

# WHEEL OF DHARMA

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## OCBC Hondo Dedication: Building Upon a Dream

By Janis Hirohama  
Orange County Buddhist Church

For the 750-plus people who attended the dedication of Orange County Buddhist Church's (OCBC) new *Hondo* on October 8, 2017, the event was not just the culmination of nearly a decade of planning, fundraising, and construction. It was the realization of a dream 50 years in the making.

The completion of the Hondo (main hall) was the final step in a process that began in September 2009, when the temple embarked on an ambitious \$9.3 million building project called "Building Upon a Dream: The Orange County Buddhist Church 50th Anniversary Project." The name expressed the intention that the project would commemorate OCBC's 50th anniversary, while also building upon and carrying forward the vision, commitment, and

legacy of the 75 families that established the temple in 1965.

OCBC's leaders had long recognized that needs had evolved significantly in the years since its founding as an independent temple. A growing membership, expansion of organizations and activities, and changes in technology required larger, modernized facilities to meet current and future demands. The decision was made to build a new two-story social hall with offices, conference rooms, a classroom/multimedia center, and larger meeting and kitchen facilities in Phase 1 of the project. Phase 2 would encompass the expansion and updating of the Hondo, refurbishment of the *Naijin* (altar), and construction of a new courtyard.

The entire Sangha rose to the challenge of raising the substantial sums required – especially daunting because the project launched during an economic recession. OCBC members – from major donors to children filling cans with spare change – gave repeatedly, and generously. All of the temple organizations held fundraisers of many kinds, year after year, including golf tournaments, dances, bingo nights, concerts, and food sales, to support "Building Upon a Dream." Meanwhile, a small, dedicated volunteer team served as project managers, working many hours each week to oversee and manage the details of planning, financing, and construction.

Attendees at the Dedication Service could see the tangible results of those years of hard work as they walked past the social hall (completed in 2015), through the new courtyard, and into the renovated Hondo with its spacious lobby, expanded seating, state-of-the-art audiovisual capability, and beautifully restored *Naijin*.



Ministers and members at the Orange County Buddhist Church. Below, Rev. Marvin Harada, resident minister.



The service paid tribute to tradition and temple history. Past OCBC board presidents and members of the founding families occupied seats of honor as the procession of ministers and of children dressed in traditional *chigo* costumes entered the Hondo to the solemn strains of *gagaku* (Japanese court music). Buddhist Churches of America's Bishop, Rev. Kodo Umezu performed the *toriban* ritual, and the congregation's chanting of the *Juseige* filled the Hondo for the first time. Everyone was reminded that the new Hondo was made possible by the perseverance and sacrifices of OCBC's founders, some of whom mortgaged their homes and farms to build the temple. As Rev. Umezu said, "Your founding fathers and mothers are sitting here together with us. You may not see them here physically, but they are here."

The service also looked to the future and the need to continue the work started by the pioneer members.

OCBC's Rev. Marvin Harada declared that the project had created something special not just for the current Sangha, "but for our Sangha of tomorrow, for generations to come." He reminded the young people present that when the temple celebrates its centennial in 48 years, they will be the leaders with the responsibility "to create something special for the future of OCBC."

From its inception, temple members understood that the "Building Upon a Dream" project was a way of fulfilling, in tangible, physical form, the aspiration of their founding families to share the Buddha Dharma and pass it down to future generations. The Hondo dedication was an occasion for gratitude and appreciation as the OCBC Sangha celebrated and honored this legacy of its founders. It was also a time to look forward to its future as a vibrant, diverse temple, well-prepared to serve as a center for the propagation of Jodo Shinshu for the next 50 years, and beyond.

## Many Paths Meet at Seattle Betsuin's Fifth "Women in Buddhism" Conference

By Irene Goto, Minister's Assistant  
Seattle Buddhist Church Betsuin

Paths of Buddhist Churches of America (BCA) members from Portland, Spokane, Tacoma, and Auburn in the Pacific Northwest, Arizona, and California converged at our conference on Saturday, September 23, 2017.

Several non-affiliated participants also attended. In all, more than 70 people came to *Buddhist Paths: Women's Choices* to hear talks by Professor Kyoko Tokuno, University of Washington (Seattle), Reverend Carol Himaka, Southern Alameda County Buddhist Temple, and Reverend Candice Shibata, Berkeley Buddhist Temple. Their three talks sprang from different paths: historical, doctrinal, and

personal in nature. Each spoke of challenges female Buddhists have faced in the past and today.

Professor Tokuno's talk included slides of her research trip to Mt. Kōya near the burial site of Kūkai (774-835), the founder of Esoteric Buddhism of Japan. She shared information about the nun named Hoyaku (Bhikkhuni Dharma Medicine), daughter of Emperor Go-Sanjo, who lived from 1060-1114. Her hand-copied Buddhist scriptures were unearthed in 1964 after surviving 850 years buried underground.

Rev. Himaka spoke on the significance of Dharmakara's 35th Vow. "This vow in particular has some language that may be misunderstood as being critical against women," she explained. "I tried to give some

background on why this Vow is important, yet also gives modern women a means to interpret its meaning in today's environment."

Rev. Shibata discussed her struggle with the sudden loss of her mother and how she came to terms with attachment. "As I was able to accept my mother's passing, I realized that Amida Buddha never turned his back on me at all."

A member of Arizona Buddhist Temple, Robert Corella, wrote about the event, "My wife Cathy Yoshida and our friend Marilyn Tang travelled all the way from Arizona to attend the conference. As a first timer to the "WiB" conference and as a male participant, I was very much impressed with the three women speakers.

"In the early history of Buddhism women had a dif-



A panel discussion at the Women in Buddhism Conference included (from left to right) Professor Kyoko Tokuno, Rev. Carol Himaka, Rev. Candice Shibata, Seattle Betsuin sangha members Leonora Clarke, Leanne Nishi-Wong, and Kanako Kashima. Photo by Sat Ichikawa.

ficult time. There was much discrimination and it took hundreds of years for women to advance. For one thing, there were no women priests in the early days. Wow, have things changed! Another thing that

impressed me was that a few men attended the event. This is a great step forward."

The Sixth Women in Buddhism Conference at Seattle Betsuin is scheduled for Saturday, September 22, 2018.



Anita Kazarian of the Cleveland Buddhist Temple was certified as a Buddhist Churches of America Minister's Assistant by Rev. Kodo Umezu, BCA Bishop, on November 10, 2017. The ceremony took place during a Kyoshi Training Session at the Jodo Shinshu Center in Berkeley. Photo by Tadao Koyama.

A new movie called *Shin Godzilla* was released in Japan last year. The title caught my attention; especially the term "*shin*." So, I searched the Internet to find out what it means. The Japanese word *shin* has many meanings: new, god, faith, friendliness, true, and more.

Some people refer to our religion of Jodo Shinshu as "Shin Buddhism." I don't know who named it that. We don't call it Shin Buddhism in Japan. I don't even know how the word "*shin*" would be written in *kanji* (Chinese characters) in this context. I know it is not *shin* meaning god, but is it *shin* meaning new? *Shin* as in *shinjitsu* (truth), *shin* as in Shinran Shonin, or *shin* as in *shinjin* (faith)?

## Shin Buddhism?

By Rev. Kodo Umezu, BCA Bishop

Shinran Shonin did not start a "new" school of Buddhism. Inspired by Honen Shonin, Shinran Shonin realized the path to *nirvana* for ordinary people. He showed us his deep realization of the true essence of the way to Enlightenment, the Pure Land way, and he called it Jodo Shinshu.

The original Buddhism was for all people. Shakyamuni Buddha travelled in India from village to village and shared his message with everyone, including people at the bottom of the caste system. He cared about everyone's spiritual wellness and wanted every person to be touched by the heart of Enlightenment. However, in Japan before the 12th century, Buddhism was only for select people: the nobility, monks, and nuns. Ordinary people were excluded from the hope of attaining *nirvana*.

