

# WHEEL OF DHARMA

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The attendees, including Gomonsu Kojun Ohtani, gather for a group photo Sept. 8 at the Los Angeles Homba Hongwanji Buddhist Temple's 50th Anniversary Commemoration Service. (Courtesy of Toyo Miyatake Studio)

## LA Betsuin Celebrates Its 50th Anniversary Gomonsu Takes Part in Ceremony

"A Way of Living as a Nembutsu Follower."

Dharma messages based on the Gomonsu's message were given by Rimban William Briones, Rev. Koho Takata, Rev. Ryuta Furumoto and Rev. Masao Kodani. The Dharma Center began five years ago as a pilot program to establish a Buddhist educational center at the Los Angeles Betsuin. It is now an official program, which is open to anyone interested in learning the Buddha Dharma.

That evening, the 50th Commemoration Banquet was held at the Quiet Cannon Restaurant with approximately 460 members from the Los Angeles Betsuin and other Southern District temples. The Gomonsu gave his greetings to everyone. A video was shown of the Los Angeles Betsuin's 50th anniversary projects.

On Sept. 8, the 50th Anniversary Commemoration Service was held with

Gomonsu Ohtani officiating. It began with a group photo with the Gomonsu and all the attendees. A Chigo parade was held, led by the children in Chigo costumes, followed by the chairs of the temple's affiliated organizations, participating ministers, temple President Bessie Tanaka, BCA President Richard Stambul, temple komons and advisers, the Gomonsu with the Gov. Gen. Bishop Keiichi Abe and BCA Bishop Rev. Kodo Umezu.

The Gomonsu entered the hondo with the sound of sacred court music played by the Kinnara Gagaku group from Senshin Buddhist Temple.

Participating in this service were: Rimban William Briones; former Rimbans Rev. Seikan Fukuma, Rev. George Matsubayashi, Rev. Hiroshi Abiko and Rev. Nobuo Miyaji; Rev. Sala Sekiya from the Gardena Buddhist Church;

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By Ernest T. Hida  
General Chairman  
50th Anniversary Committee  
Nishi Hongwanji Los Angeles Betsuin

Sept. 7-8 -- with the joyous celebration of the Los Angeles Homba Hongwanji Buddhist Temple's 50th anniversary at 815 East First St.

On Sept. 7, the opening ceremony of the Dharma Center was held with Gomonsu Kojun Ohtani participating. He gave a special message entitled,

Five years of planning and preparation culminated on the weekend of

## Beloved JSC Icon Glenn Kameda Retires At 84, 'Interim' Facilities Manager Leaves After 13 Years

After 13 years, Glenn Kameda has -- at age 84 -- retired as the "interim" facilities manager for the Jodo Shinshu Center in Berkeley, helping to make the center a welcoming place for BCA members, ministers, students and seekers of the Dharma.

Kameda would emphatically explain that he was only the "interim" facilities manager and was awaiting a full-time permanent replacement. He added that he did

not consider this a real job because he enjoyed it so much.

"It's been a joy to be part of this event and to be part of the Jodo Shinshu Center," Kameda said before a Sept. 16 retirement luncheon in his honor at the JSC. "(These) 13 years have been most rewarding for me."

In 2006, Kameda agreed to be the "interim JSC facilities manager," having just retired as a facilities manager in Silicon Valley.

The JSC position also eventually included attending to the facilities needs of the BCA national headquarters in San Francisco and the BCA parsonage in Belmont.

For the next 13 years, Kameda would commute from Palo Alto to Berkeley -- through the notorious Bay Area traffic congestion. He estimated he's logged more than 300,000 miles during that time.

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Glenn Kameda, who retired as the interim facilities manager of the Jodo Shinshu Center, is shown with his wife, Janet Kameda. She has been a longtime volunteer at the BCA headquarters. (Courtesy of Julie Yumi Hatta)

## TechnoBuddha Pop-Up Event Held

By Allison Yahata  
West Los Angeles  
Buddhist Temple

Young adults gathered at the West Los Angeles Buddhist Temple for the 2nd Annual TechnoBuddha Pop-Up on Sept. 21.

TechnoBuddha is a network for young adults (ages 21-39) to connect or reconnect with the Jodo Shinshu community, and was recently expanded to the Southern District.

This year's theme, "Causes, Conditions, Creativity," focused on mental health and the ways we use creativity and Buddhist perspectives to maintain our wellness.



Kazuki Takizawa, above left, a glass blowing artist, was the keynote speaker at the 2nd Annual TechnoBuddha Pop-Up on Sept. 21 at the West Los Angeles Buddhist Temple. Members of Bombu Stories, above right, led a taiko workshop. (Courtesy of Allison Yahata)



West Los Angeles Buddhist Temple Resident Minister Rev. Fumiaki Usuki first gave a Dharma message about the importance of returning to the temples and remembering the previous generations who built them so that we may hear the Dharma together.

Keynote speaker Kazuki

Takizawa, a glass blowing artist who has a bipolar disorder, gave a moving overview of his life story and glass art. He described how he uses his art to explore his inner reality and destigmatize mental illness, especially within the Asian

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## Practice Dana Through BCA's Thanksgiving Offering

During November, we celebrate Thanksgiving.

For some, it means getting together with family and friends, having a turkey feast, watching football, a day off of work or school, or preparing for Black Friday and Cyber Monday sales.

It is a time to reflect on the gratitude for what we have received. For the Sangha of the BCA, it is an opportunity to practice Dana through the annual Thanksgiving Offering program.

Your donation of any amount will assist BCA's Social Welfare program, which offers assistance in providing aid to those suffering from deprivations of basic human needs.

You may mail your contribution to the BCA Endowment Foundation following the instructions in the recent Thanksgiving Offering letter sent to members.

Contributions may also be made by going to the BCA website at [www.buddhistchurchesofamerica.org](http://www.buddhistchurchesofamerica.org). Just click on the Social Welfare Fund icon.

Let us all together continue our love, our Dana, around the world. Let us all make a meaningful difference in the lives of many.



## BISHOP'S MESSAGE

## Share the Spirit of the Nembutsu This Thanksgiving



By Rev. Kodo Umezu  
BCA Bishop

My dear teacher, Rev. Tesshi Aoyama, entered into Nirvana on Oct. 4.

