

WHEEL OF DHARMA

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Message on ‘Our Pledge’



Gomonshu Kojun Ohtani

Thank you for attending the perpetual memorial and autumn service at Hongwanji today. This annual service is in remembrance of all the Jodo Shinshu followers who passed away during the year. Let us take this opportunity to appreciate the Dharma with a feeling of respect to our deceased predecessors.

Society today is facing concerns including the depopulation of rural areas, declining birth rate, rapidly aging population and diversification of values, and such issues have greatly transformed the close ties created for a long time between Buddhist temples and their members in Japan. This social trend makes difficult the long established Japanese custom that religious tradition is handed down within the household from generation to generation to remain intact, and consequently, has led to the weakening connection between the people and temple.

Resulting from this social trend, however, with conventional ties between the temple and its members changing, quite a few people have

begun seeking spiritual comfort in teachings like Buddhism and Jodo Shinshu. To be able to address the individual’s spiritual quest and for the sake of coming generations, it obliges us to follow in the footsteps of our forebears to pass the Nembutsu teaching on correctly and in a way that is easy to understand.

On the first day of the Commemoration on the Accession of the Jodo Shinshu Tradition, I delivered a message entitled “A Way of Living as a Nembutsu Follower,” expressing how we should live in the real world as one who encounters the great wisdom and compassion of Amida Tathagata. Although Sakyamuni Buddha expounds the truth of this world in the principle of impermanence or dependent origination and other teachings, we are unable to accept reality as it is and have a tendency to view things through our own egocentric point of view. As a result, we ourselves become disheartened and become embroiled in quarrels with others. Saddened by our ignorance, Amida Tathagata has vowed to continue working to save us just as we are.

In truly appreciating the Buddha’s compassionate aspiration directed to each of us, we naturally become enabled to aspire to act and speak in accordance with the Buddha’s wish and feel the joy and sadness of others as our own. It is totally apart from the self-destructive attitude that takes advantage of our selfish human nature as an excuse for giving up any good-deeds and doing nothing, or thinking “we can do whatever we want because we are foolish beings.” Thus, our efforts of trying to be in accord with the Buddha’s wish is the first step toward realization of a society in which everyone can live life spiritually fulfilled.

On this occasion, with the hope of presenting it in a more familiar and understandable way, I have summarized the essence of the message into the following four verses of “Our Pledge.”

Our Pledge

*Breaking out of my shell
I will share a warm smile and speak gentle words
Just like the kind Buddha.*

*Not becoming lost in my greed, anger, and ignorance
I shall think and act with an open-mind
Just like the calm and peaceful Buddha*

*Not putting myself first
I will share in the joy and sadness of others
Just like the compassionate Buddha*

*Realizing the gift of life I have received
I shall strive to live each day to its fullest
Like the Buddha who tirelessly works to liberate all.*

In today’s day and age, where it is said that the younger generations are distancing themselves from religion, it is my hope that these verses will be used during various engagements and gatherings. Let us continue on the path of the Nembutsu, as we have engraved in our hearts, that we must pass on to the coming generations far and wide, the Jodo Shinshu teaching that was carefully transmitted to us by our forebears.

November 23, 2018

OHTANI Kojun
Monshu
Jodo Shinshu Hongwanji-ha

Hear the Nembutsu Through BWA’s Selfless Work for Convention

By Elaine Donlin | Buddhist Church of San Francisco

*My eyes being hindered by blind passions,
Cannot perceive the light that grasps me;
Yet great compassion, without tiring,
Illumes me always.*

-- Shinran Shonin’s “Koso Wasan,” verse
95, from “Hymns of the Pure Land Masters”
(Collected Works of Shinran, Page 385)

In Jodo Shinshu, there is the light and the darkness, wisdom and foolishness. Rennyō, in writing of these contradictory tendencies, called it “ki-ho ittai,” a term used to signify the oneness (ittai) of the Buddha Dharma (ho) and all (foolish) beings (ki).

In living this preciously impermanent – yet profoundly interconnected – life of Nembutsu, I feel an abundance of gratitude. Despite my foolishness, I am constantly illumed by the light of compassion. From my family, whose love has always encouraged me to embrace a journey of the heart; to my Dharma teachers, for their gentle guidance and wise counsel; and from my friends – both inside and outside of the temple – for compassionately sustaining me despite my foolishness.

The efforts of so many Buddhist Women’s Association sisters involved in the planning and implementation of the upcoming 16th World Buddhist Women’s Convention has continued to teach me about living the Nembutsu. Their selfless work, involving years of many long meetings, innumerable emails and miles of travel, all point to a compassionate light supporting and sustaining me. (And everyone else who is fortunate enough to attend the convention on Aug. 30 through Sept. 1.)

I hear the Nembutsu in each and every contribution made to this upcoming and historic convention. I hear the Nembutsu in the joy of the programs committee members as they’ve finalized the wonderful keynote speakers and diverse and interesting workshops. I hear the Nembutsu in the excitement of the banquet committee as the members shape the convention’s Saturday evening program of dinner, Dharma and entertainment. I hear the Nembutsu in the satisfaction of each person who thoughtfully offered a hand, a meal, a sug-

gestion, or an idea toward making this extraordinary event a deeply meaningful one.

And I hear the Nembutsu in all the quiet ways that the BWA has historically worked without recognition, fanfare or status that is usually afforded such a critically important and dynamic group. I see, hear and live the Nembutsu through the grace of all of these women, past and present.

Namo Amida Butsu

Working With Community



The Watsonville Buddhist Temple organized its second annual Neighborhood and Levee Ohigan Cleanup and more than 60 people took part in the March 16 event. The participants included Watsonville Mayor Paco Rodriguez, Pajaro Valley School District Trustee Daniel Dodge Jr, Watsonville Sangha members, friends, neighbors, Boy Scout Troop 558, Watsonville High School SAVE club and the city of Watsonville. The volunteers scoured the neighborhood around the Buddhist temple, cleaning up the trash. (Courtesy Watsonville Buddhist Temple)

16th World Buddhist Women’s Convention
 August 30 – September 1, 2019
 San Francisco Marriott Marquis
 San Francisco, California

Keynote Speakers:
 Reverend Yukiko Motoyoshi
 Professor Keiko Toro

Live the Nembutsu
Vivemos no interior do Nembutsu
 お念仏に生かされて

www.wbwconvention.org



BISHOP'S MESSAGE

Remember Compassionate Wisdom in Light of Shinran's Birthday

By Rev. Kodo Umezu
BCA Bishop

Albert Einstein introduced the theory of general relativity about 100 years ago. According to the theory, space and time are interrelated. Jōdo Shinshū followers know this truth as well. Our teaching always talks about time and space as a pair.

The word "Amida" in Sanskrit is expressed as "Amitāyus" and "Amitābha." Amitāyus is immeasurable life (time) and Amitābha is immeasurable light (space). Time and space are two aspects of compassionate wisdom. And this compassionate wisdom transcends time and space. It means that the compassionate wisdom is always here and now.

What an important reminder as we reflect on the seemingly endless stream of violence we see and hear across the news! The truth of our suffering is unchanging for all people, regardless of gender, age, race, or any other division we create, from the timeless past until now. The terrible March attacks at mosques in New Zealand reminded me of how our blind passions cause us to act foolishly. As people who have been hurt by others acting out of their blind passions, it is easy to see ourselves in the

victims. But we should also see ourselves in the shooters. We, too, ignore the compassionate wisdom that is always here for us and act in foolish ways depending on the circumstances.

"Namo Amida Butsu" is the Buddha's tears that cry over our existence and urge us to realize our own foolishness by taking refuge in the Buddha. All of us, without exception, need to hear the compassionate call from the realm of non-discrimination.