In the history of Jodo Shinshu, we cannot forget Rennyo Shonin. He wrote many letters to people to express the essence of the *Nembutsu* teaching. He reached out to people from all walks of life, so that during his time (the 15th century) our mother temple, Hongwanji, became one of the most religiously, economically, and politically influential organizations in Japan. Rennyo Shonin is well known as the author of the letter "On the White Ashes." I would like to share part of another letter called "Hunting and Fishing."

*"The important point of the settled mind*

*in our tradition does not lie particularly in refraining from evil thoughts or keeping delusory thoughts and attachments from arising. We may just carry on trading, working as servants, hunting or fishing. If we deeply realize that the Primal Vow of Amida Tathagata promises to save such worthless people like us, who are absorbed, morning and evening, in our daily engagements, deluded under the influence of our evil karma, and if we single-heartedly entrust ourselves to Amida Buddha's compassionate Vow without any doubt, while having firm assurance of our emancipation – since such a single thought of entrusting is sincere, we will certainly be saved by the Tathagata."*

Shin Buddhism is Buddhism for people full of blind passions and delusive thoughts, like me. People really cherished the profound message of the *Nembutsu* teaching. They felt included in the timeless, compassionate Vow.

I appreciate the innovative expression "Shin Buddhism." It is authentic Buddhism that is always new, based on faith (entrusting), friendly, true and real. Let us revisit our religious tradition by listening to the deep meaning behind the Primal Vow during the religious season in December. Please attend your temple's Hoonko Service in memory of Shinran Shonin. It is the most significant service in our Jodo Shinshu tradition.

*Namo Amida Butsu.*

## Refocus

By Rev. Gerald Sakamoto,  
San Jose Buddhist Church Betsuin



In Jodo Shinshu, as with all schools of Buddhism the central concern is always, must always, be the resolution of difficulties.

This is why we aspire to become Buddha. My desire to be born in the Pure Land may initially be the proximity to Amida Buddha and its tranquility, but birth in the Pure Land is to become Buddha. To become Buddha is the resolution of difficulties. How we address and resolve difficulties is the content of the Four Noble Truths.

Shinran writes in a letter: "Truly know, therefore, that without any differentiation between people good and bad, and regardless of one's having a heart of blind passions, all beings are certain to attain birth."

*Letter 2, Lamp for the Latter Ages, Collected Works of Shinran, p.526*

In Jodo Shinshu we are assured in the certainty of birth. If we can think of the resolution of difficulties as the central concern, then there can be a practical refocusing of how we might experience the Dharma. We are already assured of birth. There is nothing we need nor can do to affect birth. This assurance allows us to look at how we see the world, acknowledging our prejudices, our preferences, our likes and dislikes. These are the causes of difficulties. This is what the Dharma addresses.

The fourth of the Four Noble Truths, the Eightfold Path, represents the disciplines that cultivate the mind free

of prejudice, the mind that sees things simply as they are. These practices are not the practices of Jodo Shinshu. These practices are not prohibited, they are just not useful except as disciplines that cultivate the mind free of prejudice. They distract our attention from what can have meaningful consequences in our lives.

I can do two things. I can look forward to birth in the Pure Land through Amida's compassion, and I can acknowledge the stubbornness of my prejudices that result in difficulties. These are the two aspects of *shinjin*. Amida's assurance allows me to look more openly, more carefully at my prejudices. Acknowledging my prejudices, I can work to soften the boundaries that separate myself from others.

Shinran writes in the *Shoshinge*:

"When foolish beings of delusion and defilement awaken *shinjin*, they realize that birth-and-death is itself *nirvana*"

*CWS p.72*

## Yakima Buddhist Church

The Yakima Buddhist Church has its beginnings in the early twentieth century during the development of the fertile Yakima Valley in central Washington State. Out of concern for the moral wellbeing of the young Japanese people who had concentrated in the area, the Seattle Buddhist Church (later to become Seattle Betsuin) dispatched ministers to the Yakima Valley area in 1920 to share the Buddha-Dharma with the Japanese community.

In 1928, a group of some 150 members of the community and decided to organize a Buddhist Sangha. The group agreed on the name Yakima Buddhist Church since all of the members resided in the Greater Yakima Valley area. Yakima Buddhist Church became an independent church in 1929.

Plans moved forward with the construction of a Young Buddhists' Association (YBA) Hall in 1940, but church activities were interrupted by World War II. From 1945-47, the YBA Hall was used as a hostel for returnees from the relocation camps. The hall was ultimately completed in 1962.

Today, the Yakima Buddhist Church is supervised by the Seattle Betsuin Buddhist Temple, and continues to serve the Greater Yakima Valley areas, including Yakima, Wapato, Toppenish, Zillah, Granger, Sunnyside, Mabton, Grandview, Prosser, as well as members of the Columbia Basin Buddhist Sangha.

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### Submission Guidelines:

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

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

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## JOB ANNOUNCEMENT: BCA Bookstore Manager, Part-time

Do you love books and working with people? The Buddhist Churches of America is seeking a bookstore manager (part-time, 20 hours/week) to oversee the bookstore operations located at the Jodo Shinshu Center in Berkeley, CA. The job includes sales, inventory management, updating online store listings, as well as some accounting and administrative duties. This position will also recruit, train, and supervise volunteer staff. A complete job description is available on the Buddhist Churches of America website [buddhistchurchesofamerica.org](http://buddhistchurchesofamerica.org) or contact Gayle Noguchi at (415) 776-5600 x 114 for more information.



## President's Message:

# BCA Executive Committee Committed to Shinran's Teachings

By Ken Tanimoto, BCA President

I have been asked by many of our Sangha members, "What is the role of the Buddhist Churches of America (BCA) Executive Committee and what effect does this group have on the BCA, its members and ministers?"

My answer is, "The Executive Committee is the governing body that coordinates various activities, programs, and other business delegated by the BCA National Board. It is comprised of eight officers, six of whom are elected by the National Board for a term of two years. The Executive Committee discusses and decides on many issues that serve the needs of the BCA ministers and members." That is my general definition.

You might now be thinking, "Should I keep reading more about such boring

a subject, or should I not continue?" The scenario is as simple as this: When paying taxes to my local, state, and federal government do I read and inquire more to find out how my taxes are being utilized to best fulfill the needs of everyone, including myself, or do I not think about it?

It is always a challenge for the majority of our temple leaders and ministers to agree on policy and issues. After many years of being involved with the BCA I can truthfully say that the BCA Executive Committee does its best to achieve the impossible task of pleasing everyone. Sometimes their decisions do not fulfill everyone's expectations, but I believe that, the vast majority of times, correct choices are made and executed.

The main criteria of the Executive Committee's policymaking decisions are that they must support the



The BCA Executive Committee recently met at the Bishop's residence. Front row, left to right: Gary Mukai, Rick Stambul, Ken Tanimoto, Rev. Kodo Umezu. Back row: Gayle Noguchi, Susan Bottari, Steve Terusaki, Charlene Grinolds, Jeff Matsuoka, Rev. Jerry Hirano, and Rev. Marvin Harada.

teachings of the Buddha and Shinran Shonin, and that they must support the BCA Ministers' welfare and livelihood. It is imperative that all decisions are made with those two important concerns in mind.

For most of my two-year presidency, I have relied heav-

ily on the Executive Committee. Without their support and guidance, I could never have accomplished anything, nor could I have made any progress in developing the BCA's future. This group faced many challenges and made difficult decisions that dealt with the

betterment of the ministers, temples, and members.

