津廣道

浄土真宗センターの駐車場にあった美しい日本庭園が無くなりました。十年以上、風景の一部となっていた桜や楓や木蓮などの木々や草花がなくなり、本当にさびしくなりました。春にはきれいな花を咲かせて、私たちを和ませてくれていました。夏には木陰が私たちに安らぎの場を与えてくれました。秋には紅葉が時の移り変わりを教えてくれていました。冬には、新しい季節をまつ辛抱強さを示してくれていました。その庭がもうありません。



JSC Garden

浄土真宗センターの駐車場にあった美しい日本庭園が無くなりました。十年以上、風景の一部となっていた桜や楓や木蓮などの木々や草花がなくなり、本当にさびしくなりました。春にはきれいな花を咲かせて、私たちを和ませてくれていました。夏には木陰が私たちに安らぎの場を与えてくれました。秋には紅葉が時の移り変わりを教えてくれていました。冬には、新しい季節をまつ辛抱強さを示してくれていました。その庭がもうありません。

ところで、この庭は、もともとコンクリートのの上にたった二十センチくらいの土壌を置いたところに築かれていました。ところが、このコンクリートに多分ひび割れができたので、地下の駐車場の天井から水が滴り落ちるようになり、それを補修するために、庭を完全に取り除くことになったのです。これが終わったらまた今までは違った趣の庭が造られるのではないかと思います。たった二十センチの土壌では木々が本当に育つことは難しいと思います。それでも精一杯生きていたことに驚かされます。樹木と土壌のことで思い出すのが、親鸞聖人の『教行信証』

たいへんエネルギーギッシュでありたいご法話を聞くことができ、感激です。」と法悦の喜びにひたっていた。

## 米国首都のお盆

6月から8月中旬にわたって、全米各地の仏教会でお盆踊りが開催されている。東部教区のヴァージニア州、恵光寺では7月8日に「Obon Festival」が開催され、近隣住民など、約1500名が寺院を訪れた。駐在開教使の林フジヤン師は、「例年の倍以上の人々が参加してくださいました。今回は、広告宣伝(地域新聞、ネットでの宣伝、ヒラ)に力を入れたのと、地域のガールズスカウトに積極的に参加してもらった結果だと思えます。」師は特にガールズスカウトに手伝いを依頼したことが大勢の参加者を集めた要因ではないかと分析する。「お寺と直接的には関わりがないガールズスカウトをボランティアとしてきてもらうことで、その子供達の両親や兄弟、友達、ネイバーと一緒に来てくださいます。」また、浄土真宗や仏教の認知度が十分とはいえない米国東部において、「何よりもアメリカにおいてのポピュラスカウト、ガールズスカウト文化はあらゆる面で重宝されますので、近隣に恵光寺の存在をアピールできますし、サンガのメンバーを知っていただければ、お寺は怪しい場所でないことがわかって、お参りしやすいと思う思います。」Abon Festivalを開催、布教のご縁

## 今月の一枚

IMOP修了式後、浄土真宗センターのダイニングにて Reception for the last day of IMOP at JSC



最後の方に出てくるお言葉です。  
「慶(よろこ)ばしいかな、心を弘誓の仏地に樹(た)て、念を難思の法海に流す」  
ここに親鸞聖人は、心をゆるぎない仏さまのお心の大地にたてる、とおっしゃっておられます。仏さまの大地はどのような風や雨や嵐がきても、ゆるがすことができます。  
私たちの前に生まれた人々も皆、どんなつらいことや、悲しい出来事にあっても、けっして自棄(やけ)にならず、お念仏を申しながらしっかりと生き抜いていかれました。親鸞聖人は、先ほどの『教行信証』の最後の最後に、「前(さき)に生まれたものは、後を導き、後に生まれるものは前(さき)を訪(とぶら)い」と私たちに語りかけていてくださいます。  
私たちも、しっかりと大地に根を張り、今は亡き人たちの願いを聞きながら、お念仏申して、日々を送らせていただきます。

へとつなげている。人種や文化の垣根をこえて、お盆踊りの輪が幾重にも広がっていくように、米国でお念仏の輪が弘まっていきつつある。