In May, we celebrate the birth of Shinran Shōnin. In his life, Shinran Shōnin was made aware that we have long been cared for by the universal wisdom, the true and real heart of the Tathā (Oneness or Suchness). He shares our true condition in "Kyō-gyō-shinshō" as the following:

"... all beings, an ocean of multitudes, have since the beginningless past down to this day, this very moment, been evil and defiled, completely lacking the mind of purity. They have been false and deceitful, completely lacking the mind of truth and reality."

He continues:

"Thus, when the Tathāgata, in profound compassion for the ocean of all sentient beings in pain and affliction, performed bodhisattva practices for inconceivable millions of



Shizuko Yamauchi, shown in front row center, celebrates turning 101 on May 21, 2018, at the Southern Alameda County Buddhist Church's Gotan-Ye service otoki in May 2018. Shown, in front row from left, are BCA Bishop Rev. Kodo Umezu, Yamauchi, and her granddaughter, Stacy Masako Cole. In the back row from left, are Yamauchi's daughter, Nancy Teruko Dodd, and the granddaughter's husband, Adam Cole. The Coles came from Pasadena to attend the special service. (Courtesy of Nancy Teruko Dodd)

measureless kalpas, there was not a moment, not an instant, when his practice in the three modes of action was not pure, or lacked this true mind. With this pure, true mind, the Tathāgata brought to fulfillment the perfect, unhindered, inconceivable, indescribable and inexplicable supreme virtues."

This teaching of being cared for by the universal wisdom is appreciated throughout the world. It has been a guiding light to many people, which is why we sing verses of this song "Shuso Gotanye" in honor of his birthday:

(Translation)

*For us who wander aimless in dark,
he opened the way of life
and endeavored to raise
the distant light of enlightenment.*

Praise this day! Celebrate this day!

*He strove to see that
the parched earth will be
moistened
by the gentle eternal rain
that would pour compassion
on all.*

Praise this day! Celebrate this day!

When we, the wanderers in the dark, encounter the compassionate light through the calling of Namo Amida Butsu, we begin to see each other as fellow travelers and are able to live our lives with humility and joy. Let us remember these words as we celebrate his birthday this month.

Thank you very much, Shinran Shōnin, for appearing in this world!



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

When I was a sophomore in high school, my math teacher called me to come to his office after a midterm examination.

"Listen, Fujii, you probably don't know how to get more points in a math test," he said.

"I don't get it, sir," I replied.

"Look at your paper. You started from the first question, the second question and so on," the teacher continued. "These are the difficult ones, but you solved them. You, however, missed easy ones because your time ran out."

"I understand that every student has 90 minutes to solve the entire questions. So I started from the first question," I responded.

"Fujii, you read all the questions first," he suggested.

"Then, start with easy ones and medium and difficult ones to use your time effectively. Do you understand what I said?"

"Oh, I did not know the way, sir," I said. I was happy to know that the easy questions are the ones to solve first.

I recognized the difference between math tests and life. In Dharma, it emphasizes that the most difficult question in life should be solved first.

One example of this is as follows: Ejo (1198-1280) was the disciple who succeeded Soh-Toh Zen after his Master

Dogen (1200-1253). One day, Ejo asked his master, "People don't listen to Dharma seriously. Do you have any proposal to recommend when I share the teaching?"

His master recommended two things: One is the impermanent life and the other is the blind karma. This means that people die in vain without knowing truth. Their short conversation has been in my mind for years. Master Dogen emphasized, "First

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People Don't Listen to the Dharma Seriously



Rev. Ryuta Furumoto of the Senshin Buddhist Temple conducted an April 12 memorial service at Manzanar National Historic Site, where 10,000 Japanese Americans were incarcerated during World War II. An estimated 50 Japanese Brazilians attended the ceremony and are shown in front of the Ireito, erected in August 1943 by the internees. (Courtesy of Rev. Ryuta Furumoto)

Manzanar, a Beautiful Place Filled With Sand

By Rev. Ryuta Furumoto
Senshin Buddhist Temple

On April 12, I went to the Manzanar National Historic Site, part of the U.S. National Park Service, to conduct a memorial service.

About 50 Japanese Brazilians -- Issei and Nisei from Brazil -- attended the service. They were surprised that about 10,000 Japanese Americans were incarcerated in such an isolated, windy desert.

"Manzanar was a harsh place to live," they thought.

The service was held in front of the Ireito (the monument to console the spirit) that was erected in August 1943 by the internees. It is said that about 140 people passed away in Manzanar.

On the backside of the Ireito, the word Manzanar is engraved in kanji. I do not know who chose the kanji Manzanar, but the selection of kanji was very interesting.

In kanji, Manzanar is written "満砂那." It means "a beautiful place filled with sand."

Manzanar means an "apple orchard" in Spanish, but in kanji, there is no meaning of apple. 満 (man) means "filled with," 砂 (za) means "sand," and 那 (na) means "beautiful place." Manzanar is in the desert, so it is filled with sand. The people in the camp chose the kanji 那 (na) which means "a beautiful place."

However, 那 (na) also means "a lot" and "How come?" Hence, Manzanar in kanji can also mean,

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PRESIDENT'S MESSAGE



By Richard A. Stambul
BCA President

Omar Atia is an assistant Imam at the Islamic Center in Evansville, located in Newburgh, Indiana. In drawing a link between his religious center and the brutal murder of more than 50 Muslims in Christchurch, New Zealand, in March, he commented: "We're a suburban minority community with kids of immigrants in a Western English-speaking nation. In the Muslims of New Zealand, we see ourselves. Everybody has a fear."

Of course, our hearts go out to all our brothers and sisters regardless of faith, but what shocks me is how we react with horror to violence and killings during a news cycle or two, then, almost too routinely, we go on with our lives, with pity for those families affected, but grateful that this time we weren't the ones who were attacked.

But it could have been us. BCA has 60 temples and

churches located in both suburban communities as well as in major urban centers throughout the United States. Most of our members are immigrants and descendants of immigrants. Virtually all Americans fall into that category. All of them sought a better life, a safer life, spiritually and economically, for themselves and their children. As we're forced to watch a seemingly never-ending series of violent attacks all too often aimed at faith-based institutions throughout the United States and worldwide, it's not hard to imagine that we too could become a target.

The Washington Post reports that more than 223,000 American students at 229 schools have experienced gun violence since Columbine, Colorado, in 1999. Deadly incidents at religious institutions and houses of worship are on the rise and are almost universally attributed to both racist and anti-religious sentiments.

Carl Chinn, a church security expert, reports that there have been 14 incidents of mass killings at faith-based properties in America. These statistics are not just numbers ... we all know that. These are real people we're talking about. They're

our neighbors, our friends, decent people who deserve to be free of such violence. We must work diligently to prepare our temples and churches against such catastrophes.

The common threads that run through many articles on security at faith-based properties recommend education, assessment of choices and a clear plan. Most church experts urge that the most effective response is a local one. The physical layout of each of our temples is different; the choices of what to do, how best to educate our

during services, and in some instances, for many events. Each temple needs to develop its own education programs, assess the response choices its members are comfortable with, and actively develop a clear plan of action, understandable by every member regardless of age. Most of the experts on church security confirm that the risk of any one site being attacked is statistically minimal. The odds are that none of our temples or churches will ever be attacked. But statistics can be misleading. If your

all need to begin looking at security with as much vigor as we devote to our summer festivals.