The current BCA Executive Committee members are: President-elect, Rick Stambul; Vice-presidents, Gary Mukai and Charlene Grinolds; Secretary, Susan Bottari; Treasurer, Jeff Matusoka; Ministers Association Chair, Rev. Jerry Hirano, and BCA Bishop, Rev. Kodo Umezu. Also helping to advise the Executive Committee are Rev. Marvin Harada from the BCA Office of the Bishop, and Steve Terusaki and Gayle Noguchi, former and current Administrative Officer, respectively.

I applaud each of them for their expertise on the BCA and their time and dedication to the propagation of Jodo Shinshu Buddhism, always keeping in mind Master Shinran's teachings of gratitude and appreciation for the Dharma.

## In Memoriam:

### Dr. Ryo Munekata

Dr. Ryo Munekata, former Buddhist Churches of America (BCA) President, passed away on September 29, 2017 in Torrance, California at the age of 96.

Dr. Munekata was born in Tacoma, Washington. He was BCA President in 1970. He was also the chairman of the BCA 75th Anniversary History Project, which resulted in the publication of a comprehensive, two-volume record of the BCA's history.

Dr. Munekata is survived by his wife, Mrs. Yoko Munekata, daughter, Dr. Emi Munekata, and son, Dr. Mark Munekata. Funeral services for Dr. Munekata were held on Sunday, October 29, 2017 at 1:00 p.m. at the Los Angeles Hompa Hongwanji Buddhist Temple.

## Infectious Spirit

By Rev. David Matsumoto  
Provost, Institute of Buddhist Studies



On November 3-7, 2017, I had the honor of attending a forum held in Taiwan by the Fo Guang Shan International University Consortium. While humbled to be in the company of university presidents and Buddhist scholars from Taiwan, mainland China, Korea, Japan, Philippines, Europe and the US, I left the event somewhat infected by the religious spirit of the Fo Guang Shan Buddhist community.

Prior to my trip I had only a passing knowledge of the current state of Buddhism in Taiwan. I was aware of the four "mountains" or Buddhist sanghas: Fa Gu Shan (Dharma Drum Mountain) in the north, Fo Guang Shan (Buddha Light Mountain) in the south, Chung Tai Shan in the west, and the Tzu Chi Foundation in the

east. IBS has a student exchange arrangement with Dharma Drum and Tzu Chi is a world-renown Non-Governmental Organization doing humanitarian work. All that I knew about Fo Guang Shan was that it is the headquarters of the Hsi Lai Temple and University of the West in southern California.

Upon arrival in Taiwan my education began. The first three days of the forum were held at the Fo Guang Shan monastery in Kaohsiung. We were treated to a warm welcome message by the Venerable Master Hsing Yun, the ninety-year old founder of the order. (During his talk, we actually experienced a mild earthquake!) The forum itself was highly inspiring, featuring talks by persons deeply involved in Buddhist education from around the world. The monastery complex was astounding. It consists of three areas dedicated to the Buddha, Dharma and Sangha, respectively. The scale of everything was – in a word – massive. For instance, the statue of the sitting Shakyamuni Buddha is over 350 feet tall! All of the buildings in the complex are palatial in size and feeling.

More than the physical structures, however, what struck me

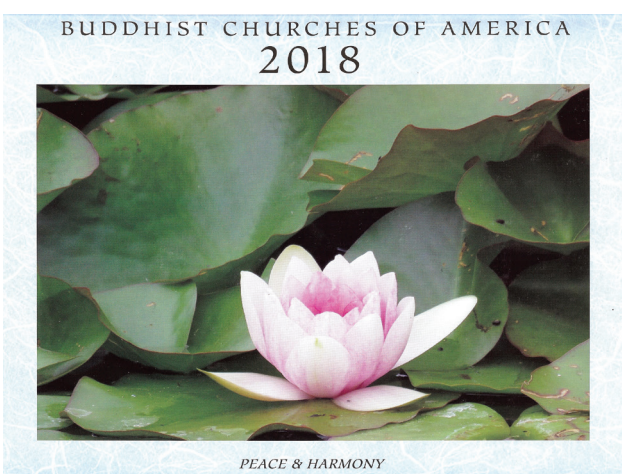
most was the infectious religious spirit and energy of the Fo Guang Shan sangha and lay members. Women appeared to be in the majority; ages ranged from young students to elderly priests. Enthusiasm and activity were everywhere.

One of the hallmarks of the Fo Guang Shan teachings is "Humanistic Buddhism," or, Dharma that seeks to improve the character and lives of individuals and societies around the world. There is a strong emphasis on social service, public welfare, study and propagation in its programs. When we were there, fifty trucks were being prepared to bring books and schooling to children in the remote regions of Taiwan. Since its founding in 1967, Fo Guang Shan has established over 300 temples and five universities worldwide. Its scriptural translation, humanitarian and conservation programs are making impacts across the globe.

While different in scale and design, it seems that all of the temples of BCA were once bustling with a similar religious spirit. The temples were vibrant for they were responding to the spiritual and physical needs of their members.

Continued on Page 6

## 2018 BCA Calendars are Here! Theme: Peace & Harmony



This year's BCA Calendar focuses on the theme of "Peace" with photos submitted by BCA members accompanied by quotations from a variety of books that are available from the BCA Bookstore. In addition to the photos, major Buddhist holidays observed in our tradition and key BCA gatherings are noted. A convenient listing of BCA temples and churches, sanghas, and fellowships is also

included in the back of the calendar.

BCA Members: Please inquire at your temple about how to get your copy. This great gift idea is also available for purchase online from the BCA Bookstore for only \$5. (Shipping for online orders is a flat \$3.95, plus tax for California orders.)

For assistance, contact Gayle Noguchi at [gnoguchi@bcabq.org](mailto:gnoguchi@bcabq.org) or call (510) 809-1435.

## Ichijukai News

The *Ichijukai*, a group of BCA retired ministers, spouses, widows, and friends, gathered together at the Jodo Shinshu Center on Tuesday October 17, 2017 for a fall appreciation luncheon hosted by Bishop and Mrs. Kodo Umezu. Attendees were from the Bay, Northern California and Central California districts.

Prior to the luncheon, a memorial service for all past *Ichijukai* members was conducted by Bishop Umezu and chaired by Rev. Sensho Inouye. Special recognition was made for *Ichijukai* members who passed away over the past year, which included Rev. Ikuo Nishimura, Rev. Masami Fujitani, Mrs. Matsuye Fujikado, Mrs. Hiroko Abiko, Rev. John Doami, and Rev. Jim Yanagihara.

During the luncheon, members reminisced about old times, recalling anecdotes and stories going back as far as the 1930s. Rev. Ensei Nekoda, one of the BCA's most senior retired ministers, shared his origami skills with the other members.

Those in attendance were: Rev. LaVerne and Mrs.



Helen Sasaki, Mrs. Kayoko Fujimoto, Mrs. Joyce Terao, Mrs. Teruko Ono, Mrs. Marrie Yamashita, Rev. Ensei Nekoda, Rev. Hiroshi and Mrs. Misaye Abiko, Rev. Eijun Kujo, Rev. Sensho and Mrs. Fumiye Inouye, and Rev. Seigen Yamaoka.

A gathering for the Southern District *Ichijukai* was held in Gardena on Oct. 10. See page 8 for a photo and article in Japanese.