I would like to extend my deepest condolences to his family. When I was studying at the Institute of Buddhist Studies in 1976, he was one of the adjunct faculty members and taught a class on counseling. I was so impressed with his knowledge and educational background.

Rev. Aoyama had taught me

a lot. One thing I learned from him was the phrase "holiday blues."

I would like to share a passage from his book entitled "You Are Not Alone!":

*What is "holiday blues"? Thanksgiving and Christmas are times when many families gather after being apart, and a heightened expectation of happiness fills the air. Those who are unable to be with family at such times feel even more lonely ...*

*It was during Christmas the year I was a chaplain at a Los Angeles hospital. We could hear the jingling of bells outside on the streets, and holiday shoppers could be seen busily buying last-minute gifts. Everyone seemed to be looking forward to a wonderful time.*

*I had finished for the day and went to the cafeteria, (and) a hospital volunteer sat next to me.*

*As I was enjoying dinner with the staff members, the lady heaved a sigh, and began crying.*

*"Is anything wrong?" I*

*asked.*

*"I have been looking forward to this holiday season for a long time now," she said.*

*"Each year, my children and grandchildren, who live quite a distance away, come to see us. I have been preparing gifts and decorations, and awaiting their visit for a month. Today they called to say that because of their work schedule, they are unable to come."*

*I really could do nothing for her except listen. After talking for some time, a friend came for her. As she departed, she said, "Thanks for listening to me. Just to have you hear me has helped calm me down." And she thanked me again.*

Rev. Aoyama further stated in his book that there are increased numbers of suicides at the end of every year, often caused by the feeling of loneliness.

Because he understood that people could feel lonely, he used to visit senior homes with his harmonica and play old Japanese music. The senior members appreciated any

visitors, especially a minister coming to their rooms making them feel connected to the Dharma, their spiritual and physical home.

In the early 1970s, when I visited senior members at convalescent homes, I used to see a small portable o-but Sudan by their bed. I believe that through their o-but Sudan they were always with someone special and sharing their joy and sorrow with them. These people were definitely conversing with people who were dear to them and were uttering the Nembutsu. Nembutsu is a call and response with Buddha. Because they were able to be with Buddha and their loved ones, they were never alone.

The end of the year holiday season is approaching. During this Thanksgiving season, let us make every effort to visit each other and share the spirit of the Nembutsu, just as Rev. Aoyama had done. And even if you are by yourself, please go to your o-but Sudan and put your hands together and say "Namo Amida Butsu."

## What Are the Three Great Benefits of Old Age?



By Rev. Yushi Mukojima  
Mountain View Buddhist Temple

Recently, I have truly felt that I am going downhill because I often get backaches and shoulder pains after playing with my kids.

I do not think this would have happened a couple of years ago. But, when I realize

that aging has made steady progress even on me, I feel sad.

I know that there are some members who say, "Sensei, you are still young!" Although I think that I am still young, I just keep getting older and only feel fear. "The Suffering of Old Age," which Sakyamuni Buddha preached about, is enduring.

As everyone knows, growing old begins as soon as we are born. People categorized as newborn, toddler, teenager, and young adult are not called old because of a growth period. But if we think deeply about it, old age is an extension of growth, and an unceasing progression even through these

stages. All people live toward aging. As long as we live, everyone anticipates adulthood, middle, early old age, and then attains old age, and finally death.

In Japan, there is a saying, "When we attain old age, we lose three things." First, we lose our health. When we are young, our bodies are strong and full of energy. But as we age, our bodies begin to ache and functions begin to slow. Also as our brain loses its health with age, our memory deteriorates and we are forgetful.

Second, we lose our livelihood. Even if one believes that he can still keep up with young people and has a strong will

to work hard, when a person reaches retirement age, it is time to consider leaving the workplace. Even an executive at his firm who handles his work competently must eventually give up his high position to the next generation.

Third, we lose our companions. Inevitably, we lose the partner with whom we shared life together for a long time. Even the couple who loved and supported each other throughout their relationship will eventually be separated by death. Also, our dear old friends will depart from us.

Japanese call this the "Three

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## The Importance and Wisdom of Listening



By Rev. Masanori Watanabe  
Oxnard Buddhist Temple

"Knowledge speaks, but wisdom listens."

These words can easily be mistaken for the Buddha's teaching.

But actually, this saying is from Jimi Hendrix, a musician (1942-1970).

I just listened to his first album, so I do not know much about him. However, I love his words. The saying implies that truly wise people will listen to others.

Listening can make you smarter. Usually, people want to be heard and they do not want to listen, but only through listening can we learn. For listening, we need an open mind. However, it is not often easy for us. Why is it so difficult for us to listen?

In my understanding, it is because of our ego. To understand how egoistic we are, I would like to cite some words from a Dale Carnegie book.

"You can make more friends by becoming interested in other people than you can in two years by trying to get other people

interested in you ... People are not interested in you," Carnegie wrote. "They are not interested in me. They are interested in themselves — morning, noon and after dinner.

The New York Telephone Company made a detailed study of telephone conversations to find out which word is the most frequently used. You have guessed it: It is the personal pronoun "I." "I." "I." It was used 3,900 times in 500 telephone conversations. "I." "I." "I." "I."

Dale Carnegie continued, "It is the individual who is not interested in his fellow men who has the greatest difficulties in life, and provides the greatest injury to others. It is from among such individuals that all human failures spring."

Reflecting upon myself, I am deeply aware that I am one of those people.

However, I know that sooner or later, egoistic people will suffer in life and I must eventually change. Why? Because no one can live alone and we can only live to the fullest when we help and support each other. It is only by listening that will we know how to best help others, and the greater amount of understanding between us will draw us closer, too.

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## Change of address and subscription cancellations:

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

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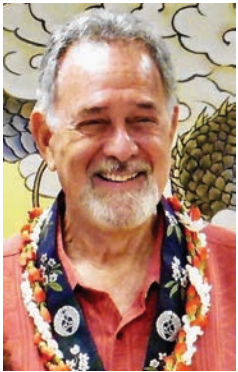


## Correction

The 1000x1000x4 donor list in the September issue of the Wheel of Dharma incorrectly reported an individual's name. It is Michiko Mukai.

PRESIDENT'S MESSAGE

# It's Never Too Late to Recognize Heroism



By Richard A. Stambul  
BCA President

attitudes then prevailing in America. Those who were incarcerated suffered a great deal: many died from infections due to lack of medicine, some committed suicide, and a few were killed by guards for minor infractions.