Rick Oishi, President of Orange County Buddhist Church, shares that OCBC has aggressively moved forward in adopting its own security programs. It includes: hiring security guards to walk the church grounds; checking bushes behind containers; opening classrooms; formation of a security team to help monitor its festivals and major events; improved lighting; evaluating fence height and the installation of automatic coded gates; taking steps to avoid the need for people to get out of their cars to close and lock gates; changing landscape plants to thorn-type plants and bushes; installation of video camera surveillance; youth protection programs and identity cards for adult supervisors; cyber security; office security; security policies; and the formation of a Risk Management Committee.

Other temples have reached out to establish relationships with local police, and the examination and use of insurance company security programs.

All these are active measures that need to begin now. Namo Amida Butsu.

"As we're forced to watch a seemingly never-ending series of violent attacks all too often aimed at faith-based institutions throughout the United States and worldwide, it's not hard to imagine that we too could become a target."

members, how to properly assess our choices, and the development of an unambiguous plan needs to be addressed differently by each temple and church.

A few of our churches already hire armed, off-duty law enforcement officers to patrol and to show their presence

church is attacked, the odds won't matter.

BCA is planning a workshop to address these issues for the 2020 Ministers' Association and National Council Meetings in Seattle. Can we wait until 2020? All of us --- temple presidents, temple leaders, board members --- we

BCA Guests Attend Hawaii Kyodan's 107th Giseikai



The 107th Giseikai of the Hawaii Kyodan was held Feb. 8-9 at the Honpa Hongwanji headquarters in Honolulu. The Hawaii Kyodan was celebrating the 130th anniversary of the Honpa Hongwanji Mission of Hawaii.

By Gary Mukai
Buddhist Church of Fowler
and Celeste Sterrett
Spokane Buddhist Church

Continuing a longstanding tradition, two guests representing the BCA attended the 107th Giseikai of the Hawaii Kyodan on Feb. 8-9 at the Honpa Hongwanji headquarters in Honolulu.

The Hawaii Kyodan was celebrating the 130th anniversary of the Honpa Hongwanji Mission of Hawaii.

Visiting the Giseikai legislative session were guests Gary Mukai of the Buddhist

Church of Fowler and Celeste Sterrett of the Spokane Buddhist Church. Mukai and Sterrett were both representing the Buddhist Churches of America.

The Giseikai theme for the past five years has been "Embrace Change," while adding a different secondary theme each year. The 2019 theme was "Embrace Change -- Transformation (Walk in Peace)." Ninety-three representatives from 34 temples throughout the Hawaiian islands attended the meeting.

Temple representation at the meeting was proportional to each temple's membership,

so the size of the delegations ranged from 17 delegates from the Hawaii Betsuin in Oahu to one delegate for each of several smaller temples.

On Feb. 7, the day before the Giseikai, the Kyodan board meeting was held to discuss the proposed annual budget and resolutions. There were five districts represented at the board meeting.

The State Ministers Association meeting was also held Feb. 7.

A workshop on "Creating a Welcoming Experience for Engaging With the Dharma"

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Kinnara Celebrates 50th Anniversary as Senshin Temple's Taiko Group

By Todd Tsuchiya | Twin Cities Buddhist Association Sangha

How do you celebrate 50 years of Buddhist music innovation? With good food, friendship -- and taiko.

Kinnara celebrated its 50th anniversary Feb. 16 as an organization begun by Rev. Masao Kodani and members of Senshin Buddhist Temple in Los Angeles. It developed out of the desire to start a Buddhist study group to learn about chanting. The members chose the name "Kinnara," which is taken from celestial musicians of voice in Buddhist mythology.

They explored innovations in activities that were not traditionally done in temple settings but could be valuable teachings. Out of that experimentation developed the revival of "Horaku," or Dharma entertainment, with more musical offerings of gagaku, bugaku and taiko.



Kinnara celebrated its 50th anniversary Feb. 16 as a taiko organization begun by Rev. Masao Kodani and members of the Senshin Buddhist Temple in Los Angeles. For the anniversary, 72 members from eight Southern California temple taiko groups converged on Senshin.

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Arigato Obaachan (Thank You Grandmother) Campaign Donors and Honorees

The Buddhist Churches of America Federation of Buddhist Women's Associations (FBWA) has been receiving special donations in support of the 16th World Buddhist Women's Convention, to be held from August 30 to Sept. 1, 2019, in San Francisco.

The names below represent women being recognized and honored for their sacrifice, hard work, dedication, generosity, pursuit of the Buddha-Dharma, and help in the propagation of Jodo Shinshu Buddhism. In recognizing your Obaachan, mother, aunt, sister, or group of women, you are also honoring them for the very special role they have played in your life.

Your name, together with the names of those you wish

Lorraine Suzuki - **Kiku Suzuki**, Nargis Sadruddin - **Jenu Merchant**, Alan Yu - **Lillian Morimoto**, Harumi Kishida - **Satoyo Nakao**, Ron Morinaka - **Arigato Obaachan**, Joann Iwamoto & Janet Lew - **Suyeno Fujimoto**, Kimiyo Mayeda, Betty Takano - **Mrs. Komino Yada**, June Shiigi - **Sonoe Muraoka**, Honpa Hongwanji Mission of Hawaii - **BCA Federation of BWA**, James E. Pollard & Janis R. Hirohama - **Sachi Ochiai**, Yasu Hirohama, Cathy & Eric Quock - **Miyoko Itaya**, **Shizuko Uyeda**, Melinda McGee & John Melnychuk - **Evelyn Downs Green**, Tri-State Denver Buddhist Temple BWA - **Past Members of the Tri-State Denver Buddhist Temple BWA**, Gary Kozlow - **Elenor Detlefsen**, Lois Toyama - **Sadako Shimabukuro**, Kim Kristoff - **Elsie Kagehiro**, Mr. & Mrs. Fred Nakatani - **Yoshiko Kawato**, Haruko Nakatani, John C. Minamoto - **Harue Minamoto**, Linda Minamoto, Tokio Minamoto, Tomiko Minamoto, Ruth Seo & Lo-

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to honor, will be written on colored "Bodhi Leaves" corresponding to your donation level (please see donation form). The Bodhi leaves will be put on display throughout the weekend at the World Buddhist Women's Convention this summer.

To donate and honor the special women in your life, please go to the wbwc.org website and click on the "Donation" button to download the form.

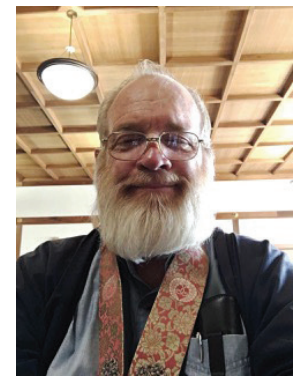
For information or question, please contact Terrie Masuda at terriemasuda@wbwconvention.org.

Donors are listed first, followed by the honoree's name(s) in bold print. Thank you to all of the donors, and Arigatou Obaachan and all honorees!

Walking With Tears

Editor's Note: Mr. Richard L Wooster II is a longtime member of the Buddhist Church of San Francisco and has submitted this article to the Wheel of Dharma as his appreciation of the Nembutsu teaching. Since this is his sincere feeling out of deep gratitude, the editor decided to share his message with you without any editing.

By Richard L Wooster II
Buddhist Church of San Francisco



Why is it called "Walking with Tears"?

It is the joy that one feels and expresses when a person has reached a state of the settled mind in Jodo Shinshu via the Vow power of Amida Tathāgata, which

is the cause for liberation from the ocean of life and death.

The tears are a sign of immeasurable joy expressed upon recitation of the name when one has self-realization as to one's own suffering and has come to terms with it as part of living life in the Nembutsu.