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

**ATTENTION BCA TEMPLE LEADERS!**

**CBE TEMPLE LEADERSHIP WORKSHOPS**

**Cultivating Dharma-Centered Leadership**

**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.*

*Sponsored by the BCA Center for Buddhist Education. Contact [cbe@bcahq.org](mailto:cbe@bcahq.org) for more information.*

**Coming Down the Mountain to Spokane**  
71st Northwest Buddhist Convention  
with Rev. Henry Adams

February 16-18, 2018  
[www.SpokaneBuddhistTemple.org](http://www.SpokaneBuddhistTemple.org)  
*Sponsored by the Spokane Buddhist Temple*

**71st Northwest Buddhist Convention**

February 16-18, 2018

at the Hotel RL by Red Lion,  
Spokane at the Park  
Spokane, Washington

Keynote Speaker:  
**Rev. Henry Toryo Adams**

Everyone is invited to the 71st Northwest Buddhist Convention, sponsored by the Spokane Buddhist Temple. Rev. Henry Toryo Adams, San Mateo Buddhist Temple, will speak on the theme, "Coming Down the Mountain," referring to Shinran's first steps towards the *Nembutsu* way. We will have 12 workshops, a banquet, opportunities to shop at the BCA Bookstore, and on Friday evening, excursions around Spokane. Come and join us!

Register by January 13, 2018

Register online at [SpokaneBuddhistTemple.org](http://SpokaneBuddhistTemple.org)  
Adults \$125, Students \$90, Children \$40-\$50

Hotel rates: \$109 single/double, \$119 triple/quad  
Hotel Registration: Call 1-800-Red Lion or book online at [RedLion.com/reservations](http://RedLion.com/reservations)  
Use Group Code NORT0274. Hotel group rate deadline: January 16, 2018  
Contact: Celeste Sterrett ([dcsterrett@yahoo.com](mailto:dcsterrett@yahoo.com)) or Mari Haworth ([quilt4mari@yahoo.com](mailto:quilt4mari@yahoo.com))  
Spokane Buddhist Temple (509) 534-7954



**Save the Date: February 21-25, 2018**

BCA Ministers Association and National Council Meeting  
**Together in Gassho**

DoubleTree by Hilton Hotel Sacramento, CA

Registration Materials were sent to temples in October

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Greetings &  
Thank  
You**



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The Institute of Buddhist Studies & BCA Center for Buddhist Education present

**WINTER PACIFIC SEMINAR - 21ST CENTURY**



THE NEMBUTSU IN THE WORLD; THE WORLD OF NEMBUTSU

**PATH OF GREAT COMPASSION**

KEYNOTE SPEAKERS:

**REV. TETSUO UNNO &  
REV. DR. MARK UNNO**

- Presentations in English and Japanese -



Rev. Tetsuo Unno  
Shin Buddhist Lecturer &  
Minister, Los Angeles



Rev. Dr. Mark Unno  
Professor of Religious Studies  
University of Oregon

PANEL DISCUSSION WITH KEYNOTE SPEAKERS:



Presenter:  
**Rev. Dr. David Matsumoto**  
IBS Provost & Director,  
Contemporary Jodo  
Shinshu Studies



Moderator:  
**Rev. Kiyonobu Kuwahara**  
Co-Director,  
BCA Center for  
Buddhist Education

**SATURDAY,  
JANUARY 27,  
2018**

**9:30 am - 3:30 pm**

Doors open at 9 am

**ORANGE COUNTY  
BUDDHIST CHURCH**

909 South Dale Ave.,  
Anaheim, CA

The Shin Buddhist path of the Nembutsu is one of Great Compassion. This is not just a path that each of us takes as individuals. We bring our experience of the Nembutsu into the world to share with family, friends, society, and nature.

How do we experience the Buddhist path in such a way that it transforms our experience of the world, and how is the world affected by the path of Great Compassion? These are the questions we will explore in this year's Winter Pacific Seminar.

**REGISTRATION: \$40 (Includes lunch) DEADLINE: JANUARY 17, 2018**

For registration information contact **Rev. Koho Takata** at  
[NishiDharmaCenter@gmail.com](mailto:NishiDharmaCenter@gmail.com) or call (213) 680-9130

Download registration forms and schedule at  
[buddhistchurchesofamerica.org](http://buddhistchurchesofamerica.org)

Hosted by the BCA Southern District Ministers Association &  
Buddhist Education Committee

**2017 BCA Educational Events**

*Programs subject to change.*

*Events at the Jodo Shinshu Center unless otherwise noted.*

**December 3 ~ Hoon-ko Service.** 10 am in the Jodo Shinshu Center Kodo. Sponsored by the Buddhist Churches of America.

**December 7-9 ~ Winter Minister's Assistant Program (MAP) Seminar.** Dr. Mark Blum (UC Berkeley) will lecture on *Tannisbo* chapters 17, 18, and epilogue. Rev. Daijaku Kinst (IBS) will lecture on Dogen, and Rev. Harry Bridge (Oakland) will teach chanting and liturgy.

**Highlights of 2018**

**January 16 ~ Hoonko Service** at 1:30 pm. All are invited.

**January 19-21 ~ Temple Leadership Workshop: Cultivating Dharma-Centered Leadership.** This is the second of two workshops for BCA temple leaders. Register by January 4. Registration and JSC lodging fees are covered by the BCA. Call CBE at (510) 809-1460 or email [cbe@bcahq.org](mailto:cbe@bcahq.org) for information. Temple leaders are invited by the BCA Office of the Bishop and CBE.

**January 27 ~ Winter Pacific Seminar: The Nembutsu in the World; The World of Nembutsu: Path of Great Compassion** with Rev. Tetsuo Unno and Rev. Dr. Mark Unno at the newly renovated Orange County Buddhist Church, 909 S. Dale Ave, Anaheim, CA, 9:30 am-3:30 pm. To register, contact Rev. Koho Takata at [NishiDharmaCenter@gmail.com](mailto:NishiDharmaCenter@gmail.com) or call (213) 680-9130. Visit [BuddhistChurchesofAmerica.org](http://BuddhistChurchesofAmerica.org) for more information.

**February 22-24 ~ National Council Meeting Events** at the DoubleTree by Hilton Hotel Sacramento, CA. **Feb 22: CBE/IBS Symposium** 1-5 pm. Topic: *Religiosity and Social Consciousness in the Buddhist Churches of America*. Guest Speaker: **Dr. Tetsuden Kashima**. Other presenters: Rev. Dr. David Matsumoto, Rick Stambul, with Dr. Scott Mitchell, moderator. **Feb. 23: Dharmathon** 4-5 pm. **Feb. 24: Ritual Presentation** from 1:30-2:30 pm. **Sharing Successes** from 2:30-4 pm featuring 4-5 temple leaders who participated in the 2017 and 2018 Temple Leadership Workshops on successful projects and/or activities at their temples.

[BuddhistChurchesofAmerica.org](http://BuddhistChurchesofAmerica.org) E-mail: [cbe@bcahq.org](mailto:cbe@bcahq.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.org](http://wbwconvention.org) for information.



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

### San Francisco Boy Scout Troop 29's Trip to Japan

By Kevin Dunn,  
Buddhist Church of San Francisco Troop 29 Historian

On June 28, 27 boy scouts and five adult leaders from Troop 29 arrived in Japan after a long flight. Tired but excited, my fellow scouts and I began our two-week adventure in Japan, a memory I will cherish for the rest of my life.

We spent the first two days in Kyoto. Our troop participated in cleaning the 250 plus-year-old Hall of Amida Buddha, a Japanese National Treasure, at the Hongwanji. After the temple cleanup, we were honored with a private audience with the new worldwide leader of Jodo Shinshu Buddhism, the Monshu Sennyō. Meeting the Monshu was a special experience.

The troop toured many shrines and cultural landmarks in Kyoto, including the beautiful Kinkaku-ji Temple and Himeji Castle.

Next, we toured the historic city of Hiroshima. We visited museums and monuments recounting the catastrophic nuclear bomb dropped on the city during the waning days of the second World War, and also learned about the present dangers of nuclear warfare.

After Hiroshima, we visited Osaka and Kobe. We stayed at Spa World, which housed five-floors of water activities. The many different spas, *onsen* (hot springs), swimming pools, and giant waterslides were a welcomed relief from the July *mushisatsui* (hot and humid) temperatures.