Kaikyoshi ministers who arrived in San Francisco in 1899. From then until World War II, BMNA was the umbrella organization for a significant number of Shin Buddhist "churches" established throughout the country. At the start of World

*"They had no idea if they would later have to pay a price for signing this foundational document. It was our Declaration of Independence."*

Recently, I spent an afternoon searching through our BCA Archives, now housed at UCLA, to see if I might learn something about hidden, previously unknown events that took place during World War II, when the U.S. government incarcerated 120,000 Japanese — mostly Nisei, American citizens born to Japanese immigrants, in internment camps scattered throughout the United States.

Though national security was the rationale for the internment camps, most historians attribute the incarceration of Japanese Americans not to military necessity but rather to racism and anti-Buddhist

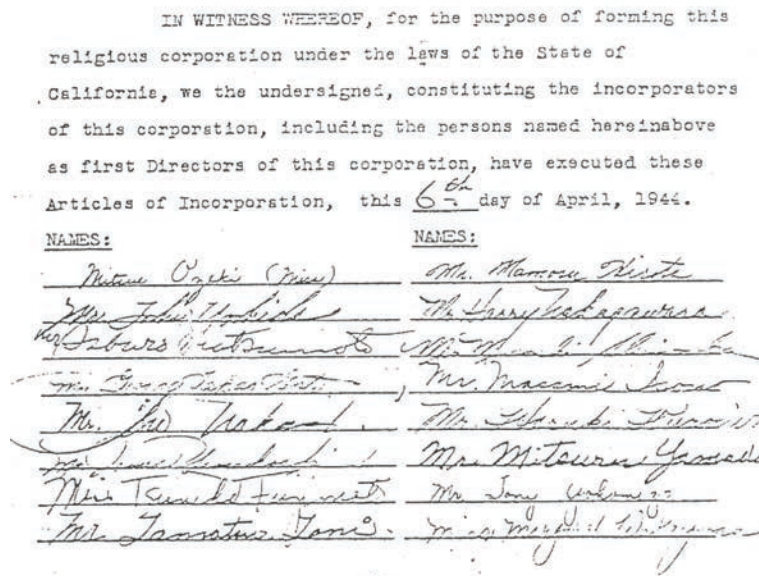
Acknowledging its grievous and harmful mistake, the U.S. government, in 1988, offered an apology as well as reparations to survivors.

As I searched through the documents, I found something very interesting. At the internment camp in Topaz, Utah, in the spring of 1944, many of those confined there met to discuss the future of Shin Buddhism in the United States. They talked about the history of Jodo Shinshu in this country.

The Buddhist Mission of North America (BMNA) had been established by our first

War II, BMNA was still an unincorporated association.

So in 1944, those who had been incarcerated in Topaz, knowing that the war would soon come to an end, gathered to ask themselves what the future of Shin Buddhism in America should look like. Since anti-Buddhist sentiment was part of the reason for the internment camps, it would have been understandable for those who met at Topaz to turn their backs on the Shin Buddhist experience. Some even suggested the establishment of community centers rather than Jodo Shinshu temples, since



Signature page (partial) of BCA Articles of Incorporation signed at Topaz Internment Camp on April 6, 1944. (Courtesy of Richard A. Stambul)

that would have been a safer course of action.

However, in an astonishing conclusion to those debates, 47 lay leaders, representing all those interned, voted unanimously to reestablish, literally from the ground up, Jodo Shinshu temples in the United States.

They voted to create a new organization dedicated to the propagation of Shin Buddhism in America. It would be spiritually overseen by our Kaikyoshi

ministers, and administratively controlled by a new governance structure in which lay members were in control.

They called it the Buddhist Churches of America.

I believe that this was a remarkable display of courage and heroism. We owe a great debt of gratitude to each of these brave men and women. Following great suffering and deprivation, 38 men and nine

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## Rev. Tesshi Aoyama, BCA Minister Emeritus, Passes Away at Age 78



Rev. Tesshi Aoyama (Courtesy of BCA)

Rev. Tesshi Aoyama, BCA Minister Emeritus, passed away on Oct. 4, at the age of 78.

Born on Oct. 6, 1940 in Toyama-ken, Japan, Rev. Aoyama graduated from Ryukoku University in 1966. After receiving his Kaikyoshi status from the Hongwanji-ha, Rev. Aoyama was assigned to the BCA in 1966, first serving at the Buddhist Temple of Marin.

He went on to serve at the Buddhist Church of Marysville, Placer Buddhist Church, Buddhist Church of Florin, Buddhist Temple of San Diego and the Vista Buddhist Temple.

While serving the BCA, Rev. Aoyama also pursued an extensive career in pastoral care. He served as a Research Fellow in Pastoral Care at the Yale School of Divinity, pursued training and an internship in Clinical Pastoral Educa-

tion at the University of Rochester School of Medicine & Strong Memorial Hospital in New York.

He also served as Resident Chaplain at the Hartford Hospital in Connecticut, California Hospital Medical Center and the Resthaven Mental Hospital in Los Angeles. Rev. Aoyama was appointed Pastoral Counselor by BCA Bishop Kenryu Tsuji in 1974.

A funeral service, co-officiated by the Buddhist Churches of America and the Buddhist Temple of San Diego, was held on Oct. 20 at the Buddhist Temple of San Diego with BCA Bishop Rev. Kodo Umezumi serving as officiant.

Rev. Aoyama is survived by his wife, Kimiko Alice Aoyama, and two sons, Tessho Mitchell Aoyama and Satoshi Jeff Aoyama.

## BCA Ministerial Assignments Announced

The BCA Office of the Bishop has made the following recent ministerial assignments:

- Rev. Doei Fujii of the Tri-State/Denver Buddhist Temple and Longmont Buddhist Temple was assigned to the Southern Alameda County Buddhist Church, effective May 1. Rev. Fujii concluded his assignments at the Tri-State/Denver Buddhist Temple and Longmont Buddhist Temple on April 30.
- Rev. Diana Thompson of the Tri-State/Denver Buddhist Temple, was appointed Supervising Minister of the Longmont Buddhist Temple, effective May 1.
- Rev. Marvin Harada, supervising minister of the Las Vegas Buddhist Sangha, concluded this

appointment on April 30.