The struggle to rid oneself of the three evil passions -- and knowing and understanding that the accomplishment of just one of the three evil passions -- is salvation and liberation from suffering.

Most people associate tears with mental and physical pain, the pain of suffering or the loss of someone close in their lives. Yet there is another type of tears -- the "joyful tears" when one feels elated and filled with great emotion. Some have called it tears of gratitude, salvation and recompense. I have never come to see another who expresses their deepest gratitude via tears of immeasurable joy.

No one has talked to me about this, and as I believe, no one has come to this realization yet in their own lives. I know and understand that I am still in the state of delusion and in the ocean of life and death with understanding that there is a true liberation from this cause and effect of my past karmic condition.

I have found the one path of the 84,000 paths to the liberated salvation via the 18th Vow that saves all sentient beings through the recitation of the name Namu Amida Butsu.

I have stopped mourning the loss and crying for them, as my path is too narrow and my goal now is liberation from rebirth in the saha world.

Death has been my constant co-pilot throughout my life, which gives me the strength to meet my challenges head on and live. I do not lament the fact that lying on death's bed and having nothing to hold to one such as faith, as fear was my loss.

Many times, I have been pulled from the abyss through self-realization, but still with no grasping to a real faith that saves.

Until I experienced death three more times in my life but with a twist, the first time I questioned, "Why me?" and the second time I concluded that there is salvation and the third time I relied on reciting the name -- and felt great joy -- of being overwhelmingly embraced by Amida Tathāgata.

This path is my path of immeasurable joy that I am saved and will be reborn in the utmost land of bliss. That is why I am "Walking with Tears." May we all become emancipated from the ocean of life and death through the recitation of the Namu Amida Butsu and walking with tears of immeasurable joy of our impending rebirth in the utmost land of pure joy.

OCBC 'Joy of Living' Workshop Features Chef's Cuisine

By Karen Kino
Orange County Buddhist Church

The Orange County Buddhist Church's Adult Buddhist Association sponsored its first "Joy of Living" seminar March 24, focusing on lifestyle habits that bring people joy and keep them healthy and balanced on the Buddhist path.

This vision was inspired by ABA adviser Rev. Dr. Mutsumi Wondra. The event was organized by ABA co-chairs George Miyake, Karen Kino and Joan Tani, with help from Jane Sasaki, Janet Uyeno, Gordon Tani, Julie and Clark Saito, Chieko Miyake, BettyAnn Nagami and Art Mio.

ABA President Margie Mio acted as the master of ceremonies.

The workshop included a light lunch prepared by ABA members and a cooking demonstration by Bonnie Goodman, an OCBC member and successful personal chef serving Orange County since 2010.

Chef Goodman has been creating allergy friendly and healthy homestyle meals for busy families, seniors, celebrities and professional athletes.

Goodman was, at one time, a golf professional, but her interest in cooking became her passion. She went on to complete advanced certification courses at T. Collin Campbell Foundation's Plant Based Nutrition Program through eCornell, ROUXBE Plant Based Professional Program and Laguna Culinary Arts in Laguna Beach. She is also certified by the National Registry of Food Safety Professionals.

A group of 64 workshop attendees were treated to



The Orange County Buddhist Church's Adult Buddhist Association held a "Joy of Living" seminar March 24, focusing on positive, healthy lifestyle habits. Shown, from left, are Joan Tani, Karen Kino, George Miyake, Chef Bonnie Goodman, Margie Mio, and Rev. Dr. Mutsumi Wondra.

various samples of Goodman's creations: avocado chimichurri bruschetta, medjool date rolos, vegan Caesar salad, maple roasted trail nut mix, and chia pudding with blueberry compote.

Chef Goodman relies on fresh organic ingredients, smart substitutions and proper cooking techniques to create healthier versions of traditional dishes and favorite comfort foods.

The afternoon ended with handouts of Goodman's sample recipes and with Goodman sharing her expertise on preparing healthy alternatives and delicious food.

For more information about Bonnie Goodman, go to her website at: www.chefbonnie.com.



Renewing Friendships in Phoenix

From left to right, Kate Higashi, Lauren Ikemoto and Chelsea McKeever, all of the San Fernando Hongwanji Buddhist Temple, Katie Shue of the Pasadena Buddhist Temple and Emiko Matsumoto of the Arizona Buddhist Temple enjoy their ice cream treats and rekindle friendships at the Southern District Jr. YBL Southern District Seminar 1. The seminar was hosted by the Arizona Jr. YBA during Jan. 19-20 in Phoenix.



Editor's Note: This is the second installment of a series of articles that Bishop Kodo Umezū would like to share with the readers of the Wheel of Dharma. It was written by Rev. Shitoku A. Peel of Belgium some years ago and published as a small booklet. Rev. Peel has influenced many people in Europe. Please enjoy his appreciation of Jodo Shinshu teaching.

By Rev. Shitoku A. Peel

Buddhism is primarily a soteriology. It doesn't concern itself with intellectual, psychological or parapsychological prestations.

It is also not a drug against stress or psychosis, nor an aspirin or a tranquilizer. Buddhism is not for personal comfort or a sense of well-being. The only objective is the realization of a direct and vivid experience of liberation from suffering. All other physical or mental phenomena are beside the point. In important matters such as spiritual liberation one should not become attached to things of minor importance!

The teaching of the Buddha shows us how truth and perfection can only come to be experienced through a spiritual (r-)evolution within the human heart. It is not sufficient to "believe" in something or to adhere to some doctrine or other.

Shakyamuni clearly showed that the whole universe, with all its possible



Rev. Shitoku A. Peel of Belgium founded the Jikoji Buddhist Temple, where this photo was taken. Shown, from left, are: BCA Rev. Dr. Carmela Javellana Hirano, Rev. Myoro Maria Angela Andrade of Brazil, Anita Kazarian of the BCA, Thais Campos of Brazil and Janet Umezū of the BCA.

worlds – all its dimensions and beings of whatever kind from one great unity of which we can only say that it is in constant flux. All separate things arise and perish, come and go, and are in a ceaseless state of becoming. In ac-

cordance with natural law, everything is moved by the causes and conditions inherent to existence itself. As limited beings, we cannot even begin to suspect the beginning or ending of this ever changing universe.

Shakyamuni teaches that a human being is not the sum of a physical body and an immaterial, immortal substance (soul, self, metaphysical ego). Human beings, like every other thing or being, are made up of ever-changing structures and life process, each and every one of these being unstable and conditioned. This agglomerate will keep on being "burning" as long as "fuel" is added.

The Buddha teaches us that what we call "death" is the release of vital energies are released through the dissolution of corporeality, will and consciousness. These released energies produce conditions for a new biological birth. From death comes life. This is the cycle of existence, the wheel of life, the world of suffering, birth and death.

One should, however, seeing things from the Buddhist point of view, consider it to be completely wrong to speak about "metempsychosis" or "reincarnation," since the existence of a moving or reincarnating soul is, in principle, denied.

Seen from the Buddhist point of view, this life, suffering and death, constitute our impermanence and deluded existence. The more one become absorbed in the awareness of this condition, the stronger will be the urge to liberate oneself from it.

-- Translated by Yuho B. Van Parijs and Jokyō G. Getenby

1000X1000X4 Program Donor List

Four years ago, the 1000X1000X4 fundraising program was established to help replenish the \$4 million borrowed from the BCA Endowment Foundation to settle the remaining bank loans related to the construction of the Jodo Shinshu Center (JSC) in Berkeley.