Our next destination was to ascend Mt. Fuji. After many hours of hiking and an overnight stay in a mountain lodge, our troop made it to the summit in time to see the 4:37 a.m. sunrise. The view from the peak was one of, if not *the* most beautiful sight I had ever seen, and will remain my phone wallpaper for a very long time.



Above: Members of Boy Scout Troop 29 cleaning the floor at the Hongwanji's Amida-do Hall. Below: At the peak of Mt. Fuji.



We rested at an onsen before preparing to meet the Hachioji Scout Troop in a kind of exchange program. After introductions, we hiked up Mt. Takao and enjoyed a night of festivities including a performance by an incredible Awa Odori dance troupe and band. Despite being

exhausting after climbing two mountains, all the scouts danced with the performers. The next morning, the Hachioji scouts invited us to a private estate where we participated in activities symbolic of Japanese culture, including origami, calligraphy, and mochi making.

Saying *sayonara* to our new friends, we headed for our final and most anticipated destination: Tokyo. In our four-day stay in the capital, we explored much of the unfathomably large city. We were extremely fortunate to stay at the Tsukiji Hongwanji, right next to the world's largest fish market and a five-minute walk from Ginza. On our final night, we shared a dinner-and-karaoke boat circling the waterways of Tokyo.

Although our journey has long since been over, we will never forget the memories and the friends, food, sights, and more that we experienced together. I would like to thank our wonderful community and members of the Buddhist Church of San Francisco, Boy Scout Troop 29 alumni and friends for helping us raise funds for our trip, and for helping to arrange our accommodations in Japan. I would also like to extend my gratitude to the adult leaders who organized and shared this experience with us: Dr. Nomura, Mr. Otani, Mr. Seiki, and Dr. Shimotake.



Aaron Lee at the 2015 TechnoBuddha Conference. Photo by Tim Shimizu.

### IN MEMORIAM: AARON LEE

One of the most successful programs of the BCA's Center for Buddhist Education is the TechnoBuddha conference, which brings together young adult Buddhists ages 21-40. While the majority of the participants grew up in BCA temples, the program has also attracted young adult Buddhists from outside of the BCA system.

Aaron Lee was one such person. He attended the TechnoBuddha conference in 2015 as a newcomer to BCA programs, and immediately found a new source of young American Dharma friends. However, a little more than a year ago, we learned that the vibrant and always smiling Aaron had cancer and was seeking a stem cell donor. Because of his bi-racial heritage it was very difficult to find a match, but one was found. Aaron's friends rejoiced and were looking forward to seeing him again at another TechnoBuddha gathering. But it was not to be.

Something many people didn't know about Aaron was that he was the voice behind the blog site "Angry Asian Buddhist." Under the pen name "Arunlikhati" he shared his feelings about the underrepresentation of Asian American Buddhists in the American Buddhist media. He also blogged about all aspects of our Asian American Buddhist sangha and was completely dedicated to serving our diverse American sangha.

The online Buddhist magazine *Lion's Roar* published a beautiful obituary piece in memory of Aaron and concluded their article with Aaron's final blog post: "As I fling my body through successively brutal cycles of chemotherapy, my real challenge remains for me to be the refuge I wish to see in this world. My life has already been extended by months, and yet the end still seems so precariously near. I'm reminded every day to be thankful to be alive. May I strive for every day to be a refuge for myself and for all beings."

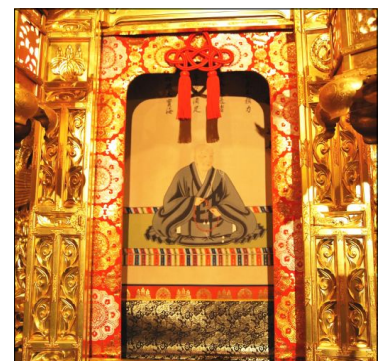
Even though Aaron's life on this earth was but for a short 34 years, his smile, his dedication, his vibrancy and his love of the Dharma were truly the blessings of a life well lived, a life grounded in compassion and gratitude. We wish to extend our sympathy and gratitude to Aaron's parents, family, and countless Dharma friends. Aaron is now a Buddha for all of us!

### OUR JODO SHINSHU TRADITIONS

#### Rennyō Shōnin, Second Founder of Jodo Shinshu

A portrait of Rennyō Shōnin (1415-1499) appears on the left side of many Jodo Shinshu altars, across from the portrait of Shinran Shōnin on the right. Who was Rennyō Shōnin and why is his portrait in the onajin?

Rennyō Shōnin lived during the time referred to in Japanese history as the "Period of Warring Provinces" (15th century). Rennyō, the eighth Monshu\* of the Hongwanji, explained Shinran's teachings in a simple, easily understood way. He wrote many letters explaining the teaching to the people who lived in such uncertain circumstances during that fearful time. These letters were later collected and published under the title *Gobunshō*. They are read to this day by the devout at daily services.



Rennyō also initiated the chanting of the *Shoshinge* and the *Wasan*, written by Shinran, for daily Jodo Shinshu services.

Through such activities, the Jodo Shinshu organization grew at an unprecedented rate. Meanwhile, in several areas, Shin Buddhists rioted against the unfair administration of the land. This is what is referred to in Japanese history as the "Ikko Uprising." *Ikko* literally means "single direction," and was a term used by those in power to refer to people who followed the single path of devotion to the *Nembutsu*\*\*.

Such outbreaks inevitably brought reactions. When the warrior monks of Mount Hiei destroyed the Hongwanji structure built in Higashiyama, Rennyō was forced to flee to Omi Province (Shiga Prefecture), then further to Kaga and Echizen (Fukui Prefecture). The positive outcome of this forced relocation was the widespread diffusion of Jodo Shinshu teachings in those areas.

Later, Rennyō rebuilt the Hongwanji in Yamashina, on the outskirts of Kyoto. From there he spread the Jodo Shinshu teachings widely among the peasants. Nonetheless, among the local war lords and administrators were many who prohibited the Jodo Shinshu teaching. Indeed, the voice of the *Nembutsu* was spread throughout Japan as a result of the great suffering, and even martyrdom, of adherents.

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

\*\**Nembutsu* or *Nenbutsu*: to recite the Name of Amida Buddha: *Namo Amida Butsu*

Text excerpted and paraphrased from *Jodo Shinshu: A Guide. Hongwanji International Center (2002). Kyoto: Jodo Shinshu Hongwanji-ha, pages 94-96.*



Hear the Dharma and more  
on the BCA Center for Buddhist  
Education Channel

Learn about Buddhism, Jodo Shinshu Buddhism, and how they relate to our world. Visit [YouTube.com](https://www.youtube.com) and search "BCA Center for Buddhist Education Channel" to view the many selections in English and Japanese.

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

## IBS Annual Memorial Service



The Institute of Buddhist Studies (IBS) conducted its Fifth Annual Memorial Service on October 26, 1917 at 7 p.m. at the Jodo Shinshu Center Kodo, Berkeley, CA, to honor 106 founders, donors, leaders, teachers, students, staff, and friends who have shared a common wish that IBS would play a vital role in the propagation of the Jodo Shinshu teaching throughout the world.

The service officiant was Rev. Kodo Umezu, IBS President and Bishop of the Buddhist Churches of America, with Rev. Patricia Usuki, IBS Trustee and Program Chairperson, who began the service with opening remarks. Rev. Jerry Hirano, IBS Trustee, read the names of those honored.

After sutra chanting by

ministers and attendees, a Dharma Message was given by Rev. Dr. David Matsumoto, IBS Provost. He stated, "Since the founding in 1949 as the Buddhist Study Center and throughout its 68-year history, the IBS has received the support and guidance of a great many persons. We have gathered together this evening to honor their aspiration as we remember in gratitude all of those who have gone before us and resolve to carry on their work today and every day into the future."

Following the singing of "Ondokusan," words of appreciation were given by Dr. Scott Mitchell, IBS Dean.