- Rev. Kazuaki Nakata, Kyokuchō of the Southern District of the BCA, was appointed supervising minister of the Las Vegas Buddhist Sangha, effective May 1. Rev. Nakata concluded this appointment on July 31.
- The Las Vegas Buddhist Sangha was placed under the supervision of the BCA Office of the Bishop, effective Aug. 1.
- Rev. Kazuaki Nakata of the Los Angeles Hompa Hongwanji Buddhist Temple, was assigned to the Fresno Betsuin Buddhist Temple, effective Aug. 1. Rev. Nakata will also assist in overseeing the Dinuba Buddhist Church, Hanford Buddhist Church, Visalia Buddhist Temple and the

Reedley Buddhist Church. Rev. Nakata concluded his appointment as Kyokuchō of the Southern District Ministers Association on July 31.

- Rev. Kakei Nakagawa, Rinban of the Fresno Betsuin Buddhist Temple, shall oversee the services for the Buddhist Church of Parlier and the Buddhist Church of Fowler, effective Aug. 1.
- Rev. Etsuko Mikame and Rev. Noritaka Imada arrived from Japan on Aug. 9 as new Kaikyoshi for the BCA. Rev. Mikame was assigned to the San Jose Buddhist Church Betsuin, effective Aug. 16. Rev. Imada was assigned to the Tri-State/Denver Buddhist Temple, effective Aug. 16.

## BCA to Hold Two Hoonko Services in December

The BCA will hold two Hoonko services in December in San Francisco to commemorate the anniversary of the entering into Nirvana of Jodo Shinshu founder Shinran Shonin.

The services will be held at the Buddhist Church of San Francisco, the North American Hongwanji.

There will be a Hoonko Otaiya Service at 2 p.m. Saturday, Dec. 14. The special speaker in both English and Japanese will be Rev. Masanori Watanabe.

There will also be a Hoonko Service at 10 a.m. on Sunday, Dec. 15. The special speaker in English will be Institute of Buddhist Studies President Rev. Dr. David Matsumoto. A simulcast to all temples and churches is being planned so that you can participate in this special service at your own temple or church.

Jodo Shinshu founder Shinran Shonin died Jan. 16, 1263. Literally, the Japanese characters "Ho-On" means "acknowledging the benevolence" and "Ko" means "a gathering."



## Arigato Obaachan (Thank You Grandmother) Campaign Donors, Honorees

The Buddhist Churches of America Federation of Buddhist Women's Associations (FBWA) received special donations in support of the 16th World Buddhist Women's Convention, which was held Aug. 30 to Sept. 1 in San Francisco.

The Arigato Obaachan (Thank You Grandmother) Campaign will continue through the remainder of the year.

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.

To donate and honor the special women in your life, please go to the [wbwconvention.org](http://wbwconvention.org) website and click on the "Donation" button to download the form.

For information or questions, please contact Terrie Masuda at [terriemasuda@wbwconvention.org](mailto: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 Arigato Obaachan and all honorees!

**November 2019 Wheel of Dharma Arigato Obaachan Donors & Honorees**

Steven, Lynda, Heather & Ryan Ichinaga ~ **Setsuko Miyamoto**, Karl & Jean Kawakami Family ~ **Satoko Kubota**, Mrs. Arlene Keithley (Daughter) ~ **Mrs. Shizuko Yoshimoto (Mother)**, Debby Nozawa-Tanigawa ~ **Miyoko Noza-**

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## Palo Alto Temple Students Share Buddhism's Role in Their Lives

**Editor's note:** This is the second of two parts.

**Rev. Dean Koyama's note:** In December 2018, the Palo Alto Buddhist Temple held its annual Bodhi Day Service. While observing Bodhi Day with a service is not extraordinary, the service held at PABT was unique because the Dharma School students led the entire service.

The high school students led the chanting and provided the Dharma talk, consisting of short messages written and presented by the high school students. The student talks reflected how Buddhism is a part of their everyday lives. The Sangha looks forward to these annual talks as they are very honest, poignant, and straight from the heart.

Following are the Bodhi Day talks by Jr. YBA students at PABT:



**Elena Atluri**

Let me recount for you a conversation I commonly have with one of my friends:

Friend: "Hey, are you doing anything Sunday?"

Me: "Yeah, I'm going to temple in the morning."

Friend: "Oh yeah! Your monk thing!"

Me: "I'm not a monk ..."

I've always sort of struggled with what to say when asked what I am doing on Sunday morning.

We are called the Palo Alto Buddhist Temple, so I can say I'm going to temple, but I don't want people to think I'm going to a Hindu temple. Or since our temple is part of the Buddhist Churches of America, I can say I'm going to church. In many ways, we're pretty similar to Christian churches.

We both have services Sunday morning, pews to sit in, gathas instead of hymns, Dharma School instead of Sunday School. But I have the same problem with saying church — I don't want people to think I'm Christian.

I'm not in the business of preaching Buddhism, so I don't really bother to explain what I'm doing Sunday morning unless I'm asked if I'm Christian or Hindu. But I flip between the two based on the situation I'm in.

If I'm talking to a friend who I know

is Christian, I will say temple. I normally say temple, unless I really don't want to explain, then I say church. Church is easier, more common than temple. Maybe sometimes people do get the wrong idea, but I've sort of realized over the years, that it doesn't really matter what other people think about me, as long as I know who I am.

My parents used to have a poster on the wall of their room with four lines of some sort of Buddhist message. I assume it has to do with awakening, because that was written in big letters on the side. The poster was from one of Rev. William Matsuda's service. I'm not sure exactly what these set of rules are called, and Google wasn't helpful. The four lines read as follows:

Do good  
Cease evil  
Know yourself  
This is an ancient law

Today I want to talk a little bit about the third line, "Know yourself." While the poster had been taken down long ago, this was the one rule that I remembered.

Also, I find the first two lines to be very ambiguous. While in my experience, most people believe there is good, evil, and a lot of stuff in between, I personally believe that there is no good or evil, and that everything is in between, mostly around the half and half area. This would be a whole different talk, but if anyone wants to debate me on morality and ethics later, I would be happy to; I find it very interesting. Lastly, the fourth and last line is hard to talk about without knowing the rest of the lines, so I will skip out on this today as well.

It's hard not to care what other people think about you. We have all done things to make ourselves fit better into society as to not be ostracized.