The idea behind this pro-

gram came from Rev. Marvin Harada of the Orange County Buddhist Church, with the goal of 1,000 members and friends of the BCA to donate \$1,000 per year for four years. Since the program's inception, BCA members and friends have pledged and contributed more than \$250,000. We are most grateful for their generous support of this program.

When remaining JSC construction debt threatened BCA finances, the BCA turned to the Endowment Foundation to help settle the bank loans. The Endowment Foundation

then had \$4 million less to invest in its portfolio for BCA in its mission to share the Buddha dharma, and BCA was obligated to replenish this debt to the foundation.

"The Jodo Shinshu Center in Berkeley is a wonderful facility that has reaped many benefits for our entire BCA," Rev. Harada said. "While it was expensive to build, no one questions its value or importance now. This is a challenge to ourselves — to ensure that the BCA Endowment Foundation will have adequate funds to keep advancing our Dharma

mission."

Each dollar that we are able to return to the BCA Endowment Foundation is a dollar that can be invested in BCA's future and create greater opportunities for the BCA to expand the reach of Shinran Shonin's teachings.

Please help us by supporting the 1000x1000x4 program. Your pledge allows our temples and the Endowment Foundation to move forward to help create a thriving environment for Buddhism in America. To make your pledge, please contact the

BCA Endowment Foundation at donate@bcahq.org or 415-776-5600 ext. 311.

Thank you for your generous offering. Your vision and support guides the future of the Jodo Shinshu Center.

1000x1000x4 Donors

Rev. & Mrs. Katsuya Kusunoki

Idaho-Oregon Buddhist Temple

Jan, Nancy & Michael Iseri - in memory of George Iseri (past BCA President) and Dixie Iseri

Rev. & Mrs. John Doami

Becoming a Minister's Wife, Part III

Editor's Note: This is the third and last installment in a series of articles appearing in the Hongwanji's monthly magazine called "Daijo," which have been translated by Ken Yokogawa and are being made available to the BCA Sangha. We hope you will enjoy learning about temple life in Japan from the perspective of a "bomori" temple wife. This series was written by Mrs. Sumiyo Maeda, a graduate of the prestigious University of Tokyo who earned an MBA from a French university and who worked in a major Japanese financial institution before deciding to marry the resident priest of a Jodo Shin temple in Hiroshima.

By Sumiyo Maeda

After my engagement to my future husband (who is the resident minister of a Jōdo Shinshū Buddhist temple) was settled, I began attending a "bōzu school" (school to

train Jōdo Shinshu ministers) as a sort of preparation for married life. I was then over 30 years of age.

I found student life to be extremely interesting. For me, that school was like the Hogwarts School of Witchcraft and Wizardry was for Harry Potter. A school truly out of the ordinary.

Most of the students were in their late teens or early 20s, but among those who sat behind the school desks were a few in their 30s as I was, and even those in their 60s and 70s.

And not all students were Japanese. There was a student from Nepal and even one from Romania.

Some students had just graduated from high school or college, while others had quit their jobs to attend. Most were born and raised in Jōdo Shinshū Buddhist temple families. Others were temple members who had retired and wanted learn more about this wonderful teaching. And still

others, like myself, wished to learn more about Jōdo Shinshū because they were marrying resident ministers of Jōdo Shinshū temples.

The primary reason for attending this "bōzu school" was to learn and experience as much as we could about the wonderful Jōdo Shinshū teaching.

It can't be denied, however, that another great motivating factor for attending was that sons who would succeed their fathers as resident minister of their family temple were also seeking suitable bōmori wives, as well as women who wished to become their wives.

But there were also some who declared, "I don't want to succeed father as the resident minister of my family temple!" For the parents of such sons, this school might have been the last chance to change their sons' minds.

I was born and raised in a family of an ordinary white-collar worker and I felt everyone should be allowed

to work at a job he or she wanted to. It was difficult for me, even as a Japanese, to understand the mentality that holds that the eldest son of a resident minister of a temple had to succeed his father. I therefore imagine it would be even more difficult for a non-Japanese to understand.

However, the tradition in Japanese Jōdo Shinshū temples is for the eldest son to succeed his father. Period.

The parents of sons who did not wish to succeed their father could only plead, "You don't necessarily have to succeed your father; we only wish you become able to appreciate the Buddhist teaching Would you attend this school for a month, or just week ...?"

Strangely, however, the son often did not return home after a week or a month. And before he was aware, a year had passed and he had graduated. He then sheepishly approached his father, saying, "Hey, Dad, I guess I'll

become a Buddhist minister after all" That's the way it often happened.

This is not coercing their sons to succeed them as resident ministers, nor even gently encouraging them to do so. But it is a fact that after a year most have the makings of a splendid resident minister. That's what a truly "marvelously, mysterious" (fukashigi) school Chūo Bukkyō Gakuin is.

I often bring to mind the plaque that is hung in front of the school auditorium. It is brushed with the words "Gakubutsu daihishin." Those words mean, "Learn the Buddha's Mind of Great Compassion." They point to the great and compassionate mind and heart that embraces the rebelliousness, anger, doubt, and sorrow that we all harbor, and vows to cause birth in the Pure Land of Ultimate Joy all those with such feelings. I believe that's what causes us to determine to walk the Buddhist path.



New Tacoma MAs Certified



Two members of the Tacoma Buddhist Temple were certified as Ministers Assistants Feb. 17 in Seattle. Shown, from left, are: Lynrae Hubbell (Shakuni Kochi), BCA Bishop Kodo Umezu and Erik Hammerstrom (Shaku Kosho). (Courtesy of Julie Shimizu)

Donations Sought for Shin Buddhist Grant

The Shin Buddhist Grant, administered for many years by the Northwest District Council, is seeking donations from the BCA to continue supporting aspiring ministers and Ministers Assistants.

The reason for the appeal in donations is because the grant has been nearly depleted – a direct result in the recent increase of qualified applicants.

In 2019, there were seven applicants, and in 2018, there were five applicants. This represents a significant increase. In the past, there were only one or two applicants – and sometimes no applicants.

The grant's intent is to help aspiring ministers seeking Kaiyoshi to serve BCA temples. A second purpose is to support Minister Assistants in the Northwest District who seek to further their education and continue their service to their temple. This includes those seeking Tokudo and Kaikyoshi.

The grant has historically been funded by the Northwest District Council and the Northwest BWA. Additional donations have come from two

Northwest District temples.

BCA Bishop Rev. Kodo Umezu, Rev. Marvin Harada and Rev. Jerry Hirano have all expressed their support for the call for donations.

Previous grant recipients include: Rev. Harry Bridge; Rev. Anne Spencer; Jennifer Akiko Rogers; Rev. Bryan Siebuhr; Rev. Paul Vielle; Tadao Koyama; Rev. William Briones; Rev. Christine Marr; CJ Dunford; Rev. Curt Rye; Rev. Dr. Mutsumi Wondra; Laverne Imori; Rev. Jim Warrick; Rev. Candice Shibata; Cynthia Yasaki; Rev. Henry Adams; Rev. Matthew Hamasaki; David Black; Rev. Kathy Chatterton; Rev. Takashi Miyaji; John Mullins; and Melissa Opel.

For questions about the Shin Buddhist Grant, please contact Mike Iseri, Chairman, Shin Buddhist Grant Committee, mikeiseri@fmmc.com, (541) 889-8691.

If you would like to contribute, donations may be sent to Scott Winner, NWDC Treasurer, c/o Oregon Buddhist Temple, 3720 SE 34th Ave., Portland, Oregon, 97202.

Kinnara

Continued from Page 3

“There was no clear goal because we tried things and if it didn't work we did something else,” said Rev. Kodani, the retired head minister of Senshin, of those early days of Kinnara. “We were just testing things in Jodo Shinshu that could be effective.”