A reception was held from 5:30 p.m. for guests and families.

The past supporters who honored at the service are: Mrs. Muraye Ando, Mr. Yoshio

Ando, Dr. George Aratani, Rev. Dr. Jokai Asai, Mrs. Margaret Blair, Dr. Alfred Bloom, Dr. Roger Corless, Mr. Fusakihi Dairiki, Mrs. Hau Dairiki, Dr. Jane Dillenberger, Dr. John Dillenberger, Rev. John Doami, Dr. James Doi, Mrs. Marion Dumont, Mrs. Kazuko Eidmann, Rev. Phillip Karl Eidmann, Rev. Ryuichi Fujii, Mr. Yoshito Fujii, Rev. Hogen Fujimoto, Prof. Ryugyo Fujimoto, Mr. Tom Fujimoto, Mrs. Mary Fujimoto, Rev. Kakumin Fujinaga, Mr. Dick Fujioka, Mrs. Lily Fujioka, Rev. Dr. Ryosetsu Fujiwara, Dr. Luis Gómez, Rev. Russell Hamada, Rev. Dr. Shinsho Hanayama, Mr. Noboru Hanyu, Mrs. Yaeko Hanyu, Rev. Masami Hayashi, Mr. Takeo Hirahara, Rev. Satoshi Hirata, Mrs. Kimi Hisatsune.

Rev. Ejitsu Hojo, Rev. Ryumei Iguchi, Mr. Tom

Ikeda, Mrs. Jane Imamura, Rev. Kanmo Imamura, Rev. Jitsuen Kakehashi, Mr. Shintaro Ito, Mr. Hideo Kaneko, Mrs. Misao Kaneko, Mr. James Kanemoto, Mrs. Yasuko Kariya, Mr. Masashi Kawaguchi, Mrs. Mitsuko Kawaguchi, Rev. Dr. Leslie Kawamura, Mr. Albert Kosakura, Rev. Kenryo Kumata, Rev. Haruyoshi Kusada, Rev. Kenju Masuyama, Mrs. Shinobu Matsuura, Mr. Masami Mayeda, Dr. Jay McCullough, Rev. Kyogyo Miura, Rev. Kakue Miyaji, Rev. Dr. Mokusen Miyuki, Rev. Keisho Motoyama, Dr. Ryo Munekata, Rev. Toshio Murakami, Mrs. Mary Nagatomi, Rev. Dr. Masatoshi Nagatomi, Mr. Ed Nakagawa, Dr. Toshihide Numata, Rev. Dr. Yehan Numata, Mr. Tetsuo Ochi, Mr. Hayaji Oda, Mr. Sam Oda, Rev. Shobo Ohata.

His Eminence Kosho

Ohtani, Rev. Shojo Oi, Rev. Dr. Ryoji Oka, Mrs. Edith Oto, Dr. Leo Pruden, Ms. Haruko Janet Sakamoto, Mr. Ben Sato, Rev. Dr. Takamaro Shigaraki, Bishop Enryo Shigefuji, Mr. Ralph Sugimoto Jr., Rev. Remy Snow, Dr. Kikuo Taira, Mrs. Toshie Takahashi, Mr. Wataru Takahashi, Mr. Katsumi Takashima, Mrs. Yoshiko Takashima, Rev. Yoshitaka Tamai, Rev. Shunsho Terakawa, Rev. Kyoshiro Tokunaga, Mr. Hitoshi Tsufura, Bishop Kenryu Tsuji, Mrs. Kiyoko Tsurusaki, Mr. Shigeru Tsurusaki, Rev. Dr. Yoshifumi Ueda, Mr. Glen Umeda, Rev. Dr. Taitetsu Unno, Mr. William Waki, Mr. Noboru Yamakoshi, Rev. Seishin Yamashita, Rev. Jim Yanagihara, Mr. Tom Yanagihara, Mr. Motomi Yokomizo, Mr. Eiichi Yoshida, Mrs. Miyoko Yuki, and Mr. Takeo Yuki.

## Year End Greetings from the Institute of Buddhist Studies!

Dear *Wheel of Dharma* readers:

Thank you for your support throughout this year.

Investing in the future of the Buddhist Churches of America: Your annual support of the Institute of Buddhist Studies (IBS) will ensure the growth of the BCA, Jodo Shinshu, and the Buddha-Dharma in the wider world.

You can learn more about IBS, our degree programs, online education options, publications, faculty, staff, and students by visiting our website: [shin-ibs.edu](http://shin-ibs.edu), or follow us on Facebook at [facebook.com/instituteofbuddhiststudies](https://www.facebook.com/instituteofbuddhiststudies).

If you wish to participate in our 2017 Annual Giving Program to support IBS Ministerial Student Scholarships, Chaplaincy/Research Student Scholarships, or our Institutional Development Program, we gratefully welcome your participation.

For your convenience, please use the form below to indicate which area you would like to support. Please make your check payable to the Institute of Buddhist Studies and mail your gift and the form to the Institute of Buddhist Studies, 2140 Durant Avenue, Berkeley, CA 94704. You may also make a secure donation online at [shin-ibs.edu/donate](http://shin-ibs.edu/donate)

Thank you very much for your support.

Gassho,  
Seigen Yamaoka, Litt.D.  
IBS Vice-President for Development



IBS serves the worldwide Jodo Shinshu community. Rev. "Ashma" Uma Lama Ghising, an IBS exchange student, is a minister at the Kathmandu-Hongwanji, Nepal, the first Jodo Shinshu temple in the birthplace of Shakyamuni Buddha. Rev. Ashma was a guest speaker at the Summer Pacific Seminar in August 2017. Photo by Tim Shimizu.

### Yes, I'd like to support the Institute of Buddhist Studies!

Name(s) (Mr., Mrs., Ms., Dr., Rev.) \_\_\_\_\_

Donation amount: \$ \_\_\_\_\_

I would like my donation to be a:  Ministerial scholarship gift (Friends of IBS)  
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If you have any questions about endowments, donations, or other IBS matters, please reach out to us at [s.yamaoka@shin-ibs.edu](mailto:s.yamaoka@shin-ibs.edu) or call (510) 809-1444. IBS, 2140 Durant Avenue, Berkeley, CA 94704. Your generous contributions are tax deductible. The Institute of Buddhist Studies is a duly recognized organization under Section 501(c)(3) of the Internal Revenue Code.

## Rev. Matsumoto

Continued from Page 3

I wonder whether, in growing up, BCA has also grown a little old and tired. I wonder whether we haven't grown a little too inwardly-oriented. I also wonder whether we wouldn't all benefit from being infected a little by the

religious and global spirit of new Buddhist groups such as Fo Guang Shan, which place the Dharma and its impact upon the lives and hearts of persons in the world at the forefront of their religious concerns.

## BUTSU BUTSU...

By Brian Kensho Nagata, Managing Editor

Since my childhood I have always felt the Christmas holiday season was a special time, but *not* because of the gift-giving and receiving. Rather to me, Christmas time (without the economic overtures) is such a beautiful time of year when Christians can express their love and devotion to Jesus Christ. People are kind to one another, efforts are made to provide for the hungry and less fortunate as an expression of one's appreciation for what they have received from God. And who doesn't enjoy singing Christmas carols, decorating the Christmas tree and homes, and hearing the ringing of the bell at the Salvation Army buckets? Some of my family, relatives and many friends are embraced by Jesus Christ, so I, too, am grateful to Jesus Christ for the guidance and love He has brought to those who are so very special to me and the world.