For me, I've had trouble with the color of my skin. Because I'm brown, people commonly assume I'm Indian, when I'm actually half-Indian, half-Japanese. I've been called a "weeaboo" when I talk about anime.

I used to defensively argue, "I'm Japanese! I can't be a weeaboo." When I entered high school, I encountered a group of non-Japanese, proudly self-proclaimed "weeaboos."

At first, I was confused as to why anyone would intentionally call themselves by what I viewed as a derogatory term. However, after taking some time to get to know them, I realized that they used the term "weeaboo" to show their pride in loving anime. They didn't particularly care how the non-anime loving community viewed them. They were simply happy to be part of a group

that shared the same interests as them.

These small experiences taught me that as long as you know who you are, it doesn't really matter who other people think you are.

Other people's perceptions of you can't change who you are. You can allow them to influence you, but you don't have to. And, once you have an idea of who you are, it's a lot easier to not allow other people to affect your self-identity.

Currently, I have a better sense of who I am and so it doesn't really matter who other people think I am. This is not to say that I know 100 percent who I am, or that I know who I want to be in the future. But I have started on the path of discovering myself as a person, and I think this is an important step in life that all of us at some point must take on the path to awakening — we must all learn to know ourselves.



**Josh Tanaka**

Good morning everyone, my name is Josh Tanaka and I'm a sophomore at Gunn High School.

Today I will be talking about how the words from the loving kindness meditation "live in peace and harmony" relates to my basketball experience.

As many of you may or may not know, I play for the Gunn basketball team and I mainly play point guard, the position that the well-known Steph Curry plays, but unlike Curry I can't shoot. This position has stuck with me throughout my whole career, because I'm not very tall, and like I said, I can't really shoot.

And out of all the positions on the court, in my opinion, I'd say that the point guard is mostly related to Buddhism.

In most cases, people tend to only care about how many baskets are scored and how they're scored. No one really takes into account on how the play begins. And this is where I'll start my speech by saying that the point guard is closely related to peace and harmony.

Peace is defined as freedom from disturbance; tranquility or calmness. This is exactly what a point guard means. They notice a situation and when things

start to get discombobulated, they call for the ball and tell their fellow players to reset the play, which again calms down the situation so that the play can be better performed.

And this is what brings to my second word — harmony. Harmony is defined in many terms, but there are two that connect to my speech. The first is that the quality of forming a pleasing and consistent whole, a word that is relatable is balance.

As many of you may know basketball is all about fluidity. You can have four players run through the play perfectly but once someone doesn't execute the play properly it goes downhill from there. So this is where balance comes from, relatable to peace. Balance is used to control the team.

The second is the combination of simultaneously sounded musical notes to produce chords and chord progressions. This one relates to basketball because when you have the right camaraderie and chemistry between your players, your team performs at your best. At the end of the day, it is just a game and it is most important to appreciate the relationships between you and the people around you. And with that statement I would like to conclude with gassho.



**Mia Davis**

Hello. My name is Mia. I am a junior at Westmont High School. I am a part of my school's Associated Student Body.

Many high schools have a tradition of doing a Winter Wish Week. Winter Wish is a way for ASB to recognize and help people with needs and wants.

Every student is able to wish for something from a pack of gum to a computer to a vacation. There are no limits on any of the wishes. They fill out a Google form with their wish and reason why they want ASB to grant it. Then, ASB goes through all of the wishes and finds 10 of the most meaningful wishes or "Oprah Moment Wish" to grant in front of the entire school at an assembly.

About 300 other smaller wishes are granted in front of the students classmates also. I was so excited to be apart of the gift giving this year. Since I was little, I was always told kindness



## TechnoBuddha

Continued from Front Page



Participants, including a group of young adults, pose for a photo at the 2nd Annual TechnoBuddha Pop-Up on Sept. 21 at the West Los Angeles Buddhist Temple. (Courtesy of Allison Yahata)

American community.

Attendees were then able to share their own feelings and perceptions about mental health in small discussion groups. We also discussed how further support could be given by our temples and within our temple communities. This was a highlight for many attendees, who felt comfortable openly engaging with one another about their personal experiences.

Following a delicious meal by Big Boi Filipino comfort food, it was time to get creative.

Members of Bombu Stories led a taiko workshop where participants learned about expressing emotion with their instruments. The expressive art workshop involved self-reflective poetry, painting and a team challenge executed in reality-show style.

Each team was given identical craft “mystery bags” and asked to create an art piece representing an aspect of Buddhism they turn to when looking for guidance and support.

Teams made pieces representing gratitude, the Golden Chain, rivers of fire and water, the three poisons of greed, anger and ignorance, and the Noble Eightfold Path. Once time was up, Takizawa critiqued each piece.

The Pop-Up closed with an open mic session. Performance artists Bombu Stories shared a moving piece that addressed the challenging mental health topics of depression, identity and suicide. Their creative use of taiko, koto, and spoken word brought the entire community together in support of destigmatizing conversations about mental health. Overall, the day was filled with valuable information, thoughtful discussion, openness, creativity, and stronger connections to the Nembutsu and each other.

Thank you to Rev. Usuki and the West Los Angeles Buddhist Temple for hosting; Southern District Buddhist Education Committee and Center for Buddhist Education for their sponsorship; Kazuki Takizawa, Bombu Stories, co-chairs Allison Yahata and John Mullins, and all our attendees for their creativity and community.

TechnoBuddha Conference will be held at the Jodo Shinshu Center in March 2020. TechnoBuddha Pop-Up will return to Los Angeles in September 2020.

For more information, visit [facebook.com/technobuddha.conference](https://facebook.com/technobuddha.conference), [facebook.com/technobuddha](https://facebook.com/technobuddha), [social](https://social), or email: [technobuddhasocal@gmail.com](mailto:technobuddhasocal@gmail.com).

## Berkeley Sangha Members Enjoy Trip to Japan

A total of 34 Berkeley Buddhist Temple members, friends and supporters had a memorable 10-day trip to Japan in July and August. The group toured temples, shrines, museums and family attractions in Tokyo, Yokohama, Kyoto, Nara, Hiroshima, Miyajima and Kure City. The BBT Sangha members also got to dance at the Obon O-Dori Festival at the Nishihongwan-ji in Kyoto. (Courtesy of Bradley Menda)



## President's Message

Continued from Page 3

women signed their names to a document that was filed on May 2, 1944, with the California Secretary of State.