Kinnara is credited with starting the Japanese American Buddhist Taiko movement in 1969 with its own original style.

Rev. Kodani reminded attendees that Buddhist taiko allows us to understand the complexity of the ego and is just one of many important Jodo Shinshu teachings realized from this activity. Kinnara was innovative in group philosophy and drum making that influenced American taiko while improving accessibility of the art form.

For the anniversary, 72 members from eight Southern California temple taiko groups converged on Senshin for a daylong workshop. Attendees were treated to presentations led by original members of Kinnara, which included learning their original piece, “Samsara,” led by Johnny Mori; “Shishimai,” or lion dance and the use of “Kyogen,” or comic relief in performance led by George Abe; and the use and meaning of “Kakegoe,” or the shouts and calls during performances led by Rev. Kodani.

During the lunch break, Rev. Kodani and Abe discussed the history and purpose of Obon taiko while everyone danced “Obon Uta.”

The theme of the celebration was “Finally making what we inherited ours.”

“If Kinnara has influenced enough people to ask ‘What does it mean?’ and not ‘Is this true or not?’ then we are successful,” Rev. Kodani said.

The workshop program included gratitude to Siddhartha Gautama, Shinran Shonin, Senshin-ji and the many volunteers who made the day possible.

Rev. Fujii

Continued from Page 2

things first.” This means that the most important thing is to attain Satori or Enlightenment in life.

How about Jodo Shinshu? People don't listen to Dharma seriously. Do you have any suggestion when I share Dharma, Master Shinran? Shinran Shonin recommended emphasizing two things: One is the vows of Amida Buddha, and the other is our “Residual

Karma (Shuku-Go).” In the history of Buddhism, Residual Karma was not clearly stressed enough until the vows brought it to our attention.

In traditional Buddhism, it's been explained that the nature of human beings is pure from the beginning and that our blind passions (bon-noh) are guests that come from outside.

That's why many practices are required to get rid of the guests in order to see things as they are. On the contrary, Amida teaches us that our nature is not pure from the beginning. Rather, our

nature has been made of our past lives and events. In other words, I am the accumulation of past experiences that are beyond my ability and power to overcome. Thus, any practice I do cannot liberate me at all. The only way to be freed from my Shuku-Go relies on the unconditional working.

Traditionally, many great priests in Jodo Shinshu have pointed out that someone who woke up their Shuku-Go and cried for it is the right person to open up Amida's world because Ultimate Dharma (Amida) is made to be so.

Rev. Furumoto

Continued from Page 2

“How come we were sent to such a strange area with a lot of sand?”

The internees must have been so worried and confused with thoughts like, “What would life be like for my family and me in camp?” and “Why am I, an American, treated like an enemy?”

But they could not change the environment of Manzanar nor could they change their ancestry. What they could do was to accept their situation and move forward. By thinking that Manzanar was a beautiful place, they made an effort to

make the best of life in the camp.

When I saw the kanji Manzanar, I recalled the lyrics of “Seiya,” which was written by Lady Takeko Kujo (1887-1928), co-founder of Fujinkai or Buddhist Women's Association.

Lady Kujo wrote: “More than the grains of sands on the banks of the river Ganges are the number of Buddhas who say they will protect me day and night. Hearing this, my heart is made quiet.”

If the internees thought each grain of sands of Manzanar were the Buddhas who protected them, they could see the sands differently. If the camp is filled with Buddhas, it can be a beautiful place.

Shinran Shonin wrote a Wasan (Japanese hymn):

When we say “Namu-amida-butsu,” The countless Buddhas throughout the ten quarters, surrounding us a hundredfold, a thousandfold, rejoice in and protect us.

-- “Collected Works of Shinran,” Page 355

The Nembutsu followers in Manzanar recited the Nembutsu and remembered this Wasan, imagining the grains of sands are the Buddhas who guide them and protect them. I do not know who put kanji to Manzanar, but I think the kanjis are very meaningful from a Buddhist view.

Namoamidabutsu

Hawaii

Continued from Page 3

was held the evening of Feb. 7 for the Giseikai delegates. The workshop, led by Kyodan President Pieper Toyama, focused on how to create a comfortable, welcoming experience for visitors and encouraging them to return to temples.

Toyama, who is serving his sixth and last year of his third term as president, called the Giseikai legislative session to order on Feb. 8.

At the meeting, Bishop Eric Matsumoto was approved for a third four-year term as bishop.

Bishop Matsumoto announced the assignment of Rev. Blaine Higa, a recent IBS graduate and Hawaiian native, to the Kona Hongwanji Temple. A by-laws amendment was approved to allow the addition of the President of Ministers Association, the President of the FBWA, and the President of the State Junior YBA to the Kyodan Board of Directors.

The highlight of the Giseikai weekend was the 44th Annual “Living Treasures of Hawaii” Recognition Luncheon to end the session. The sold-out event, attended by more than 400 people, was held at the Hilton Hawaiian Village Coral Ballroom to honor Hawaiians for

extraordinary accomplishments in the preservation of Hawaiian culture, the arts, the sciences and sports.

The four “living treasures” honored this year were: Jimmy Yagi, legendary basketball coach at University of Hawaii at Hilo; John Hara, premier architect; Gertrude Tsutsumi, master teacher of Japanese dance; and Earl Kawa'a, preserver of Hawaiian culture.

The luncheon was attended by the Hawaii Gov. David Ige, Honolulu Mayor Kirk Caldwell, the Counsel General of Japan, and other dignitaries.

On Feb. 7, the Hawaii Legislature recognized the Hawaii Kyodan for its efforts to honor the “living treasures.”

Evolution?



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今月の法話

「あなたは傲慢ですか？」



Rev. Yushi Mukojima

マウンテンビュー仏教会
開教使 向嶋裕史

お陰さまで、先の三月に、結婚十五周年目を迎えました。その日は、ご門徒に子供達を預かっていただき、夫婦二人だけでささやかなお祝いをしました。妻との十五周年を振り返りながら思い出話を話して聞かせていたのですが、あまりにもいろんなことがありすぎて、覚えてないことも多々ありました。少し気まずい雰囲気になりそうだったので、「プロポーズをした日ははっきり覚えていない」と言うと、当然だという反応が返ってきました。しかし、ダウンタウンの夜景を一望できるフィラデルフィア美術館の前でのプロポーズでしたから、今でも妻の心にロマンチックで素敵なお思い出として残っているようです。誰も興味のない話ですが、今さらながら最高のロケーションだったなとつい一人悦びに入っています。この先、二十年、三十年と末永く子供達の成長を見守りながら共に年を取っていったらと改めて思った楽しい夜のひと時でした。

結婚以来、多くのご門徒が、「先生はいい奥さんと結婚されましたね」、「先生はいい奥さんを持ってラッキーですね」等と、ことあるごとにおっしゃって下さいます。勿論、妻へのお褒めの言葉は大変有難いのですが、妻には「奥さん、素敵なお主人をもって羨ましいわ」なんて言われた方は一人としておられないようで、誠に面目ない限りです。

確かに、私達の結婚生活を振り返ってみると、この十五年間、価値観の違いや考え方のずれ等が原因で多くの口喧嘩をしてきましたが、どんな原因があったにしろ、最後には必ず、妻が私の意見を尊重してくれました。

その一方、私はと言いますと、妻の意見を聞くどころか、常に自分が正しいという思い上がりだけで日々生活してきたような気がします。今の世の中、私のような夫であれば、すぐに「別居よ」、「離婚よ!」と見放されてもおかしくはないのですが、妻はよくこんな傲慢でどこまでも自分勝手な私を見捨てることなく、忍耐強くついてきてくれました。その事を考えると、自らを恥じると共に、妻の寛容さにただ頭が下がる思いでいっぱいです。