In a way, I think it's unfortunate that *Hoonko*, *Hana Matsuri* and *Gotanye*\* are just another Sunday's religious observance, and we make no effort to make these special and personally meaningful observances. However, *Shuso-el Oshogatsu*/New Year's has always been the most important day of the year for my family; a time of gratitude and rededication for us; a time to reflect on my 109 *bonno* (yes, I think I have one more *bonno*, if not more...) and most certainly, a time to enjoy delicious Japanese foods and drink with loved ones! So, let me close this year by saying *thank you* to all the circumstances and karmic events which have made my life and existence for the past 365 days possible. To those I may have offended or hurt, I offer my sincerest apologies for my shortcomings and endless faults.

Happy and healthy wishes for the New Year to all! *Let us be embraced by Namu Amida Butsu!*

\**Hoonko* is Shinran Shonin's Memorial Day, *Mana Matsuri* is Buddha's Birthday, and *Gotanye* or *Gotan-e* is Shinran Shonin's Birthday.

## Thank You from the BCA Dana Program!



We would like to take this opportunity to thank all of our generous donors to the Buddhist Churches of America (BCA) Dana Program. Since the Dana Program was initiated in October 2015, we have received contributions from nearly 600 donors. We are grateful to each and every one of you.

As of this writing, we have received \$78,530 in 2017. Once again, thank you very much for your generosity.

For information and online donation options, visit [buddhistchurchesofamerica.org](http://buddhistchurchesofamerica.org) and click on "Donate" at the top of the page. To receive a brochure in the mail, email [donate@bcabq.org](mailto:donate@bcabq.org), phone (415) 776-5600 x311, or ask at your local temple.

# 今月の法話

## 「ロイさんありがとう。合掌」

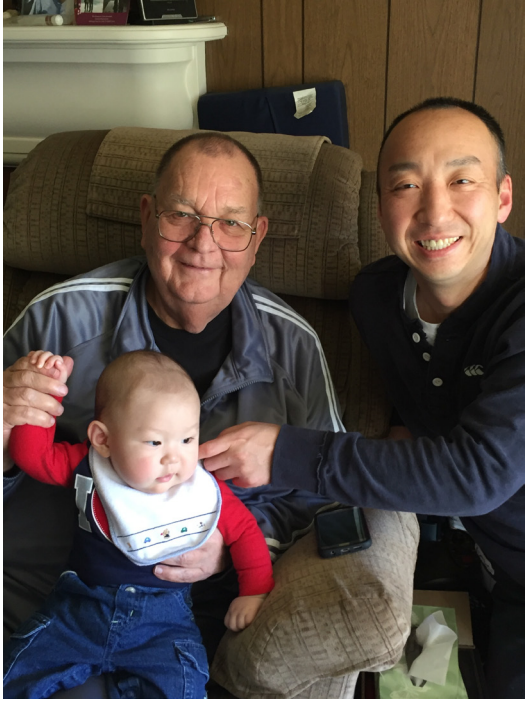
シアトル別院輪番 楠 活也

十月十九日ウォルナットグローブ仏教会のミニスターアシスタントのロイ・メヒューさんが亡くなりました。この場をお借りして、深く哀悼の意を表します。

みなさんは、水戸黄門という日本の歴史ドラマをご存知でしょうか。元水戸藩のお殿様の徳川光圀公が日本全国を旅してまわる物語なのですが、その水戸黄門の傍にはいつも助さんと格さんというお付きの人がいます。助さんと格さんは水戸黄門が窮地に立たされた時には身を挺して水戸黄門を守ります。水戸黄門は助さんと格さんのおかげもあって、無事に旅を続けることができます。

私は、二〇一〇年の一月にローダイ仏教会の開教使となり、ウォルナットグローブ仏教会も兼務するようになりました。そこには、私にとっての助さんと格さんがいました。二〇一三年に亡くなったローダイ仏教会のミニスターアシスタント、トム岡本さんと今回亡くなったロイ・メヒューさんです。年齢は、親子ほど離れていましたが、それでも二人は、活先生、活先生と私を立ててくれました。水戸黄門と比べるわけではありませんが、私は、大きくて、温かくて、涙もろくて、力強いミニスターアシスタントの助さん、格さんに支えられて開教使としての生活を送ることができました。

私にとって、アメリカの開教使としてやっていく中で大きな課題となっているのが、やはり英語です。ですので、私がシアトルへ異動になる前までは、サンデーサービスの法話やニュースレターの原稿をロイさんに送っては、いつ



Rev. Kusunoki (right), Rev. Roy Mayhugh, and baby Yuiya Kusunoki

も添削してもらっていました。また、地元の高校に仏教の話をしに行く機会がありました。私は、一人で行くのが不安だったので、いつもロイさんについてきてもらって、サポートしてもらっていました。帰りの車の中では、よくその日の授業がどうだったか反省会をしていました。ある時、ロイさんが、

「センセイ、英語を上手に話そうとしなくていい。英語をきれいに話そうとしなくていい。先生が言いたいことは、生徒にしっかり伝わってるから。ダイジョウブ、ダイジョウブ。」

私が自分の英語に不安を持っていたことを察してくれたのでしよう、温かい激励の言葉をかけてくれました。

ロイさんは二〇一二年に教師をとるためのトレーニングを受けていました。私は、勤式指導のインストラクターとしてそのトレーニングに参加していました。日本に行く直前の教師トレーニングが浄土真宗センターで開かれている時だったでしょうか、ロイさんは、すごく不安で沈んだ様子でした。その理由は、手先も器用ではなく、年齢的にも他の人たちがほどきばきと動けないし、身につけなければいけないこともなかなかできなかったからです。すると、ロイさんが私のところへやってきて、

「先生、教師に行くのをやめようかと思う。他の人に迷惑をかけるし、自信もないし、、、。」

そして、私が、「それは、私が決めることではない。ロイさんが決めないと。」と答えると、うつむいたまま自分の部屋へ帰っていきまし

た。後から妻が私のところへ来て、ロイさんがすごく落ちこんでいるから、ロイさんのところに行つてあげて、と言われたので行つてみると、ロイさんは大きな体を小さく丸めて泣いていました。

「ロイさんはできていないこともあるし、若い人ほど動けないこともあるけれど、推薦状を総長に書いたのは私だから。ロイさんなら大丈夫、いいお坊さんになると信じて推薦状を書いたんだから、精一杯やったらいい。大丈夫。」ロイさんの大きな背中を当てる、そんな言葉をかけたように思います。日本での教師教修では、予想通り大変な苦勞もりましたが、彼は立派にやり遂げて、教師を頂きました。

3年前前だったでしょうか、私と妻は休暇を取って日本へ帰ることにしていました。日本へ行く数日前、ロイさんが私たちのところへ来て、「センセイ、アヤノサン、コレドウゾ。」

手渡されたのは、カエルのネックレスでした。「無事に帰ってくるように。二人にとっては日本もホームだけど、これもホームだからね。必ず持つて行ってね。無くないように。そして、無事に帰ってきてね。」

日本語がほとんどできないロイさんから、まさか「無事カエル」ネックレスをもらうとは思ってもみませんでした。それから、私達が日本へ行ったり、旅行へ行ったりするときは、「カエルのネックレス持った？無事に帰ってくるんだよ。」といつも心配してくれていました。

今年の四月、私はシアトルへ異動となりました。異動になった後も、相談事があったり、法話や翻訳をみてもらうことがあったりすると、時々電話していました。亡くなる一か月前くらいだったでしょうか、私は、現在取り組んでいる法式規範の英訳のことで、私の英訳を見てもらいたくして電話しました。そして、亡くなる一週間くらい前には、

私の法式規範の英訳を読んで、「こんなに日本語の専門用語が残っては、何を書いているか全然わからない。活先生が英訳したところだけで、103のわからない単語があった。英語の訂正はするけど、これでは何の役にも立たないよ。」という率直な意見をもらいました。最後の最後まで、私は、ロイさんに頼りつきりでした。最後に「来年二月の米国仏教団の総会がサクラメントであるから、その時に、一緒にご飯に行こう。」と約束して電話を切りました。それから一週間して、その約束を果たす前に、ロイさんはお浄土へ行ってしまいました。