It was entitled, “Articles of Incorporation of Buddhist Churches of America.” It officially and legally gave birth to a new organization. They had no idea if they would later have to pay a price for signing this foundational document. It was our Declaration of Independence.

It's important for us to recognize these brave women and men from Topaz Internment camp and to reconfirm their common wish

which all of us in BCA share: the propagation of Shin Buddhism in America. With deepest gratitude to each woman and man, I proudly set out their names here in the same order that their signatures appear on this document:

Miss Mitsue Ozaki, Mr. Mamoru Hirota, Mr. Toshio Yoshida, Mr. Harry Nakagawara, Mr. Saburo Matsumoto, Mr. Masashi Shimosake, Mr. George Takao Goto, Mr. Masami Isono, Mr. Jiro Nakaso, Mr. Haruki Kuroiwa, Mr. James Yamakoshi, Mr. Mitsuru Yamada, Miss Tsuneko Fujimoto, Mr. Tony Yokomizo, Mr. Tamotsu Tani, Miss Margaret Tomiko Wakayama, Mr. Gerry Wakayama, Mr. George Kido, Mr. Tsruyoshi Nomura, Mr. Yoshitomi Fukushi-

ma, Mr. Arthur Takamoto, Mr. Henry M. Nakatani, Mr. Masaki Yamashita, Mr. Albert Tadashi Hirota, Mr. Kaoru Yoshifuji, Miss Yasuko Ishida, Mr. Motoki Kudo, Mr. Henry Nakatani, Miss Shizu Nakatani, Mr. Hideo Kawahara, Miss Masako Hanyu, Mr. Frank Shimamoto, Mr. Joe Norimoto, Mr. Yoshimi Ishimoto, Mr. Hiroshi Neishi, Mr. Shigeo Kano, Mr. Yutaka Henry Nakayama, Mr. Shigetoshi Mikami, Mr. Vernon Morie Ichisaka, Miss Yuri Fujioka, Mr. George Hagiwara, Mrs. Misao Muramatsu, Miss Masako Kami, Mr. Joseph Sasaki, Mr. Larry Fukuhara, Mr. Richard Fujioka, and Mr. Yoshito Doi.

It is never too late to recognize heroism.

## LA Betsuin

Continued from Front Page

Rev. Yoshimichi Toki, Director of Honzan Ritual Department as intendant; Rev. Tesho Kataoka from the Honzan Office of the Monshu as escort; Rev. Koho Takata as Director of Service; Bishop Keiichi Abe as Regent; and BCA Bishop Rev. Kodo Umezu.

In the afternoon, the Gomonsu performed the Kikyoshiku Ceremony for members who received their Buddhist names.

The Los Angeles Betsuin dates back to 1905, when a temple was established on Jackson Street. A new temple was built in 1925 at Central Avenue and First Street, which later served as a repository to store the possessions of Sangha members who were uprooted from their Southern California homes and sent to mass detention camps during World War II.

Sangha members were sent to, first, the Santa Anita Racetrack, which served as a temporary assembly center, and then to the

Manzanar internment camp in Inyo County. The temple also served as a hostel for returning internees in 1945.

In the late 1960s, the city of Los Angeles announced its plans to redevelop the northside of First Street of Little Tokyo, which included the temple at its historic location.

The temple's Board of Directors decided to relocate the temple to its current location at 815 East First St. ahead of the city's action for redevelopment. The new temple was finally built and dedicated in the fall of 1969.

For the commemoration of the 50th anniversary, it was decided to have several projects, which were the establishment of the Dharma Center, the renovation of the onaijin and altar, and the renovation of the air conditioning system and other repair and maintenance jobs.

We express our sincere thank you and gratitude to Gomonsu Kojun Ohtani, Gov. Gen. Bishop Keiichi Abe and the ministers from Honzan, BCA Bishop Rev. Kodo Umezu, retired Rimfans, BCA

Richard Stambul and the Kinnara Gagaku Group for honoring our temple by participating in the 50th Anniversary Celebration.

We express our sincere thank you to everyone who attended and participated in our 50th Anniversary Celebration. Everyone's attendance and participation made it a very special celebration, and it conveyed a warm welcome to the Gomonsu.

We especially express our deepest thank you to all volunteers who helped out at all celebration events and programs. Without their help, the events and programs would not have gone smoothly and successfully.

With deep gratitude, I sincerely express my heartfelt thank you to our ministers and committee members for their dedication, support and perseverance for the past five years with the planning and preparation for this auspicious celebration, the establishment of the Dharma Center and the completion of various projects to improve and maintain the temple for future generations.

## Rev. Watanabe

Continued from Page 2

Listening is not only important in our daily lives but also in our behavior as Jodo Shinshu followers.

In our Buddhist tradition's eighth Gomonsu, Rennyō Shōnin said: “Hard is rock, soft the water; yet water wears away the rock. There is an old saying that if there is a will, even the attainment of Buddhahood is possible. No

matter how little Shinjin (deep reliance in Amida Buddha's Vow) one possesses, if they listen earnestly to the teachings, they will attain Shinjin through the compassion of the Buddha. Therefore, it is important that one listens earnestly to the teachings.”

I interpret his words as “listening is wisdom” in Jodo Shinshu. In my understanding, this case of listening is not just literally listening. It is keeping an open mind in our daily attitude as Jodo Shinshu followers. Attending

services and helping with temple activities are part of our attitude of openness and listening to the Buddha Dharma. Without such dedication to our temples, they could not be sustained, and we would not be able to listen to the valuable teachings of the Buddha there.

Listening is important and can help us become closer to both others and Buddhahood itself. It is best to start with sayings like, “Knowledge speaks, but wisdom listens.” Namo Amida Butsu

**GBC ICHI 味 MI**

**CALL FOR STORIES**

**ARE YOU AN LGBTQ INDIVIDUAL OR A FAMILY MEMBER OR RELATIVE OF AN LGBTQ INDIVIDUAL?**

**DID YOU OR YOUR FAMILY ACTIVELY GROW UP IN A JODO SHINSHU TEMPLE?**

**IF SO, WE WOULD LIKE TO HEAR FROM YOU!**

Gardena Buddhist Church Ichi-Mi invites you to submit your personal stories to share at our seminar in November so we can learn how to grow as a sangha.

We realize stories can be extremely difficult to share, so you may identify yourself within your story or remain anonymous.