私達はどんな人であろうとも、多かれ少なかれ、うぬぼれや思い上がりの心を持っていますし、また、そうした心を消し去ることもできることではありません。しかし、こうしたおごり高ぶる心が自

分の中に巣食っていることに気づき、深く反省している人は、努めて他人の声を傾ける努力をしますし、相手の意見を素直に受け入れようとします。

畢竟、煩惱具足の凡夫である私達の心の中には、どこまでいっても「自分は正しい」、「自分は道理をわきまえた人間だ」という自己中心の強いうぬぼれがあり、仏教では、こうした物の見方を「邪見」といいます。

「邪見」ということは、「悪い心」があるということではなく、「悪い心」があってもその心に全く気づかない人の見方を言っているのです。ですから、「邪見の心が自分の中にあります」と素直に認め、「お恥かしい」と言える人は、もはや邪見驕慢の凡夫ではありません。

そういう人は、邪見で驕慢である衆生を救わんとする阿弥陀仏のご本願が、「この私目当てであった」と、素直に受け入れることができます。そして、阿弥陀仏の大悲に対する報恩謝徳のお念仏「南無阿弥陀仏」が自然と口からこぼれてくるのです。しかし、自分を邪見とも驕慢とも思わない悪衆生には、残念ながら、阿弥陀仏のたいなる願いを聞き喜ぶ心は一切起(お)きません。

『歎異抄』の中に、「善人なをもて往生をとぐ、いはんや悪人をや」(現代語訳―善人でさえ浄土に往生することができるのです。まして悪人はいままでもありません)という親鸞聖人の有名なお言葉があります。これは、阿弥陀仏の大悲の前では、凡夫と聖者の区別はなく、むしろ、貪欲、瞋恚、愛憎の心に苦しむ悪凡夫を救わんとするところに「阿弥陀仏の心」が生まれたのだと述べられています。そして言うまでもなく、その悪凡夫とはこの私自身に向けられた言葉であって、決して他の誰かを指して言っているわけではありません。

しかし、自分を悪人、凡夫と気づけない者(善人)は阿弥陀仏のご本願に心を開くことができないために、せつかくの大悲心もその

人のものとなりません。

親鸞聖人は『正信偈』の中で、「阿弥陀仏の本願によって示されたお念仏のみ教えは、よこしまな考えを持ち、おごり高ぶる自力の人が、素直に受け止め、喜ぶことは実に難しい。難しい中でもこれほど難しいものはない」とおっしゃっておられます。

確かに、私自身を深く省みずと、一番身近な存在である妻の意見ですら素直に聞くことができません、常に自己中心で「我正し」の私見で、阿弥陀仏のご本願を素直に受け入れることができるはずありません。

たとえ妻と喧嘩して、彼女の心を傷つけたとしても、「こんなことくらいで妻は私を見捨てない。妻は決して私を裏切らない」と知らず知らずのうちに根拠のない自信を持って居直ってしまった私がいまいます。妻に対するこうした醜い甘えが、今の自分をそのままで良しとする私をさらに傲慢にして、阿弥陀仏の大悲にまで間違った甘え方を覚えてしまっているのです。

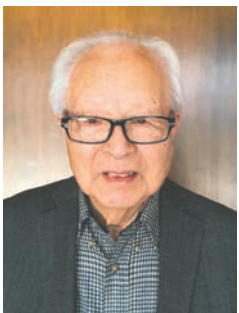
本来、そんな私を見透かしてこそ誓われたご本願ですから、阿弥陀仏にとって私の甘えに正しいも間違いもないのですが、お念仏のみ教えを聞けば聞くほど、私の思いとして、いつも大悲の上(う)えに胡坐をかいてすまし顔をしている我が身の姿にあきれられるばかりで、そんな利己的の思い上がりの心を持つ生き方に慚愧の念を禁じえません。

妻と結婚して今年で何とか十五年目を迎えていただきましたが、「もうここまで!」と、妻に愛想を尽かされる前に、今一度妻の忍耐と寛容さに感謝し、勝手に傲慢な私の態度を正していうと心を新たにしています。

皆さんも、私目当ての大悲の「阿弥陀仏のお心」を素直にいただいて、常に自らの日常を省みながら、一番身近な存在であるご主人、奥さん、ご家族、または大切な方に対する感謝の気持ちを忘れずにお互い敬い、支え合い、互いの意見を素直に受け入れつつ、報恩謝

本願力の花園鑑

名譽開教使 福岡 誠幹



Rev. Seikan Fukuma

花の都を求めつつ 浄土の往生遂げるには
まず仏の願いを「菊の花」 聞くよりほかに道はなし
聞くといっても耳じゃない その名号の おいわれを
心の中をかみしめて 聞かせてもらった そのままが
信心歓喜の初一念

聞けば信心「瓜の花」得れば仏の「抱き牡丹」
抱きとる弥陀はいつまでも 落としはせんぞナミアミダ
おまかせすれば「なでしこ」の

徳の念仏道を歩み続けていたきたいと願うことでもあります。

この法話を読みながら、「あの人が読ませてあげたい!きつと心が入れ替わるだろう」等と思った人は傲慢な方ですから、十分お気を付け下さい。

春のMAPセミナー

4月4日から
6日に浄土真宗
センターで開教
使アシスタント
のための研修会
春のMAPが開
催された。今回
は今年7月に京
都で得度習礼を
受けるアシスタ
ントの講習会も
兼ねた。北米か
ら10名、カナダ
から3名、イギ
リスから4名が
得度を受ける予
定となっております。



Minister's Assistant Program and Tokudo Training Seminar at JSC

年も積もれば「ボケの花」月日は早く「たちばな」で
昨日も過ぎて 今日もすぐ
他力の念仏「櫻花」無常の風に花散らば
散る散る桜散る桜残る桜も散る桜
やがて浄土の蓮の上 弥陀に呼ばれてひざ
まき

念仏称えて散華樂玉の花は数々あれど
「南無阿弥陀仏」これはこれ
一番尊い花でした「法の花」と申します
罪悪深重のわれらをばかならず救う願力に
燃えてる花でありました

南無阿弥陀仏 南無阿弥陀仏
合掌



法輪

2019年5月号

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二〇一九年度教化標語

「ありがとう
おばあちゃん」

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>

ご門主メッセージ

大谷光淳門主が昨年11月23日の秋の法要で発布されたご親教「私たちのちかい」が英訳された。(英訳は英語欄)

「私たちのちかい」についての親教

私は伝灯奉告法要の初日に「念仏者の生き方」と題して、大智大悲からなる阿弥陀如来のお心をいただいた私たちが、この現実社会でどのように生きていくのかということについて、詳しく述べさせていただきます。このたび「念仏者の生き方」を皆様により親しみ、理解していただきたいという思いから、その肝要を「私たちのちかい」として次の四カ条にまとめました。

私たちのちかい

- 一、自分の殻(から)に閉じてこもることなく
穏(おだ)やかな顔と優しい言葉を大切にします
微笑(ほほえみ)語(ことば)りかける仏さまのように
- 一、むさぼり、いかり、おろかさ(おろそかさ)に流されず
しなやかな心と振る舞いを心がけます
心安らかな仏さまのように
- 一、自分だけを大事にすることなく
人と喜びや悲しみを分かち合います
慈悲(じい)に満ちみちた仏さまのように
- 一、生かされていることに気づき
日々(ひび)に精一杯(せいいつぱい)つとめます
人びとの救いに尽くす仏さまのように