親鸞聖人は浄土和讃で「安楽浄土にいたるひと 五濁悪世にかへりては 釈迦牟尼仏のごとくにて 利益衆生はきわもなし」

と教えてくださっております。ロイさんは、今度は、私がお浄土へ無事に帰っていくことを願う仏さまとなつてくださっています。衆生の私には、その姿、形が見えませんが、声も聞くことができませんで、寂しい思いでいっぱいです。しかし、少し違った見方をすると、ロイさんは、いつも添削してくれていた私の法話の中に生きています。ロイさんは、いつもお世話をしていたウォルナットグローブ仏教会に生きています。そして、ロイさんは、いつも一緒に称えていたお念仏の中に生きています。人としての命を終えたロイさんは、今は、仏として私達と一緒に生きてくださっています。

南無阿弥陀仏

# 冬のパンフレットセミナー

二〇一八年、一月二十七日(土)にオレンジカウソニティ仏教会で冬のパンフレットセミナーが開催される。

「THE NEMBUTSU IN THE WORLD: THE WORLD OF NEMBUTSU Path of Great Compassion. 世界の中の念仏、念仏の世界、大慈悲心の展開」の講題で海野徹雄師と海野マキ師が基調講演をする。講演は日本語と英語に分かれ、徹雄師、マキ師それぞれが話す。また、セミナーを共催するIBSとCBEの松本デイビッド開教使、桑原浄信開教使が、講師二人とパネルディスカッションを行う。登録費は40ドルで昼食付き。参加希望者は所属寺院の開教使に伝えるか、ロサンゼルス別院の高田興芳開教使に連絡。ロサンゼルス別院(213) 680-9130。フライヤーは英字ページにあります。

# 今月の二枚



Prof. Tamaki (right) and Rev. Takata

一枚目、去る9月に龍谷大学大学院研究旅行の引率でロサンゼルス別院を訪れた玉木興慈教授。本願寺出版社の月刊誌「大乘」で正信偈の講義を掲載している玉木教授は高田開教使と従兄にあたる。見た感じが似ている。

二枚目、今年からIBSに入学



IBS students visited Senshin

したロジャース・アキコさんが所属寺院の洗心仏教会に同級生二人と訪れ、日曜法座にお参りした。同級生は龍谷大学からの交換留学生、アシユマ・ラマさんと釋智志さん。二人は龍谷大学院で真宗学を専攻している。

# 法輪

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## 引退開教師夫妻の集い

### 一樹会二〇一七年度親睦昼食会

十月に北カリフォルニアと南カリフォルニアの二箇所で開催された引退開教師夫妻が集い、交友を深めた。BCA引退開教師および夫人の会は「一樹会」と呼ばれ、一九八九年に発足現在は約80名の会員がある。南カリフォルニアの会員は十月十日にガーテナの中華料理レストランに集合。梅津総長の導師でお勤めをしたのち、昼食と会話を楽しんだ。参加者は「毎年、梅津総長夫妻が招待してくださってありがとうございます。今年何名かの会員が亡くなって寂しくなりましたが、このように集まれると楽しく、元気がでてきます。」と会員同士の交流を喜んだ。梅津総長は「一樹会のみなさまのおかげで今のBCAがあります。今後引退後の生活のサポートを維持していきたいと思えます。」と会員への感謝の意を表した。(北カリフォルニアでの集いの様子は英語欄に掲載。)



Tohi-ju-kai

## シアトルでLGBTQセミナー

十一月十八日(土)にシアトル別院でLGBTQの仏教徒を対象にしたセミナーが開催された。



LGBTQ Seminar at Seattle Betsuin

マを「Rainbow of Infinite Light (無量光の虹)」とした。講師には浄土真宗とLGBTQに関する著書のあり、ウォータールー大学のウィルソン・ジェフ博士、アイズミ・マーシャさん、エイデンさん親子が招かれた。ウィルソン・ジェフ博士は、性のとらえ方から見た仏教、浄土真宗を語った。「Two Spirits, One Heart」の著があるアイズミさん親子は、トランスジェンダーで男性となった娘を受け入れていく体験を語った。参加者は「LGBTQのことについて、わからないことはまだありますが、その疑問を尋ねることができる仲間ができました。今回のセミナーがLGBTQの方々をよりよく理解するための虹の架け橋となりました。」と有意義な集いとなった。CBEによるLGBTQセミナーは二〇一三年に浄土真宗センターで第1回目が開催され、二〇一五年の第3回目はニューヨークで行われている。第4回目となったシアトルでのセミナーには90名が集い、全米のLGBTQ仏教徒の中で浄土真宗の認知度が高まってきた。

十一月十八日、十九日にロサンゼルス別院で「ブッダの言葉とインドの風景」がテーマの写真展が開催された。写真展は仏教伝道協会の設立50周年事業で、九月にはパークレーの浄土真宗センターでも展示されていた。写

## ロサンゼルス別院でインドの風景写真展

真にはブッダの言葉が添えられており、仏教の教えを学ぶことができる。ロサンゼルス別院での展示では小谷政雄名誉開教使による仏教とインドについての講演、洗心仏教会の緊那羅雅楽、舞楽による演奏と演舞が行われ、参加者が耳をすませた。来場者たちは「ブッダの言葉は現代でも色あせることなく心に響きます。」



BDK India Photo Exhibit at Los Angeles Betsuin

## 総長コラム

米国仏教団総長 梅津廣道

昨年「シン・ゴジラ」という名前の映画が封切られたと聞き、その名前の由来を知りたくてインターネットで調べてみました。そうしたら面白いことに、庵野監督の意図は「シン」は「新」、「真」または「神」であり、どれでもよいということでした。

なぜこんなことを書くかという点、浄土真宗を英語では「シン・ブッディズム」と言い表すことがあります。総長の意味を疑問に思っているからです。この「シン」はどんな漢字で表されるのか今でもわかりません。それに、誰がこの言い方を始めたのかも知りませんので、尋ねようもありません。漢字には「しん」と読める漢字がいくつもありません。主なものは、新、真、信、神、心、親などです。

親鸞聖人には「新」しい仏教を始めたという思いはなかつ

たでしょう。浄土真宗という名称は、法然上人の、本願を「信」じお念仏を申せば仏になるといって、すべての人に開かれた教えこそが、「真」の道であるとして、浄土真宗と名づけられたのです。

もともと仏教はすべての人たちに開かれていました。お釈迦さまは村々をまわられ、人々を教化しておられました。それがだんだんと時代とともに変わっていき、法然上人や親鸞聖人の時代は、一般の人たちは救いから見放されていたのです。その人たちに「新」しい光と希望を与えたのがお念仏の教えでした。

そして歴史の中でもう一人の功労者、本願寺第八代宗主の蓮如上人を忘れることはできません。蓮如上人は各地のリーダーに多くの手紙を送り、その手紙が『ご文章』として今でも読まれています。その中の一つを紹介させていただきます。

まづ、当流の安心のおもむきは、あながちにわが心の悪

(わろ)きをも、また妄念妄執のころをも、止めよと言うにもあらず。ただ商いをもし、奉公をもせよ、獺、漁(すなど)りをもせよ、かかるあさましき罪業にのみ朝夕まどいぬる我らごときいたづらものを、たすけんと言います。彌陀如来の本願にてまします(略)

ここでいう「あさましき罪業」というのは私たちの毎日の生活であります。家庭を持ち、子供を養い、学校におくるために、せっせと汗をながしている生活をしていく中に、浅ましい自分の業を感じとり、お浄土への道を共に歩んでくださる方が私たちの先達ではないでしょうか。この「心」こそ、私たちのことを本当にかわかっていてくださる「親」心でありましょう。

称名