To submit your story visit:  
<https://tinyurl.com/ichimistories>



## 1000x\$1000x4 Program Donor List

Four years ago, the 1000x\$1000x4 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.

As of Oct. 14, BCA members and friends have pledged and contributed a total of \$288,850. We are most grateful for their generous support of this program.

Please help us by supporting the 1000x\$1000x4 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](mailto: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.

The donors listed below are the 1000x\$1000x4 donors since last reported to Oct. 14.

### 1000x\$1000x4 Donors

Douglas Doerr, John and Stacy Eastly

## Kameda

Continued from Front Page

And he always stopped at a Peet's coffee shop first, "so I've calculated that I've consumed about 3,000 cups of coffee!" he said.

Kameda brought a wealth of professional experience and a deep knowledge of the Buddhist Churches of America, which stemmed from being a lifelong BCA leader at the temple, district and national levels. That combination made him the ideal person to help launch the Jodo Shinshu Center as a new focal point for Jodo Shinshu Buddhism in the United States and international.

Other members of the JSC facilities management team were Rich Endo in the inaugural years, and Miles Hamada, who has been working since 2012 as a part-time facilities management assistant.

With Kameda's retirement, Bob Matsueda, who also shares Palo Alto Buddhist Temple roots with Kameda, takes over as the full-time BCA facilities manager.

At the Sept. 16 Gomeinichi (Shinran Shonin monthly memorial service) which preceded Kameda's retirement party, BCA Bishop Rev. Kodo Umezu gave a Dharma talk in appreciation of Kameda's fierce dedication and love for the Dharma and BCA -- which Rev. Umezu said was evident even when they happened to disagree.

Rev. Umezu also recounted Kameda's experiences as a young man enduring racism. The Kameda family was among several Japanese American families in the Alamosa, Colorado, area who were not interned because of a special arrangement with Colorado Gov. Ralph Carr.

After President Franklin D. Roosevelt signed Executive Order 9066, authorizing the mass detention of Japanese Americans, Carr was the only governor in the West who objected to the internment. He believed that the U.S. Constitution protected all Americans and defended the loyalty of Japanese Americans.

Carr did not send Japanese Americans in Colorado to the camps. He did accept the federal Granada internment camp in Amache, but also spoke out about why he thought it was wrong for the government to imprison Japanese Americans without due process.

Carr's advocacy for racial tolerance and defense of Japanese Americans are generally thought to have cost him his political



The Jodo Shinshu staff, Institute of Buddhist Studies officials and friends and volunteers gathered for Glenn Kameda's retirement luncheon Sept. 16 in Berkeley. In first row, from left, are: Judy Kono, Glenn Kameda, Janet Kameda, BCA Bishop Rev. Kodo Umezu, Yumi Hatta, Kiyo Masuda, Rev. Will Masuda and Sayaka Inaishi. In second row, from left, are: Rev. Dr. Seigen Yamaoka, Helen Tagawa, Linda Shiozaki, Kevin Arakaki and Miles Hamada. In third row, from left, are: Maya Lawrence, Alma Fajardo, Pam Matsuoka, Gayle Noguchi and Gregg Sera. In fourth row, from left, are: Rev. Jerry Hirano, Rumiko Taylor, Junko Yamasaki, Madeline Kubo and Bob Matsueda. In back, from left, are: Rev. Marvin Harada, Dr. Scott Mitchell, Rev. Dr. David Matsumoto, Rev. Michael Endo and Rev. Anan Hatanaka, who is holding the sign. (Courtesy of Julie Yumi Hatta)

career. He lost the 1942 Senate election to incumbent Democratic Sen. Edwin C. Johnson, who in 1942 had advocated using the National Guard to prevent Japanese Americans from entering Colorado.

During this time, Kameda recalled, the visiting BCA ministers and their small Sangha in Colorado found refuge in the Dharma teachings amid the anti-Japanese American hostility they endured every day. Kameda said he felt the sting of racism.

Those experiences during World War II played a formative role in Kameda's determination to help make the Dharma available for all -- not just Japanese Americans, but all who may have faced hostility.

The bishop also extended his deep appreciation to Janet Kameda, Glenn's wife and longtime BCA volunteer, for supporting her husband.

Janet Kameda was a longtime volunteer at the BCA headquarters, and both Kamedas worked on the BCA directory for years. She also archived boxes of BCA papers in the past few years.

Before the luncheon, Kameda shared his memories of the JSC.

"We opened on August 3, 2006, exactly at 12 p.m. when the (Berkeley) city representative came and handed me the occupancy permit," Kameda recalled. "The next day, a busload of youth arrived from Salt Lake City on their Sunshine Tour. Rich Endo and I were running around working to get it ready -- we were two retired people. We didn't even have beds yet; they used sleeping

bags. They were the first fellow travelers, fellow seekers that stopped here. Then others came, not just BCA, but other kyodan -- Hawaii and Canada. They all came here."

Kameda recalled back in 2006, there were only three people in the entire JSC building -- Rev. Umezu, then Center for Buddhist Education director; Kumi Sawada, of the Institute of Buddhist Studies; and Kameda.

"Can you imagine?" Kameda said. "And I would get these phone calls and someone would be calling, 'Where are you? Where are you now?' It was Rev. Umezu looking for me in the building. I was always tempted to say 'I'm in the Pure Land!'"

"Those were the beginnings of many many years of Dharma here," Kameda continued. "This place has really grown ... IBS now has its own campus here and grown. Hongwanji and CBE have outgrown many programs. The bookstore is still here, online."

"I was just surrounded by the Dharma," Kameda said. "Wherever I turned, I was surrounded by teachers and students. Wherever I turned, I'd see the Dharma and fellow travelers. I will miss those events."

The JSC staff, made up of individuals with the Institute of Buddhist Studies, BCA, Ryukoku University Berkeley Center and Hongwanji office, thanked Kameda for the many ways he helped to nurture the JSC community.

In 2018, Kameda was the recipient of the BCA Lifetime Achievement Award.

## Students

Continued from Page 4

and Dana, or selfless giving, goes a long way.

One of the most meaningful "Oprah" moments to me was one that was granted to my friend John, who is a senior, and his little sister Alexias, who is a sophomore. They were both born in Mexico and at the ages of 3 and 5, their parents passed away.

They moved here to live with their aunt and uncle, yet they never received their parents' ashes. Alexias had wished to get her parents' ashes back from Mexico.