この「私たちのちかい」は、特に若い人の宗教離れが盛んに言われております今日、中学生や高校生、大学生をはじめとして、これまで仏教や浄土真宗のみ教えにあまり親しみのなかった方々にも、さまざまな機会(きかい)で唱和(しょうわ)していただきたいと思っております。そして、先人の方々が大切に受け継いでこられた浄土真宗のみ教えを、これからも広く伝えていくことが後に続く私たちの使命であることに刻み、お念仏申す道を歩んでまいりましょう。

第16回世界仏教婦人会大会 開催が4ヶ月後に

今年8月30日から9月1日に第16回世界仏教婦人会大会の開催が迫ってきた。大会で「Live the Nembutsu (お念仏に生かされる)」のテーマに沿った基調講演や様々なワークショップが行われる。基調講演をストックトン仏教会の本好由紀子開教使、仏教研究家の都路恵子師が務める。ワークショップは念仏の教え、九条武子夫人、仏前結婚式、エコロジー、LGBTQ、仏教音楽に関するものや、ライندگانなどのエクササイズもある。(下記一覧参照)大会への参加はまだ受け付けており、5月31日までの申し込みで登録費350ドル(それ以降は450ドル)、ワークショップのほか昼食と夕食交流会への参加費も含まれている。参加希望者は所属寺院の開教使か婦人会、またはBCA本部へ連絡。



総長コラム

米國仏教団総長 梅津廣道

最近またまた梅原猛氏のインタビューをYouTubeで見ることがあります。梅原氏は有名な哲学者で今年一月に九十三歳で亡くなられました。このビデオは三年前のものでしたが、氏が九十才になられた年に親鸞聖人についての本が出来上がり、氏はその本を出版できた喜びを本当に嬉しそうに表情で語っておられました。

氏によりますと、親鸞聖人は結婚されたことで、仏教が本当に至ての人たちに開かれた教えであるということを示してください。大乗仏教がその時本当に大乗仏教になったと語っておられました。親鸞聖人は日本の宝であるとまで言われておられました。本当に嬉しいことです。

仏教は人間の根本無明煩惱というものに光を当ててください。自分が無明ということもわからずウロウロとしているのが現実です。もちろんそのこともわかってはいません。それをなんとか感じさせてくださるのがほのかな光でありましょう。光に出会って初めて闇の中にいる自分であることを知らせていただくのです。

人間が持っている価値観とか信条とか、また宗教までもが私たちを固い殻の中に閉じ込めてしまっているのが私たちにあります。その中で戦争や殺し合いなどを起こしているのが私たちにあります。それぞれの殻の中は真っ暗闇です。その殻に外から穴を開けて光を入れてくださるのが智慧の光であります。親鸞聖人

はその光は呼び声となって私たちに届いてくださると教えてくださいます。その呼び声が『阿弥陀仏に南無せよ』という真実の世界からの願いであります。

親鸞聖人を宝の思う方は世界中にいます。そのような教えにあわせていただいている私たちは幸せのものでありますとともに、生きとし生けるものにかはられている願いを聞かせていただき、それをできるだけ多くの人たちと一緒に喜ばせていただきたいのです。

五月には各地で宗祖親鸞聖人の降誕会がお勧めされます。その時讀仏歌『宗祖降誕会』を歌います。それをここに紹介させていただきます。親鸞聖人のお誕生をお祝いしたいと思います。

- 1、闇(やみ)に迷(まよ)う われひとの生(い)くる道(みち)は ひらけたる無漏(むろ)のともし はるけくも かけんとて 生(あ)れましぬ たたえまつれ きよの目を 祝いまつれ きよの目を
- 2、渴(かわ)かれはてにし 天地(あめつち)はいつくしみに うるおえり 甘露(かんろう)の雨(あめ) とこしえに そそがんとて 生(あ)れましぬ たたえまつれ きよの目を 祝いまつれ きよの目を

(この記事は英語の記事とは内容が少し異なっています)

南無阿弥陀仏

第16回 世界仏教婦人会大会

基調講演講師

もとよし ゆきこ
本好 由紀子
常駐開教使 スtockton仏教会 米國仏教団
ハワイ大学を卒業後、ウィスコンシン大学にて仏教学修士号取得。1978年からハワイ開教使としてヒロ別院に赴任。1981年から83年に信託教で学んだのちミラニ本願寺、リフエ本願寺、ハワイ別院と勤める。2011年より北米開教区のStockton仏教会に従事している。

とろ けいこ
都路 恵子
仏教研究者
元(元)に愛大専任講師(仏教・浄土真宗担当)
京都大学大学院・博士課程(宗教学)修了後、アメリカのBS(仏教大学院)に客員研究員として留学。仁愛大学在学中に海外の浄土真宗の寺院状況を視察。そこで日々の生活で実践できる浄土真宗をわかりやすく日英両語で発信することをライフワークにしたいと思い、2017年独立。

日程

月日	8月30日(金)	8月31日(土)	9月1日(日)
開場時間	マリオット・キース	マリオット・キース	マリオット・キース
8:00		会場オープン	会場オープン
9:00		開会式	挨拶
10:00		基調講演	各開教区による体験発表
11:00			休憩
12:00		昼食	閉会式
13:00			13:00~ 公共イベント
14:00		★ワークショップ	
15:00	大盆参加登録開始	※事前登録必要	(アメリカの昼休み)
16:00		フリー	
17:00	オープンワークショップ	交流・展示開観	マーケットプレイス
18:00	夕食マーケットプレイス	夕食懇話会	
19:00		各国からの余興	キフト交換
20:00			

★ワークショップについては裏面参照

2019年8月30日(金)-9月1日(日)

カリフォルニア州・サンフランシスコ市
サンフランシスコ マリオット マーキース ホテル

第16回世界仏教婦人会大会

ワークショップ一覧

日時	内容	言語
8/30 17:00~19:00	オープン	日本語ビデオ
	チョコレート作り	英語(日本語字幕あり)
	カード作成 お念仏の内に チゴンーあなたの健康の向上をめざしてー	英語 日本語
8/31 13:00~14:00	A-1 九條武子さま：秘めたる内面の美①	英語
	A-2 真とマインドフルネス(配慮の自覚)	英語(日本語通訳)
	A-3 「行ぜずして行を為す」ー現代社会における念仏ー	英語(日本語通訳)
	A-4 いつまでもお幸せにー北米仏教団での結婚式ー	日本語
	A-5 仏教心理学と心理療法 変容的な方のストーリー	英語(日本語通訳)
	A-6 ミニ法座	英語(日本語通訳)
	A-7 念仏の挑戦 「今、この瞬間を生きる」	英語
	A-8 ラインダンスで健康に!	英語
	A-9 「お念仏に生かされて」ー音楽を通じてー	英語
	A-10 アプリの仏様	英語(日本語通訳)
8/31 14:30~15:30	B-1 九條武子さま：秘めたる内面の美②	日本語
	B-2 独自性アイデンティティ 浄土真宗とLGBTQ	英語(日本語通訳)
	B-3 時代の変化	英語(日本語通訳)
	B-4 浄土真宗「もったいない」 エコサンガ	英語(日本語通訳)
	B-5 ラインダンスで健康に!	英語
	B-6 曲を作ろう!	英語
	B-7 セクシュアリティーありのままー	英語(日本語通訳)
	B-8 「お念仏に生かされて」ー盆踊りを通じて	英語(日本語通訳)
	B-9 ミニ法座	英語(日本語通訳)

★A・B、希望のワークショップをお選びいただけます

★ワークショップは事前登録が必要です