ASB was so touched by this, we were able to give them two necklaces to hold some ashes and two urns for their house. We also gave them an American Airlines voucher that would cover a round trip to Mexico.

Seeing how they reacted was beautiful. They were full of tears and so were so many others at the assembly.

Winter Wish can be very stressful for ASB trying to get everything together, but after seeing how happy the recipients are, it completely pays off. I had the pleasure to present one of the wishes at the assembly.

## Rev. Mukojima

Continued from Page 2

Great Losses of Old Age." We take it as a gloomy view. However, when I was at the university, my teacher told us an interesting story that challenges this old saying. He said that a person who embraces the Nembutsu teaching will be able to gain, rather than lose, three important things.

What is it that can only be gained by growing old? First, as one grows older, it makes one's stubborn mind soften and one becomes more agreeable. Even a person who always got angry at every little thing and complained about anything in his youth will mellow out and develop a peaceful mind as he grows older. Certainly, my father was very strict with me when I was a child and I remember clearly that I was often scolded severely for bad behavior. But now as I see my father, his gaze at his grandchildren when playing with them is very calm and he spoils them a lot. He is no longer as very strict as he used to be.

Second, with the Nembutsu teaching, one is able to have a rich experience in tasting both the sweetness and bitterness of life. By understanding impermanence, something that is hard to grasp in one's

Some of the varsity girls soccer players wished for some things for their former coach and teacher at my school, Mr. Schembri. He was diagnosed with lymphoma cancer over a year ago and was admitted to the hospital for another round of chemotherapy. He was not able to make it to the assembly, but his parents, wife, sister, and two kids were all in the front row to accept his wish.

At the assembly, I did something that I had never done before. I cried in front of my entire school.

Watching his family and his former soccer players cry because of the things I was presenting to him moved me to tears. All of his family members hugged me and thanked me after I was done presenting and it made me feel close to some people that I had never met before.

Buddhism taught me that acts of Dana can be impactful and very important.

Granting the wish to Mr. Schembri didn't only impact him, but it impacted his family, his players and me. I was so happy and appreciative that I got to be apart of something that helps people through difficult times in their lives.

youth, we will be able to live life treasuring each day. We can go through life doing our best to carry out tasks that can be finished today and never put them off until tomorrow.

Third, we are able to enjoy a deep and meaningful life by living each day based on the first two "benefits." This way of life led by the Nembutsu teaching values each day with a deepest feeling of gratitude for everything that allows us to live at this moment.

Rather than focus on "Three Great Losses of Old Age," my teacher told us to consider the "Three Great Benefits of Old Age," which are given by the Nembutsu teaching. These are the precious gifts that we only receive with old age.

As we attain old age, we will lose many advantages. Although this is true, we also gain a precious way of life that has immeasurable depth.

Long ago, in Japan, there was an author, poet, and scholar of Buddhism named Kanoko Okamoto. She said, "Although my sorrow becomes deeper year after year, my life shines more and more brilliantly."

Let us rejoice in the precious gifts, "Three Great Benefits of Old Age" assured by the Nembutsu teaching that make old lives shine more and more brilliantly.

# 今月の法話

## 「仏さまのお心を学ぶ歩みの中で」



Rev. Etsuko Mikame

サンノゼ別院

開教使 三瓶 悦子

昨年七月末にI M O P (開教使)になるための研修を終え日本に帰ってきてから、この度BCAに任用を

頂き、サンノゼ別院に着任させて頂くまでの約一年間は私の人生の中で忘れられない大切な時間であり、僧侶としても大きなお育てを頂いた時間でありました。

アメリカでの三か月間のI M O Pの研修を終えて島根県大田市の実家に帰ってからは、いつものように家族とゆっくりとした時間が私を待っていてくれました。緑豊かな自然の中の小さなお寺で生まれ育った私にとって、久しぶりにほっとできる時間でした。

お盆の忙しい時期が過ぎ、ただただ何もしない時間が過ぎました。I M O Pに参加するために仕事を辞めた為、その先の予定が真っ白の状態でした。こんなにゆっくりにしてしまっただけは、夏の暑さと一緒に溶けてなくなってしまうのではないかと少し焦り始めていました。そんな時にふと、千葉県にいる僧侶の友人に連絡を取りました。私と彼女は不思議なつながりがあります。私が僧侶になったばかりの七年前、私が千葉県の他のお寺でのお盆参りのお手伝いをさせて頂いた時に偶然出会いました。お互いに趣味が合うわけでもありません。でも人懐っこく仏教やお寺を大切に敬う気持ちが一歩強い彼女の姿から人としても僧侶としてもたくさん私に教える機会がありました。それ以来七年間なんとなく折に触れてお互いの近況を報告する仲でした。ふと、友人に私の現状を話すと彼女はこんな風に言いました。「お盆が無いから何もしてあげられないけど、屋根と壁のある所ならなんとかできるけど、こっちに来てみる？」いつものように冗談かと思いましたが、その時の彼女の言葉は何も明かりがなかった道にパッと明かりがともって開けたような気がしました。友人がお預かりしているお寺のすぐ真下には同じ浄土真宗本願寺派のお寺があり、そのご住職が三年前にご往生された為、しばらく空き寺になっていたのです。私の友人はそのお寺の代務副住職としてご門徒さんに掛け合ってくれたおかげで、私がアメリカへ発つまでの間住むのをお許し頂くことができました。そして、私は思い切って八月末から千葉県のお寺でお世話になることになって頂きました。海岸から徒歩五分の坂道を上がったところに建てられたその小さなお寺の庫裏からは毎朝美しい朝日が眺めることができる素敵な場所でした。そして、ご住

職がお亡くなりになられてからもご門徒の方々が大切に守って下さっていたお寺でした。私が住まわせていただいたお寺から坂道を登ってほんの三十秒のところにその友人のお母さまがご住職をなさっているお寺がありました。お母さまは竹を割ったような性格で、友人以上に力強い方で最初は少し圧倒されていました。私はというと、八月末に引っ越してからすぐに九月からお寺の近くの私立高校で英語教員として働くご縁をいただき、新天地で忙しい日々が続きました。授業の準備に追われ慣れない仕事で疲れしていた私が友人を訪ねて隣のお寺に寄ると、いつもお母さまは「これ持っていくなさい」と必ず何か食べ物を持たせて下さったり、世間知らずの私のために「これはこうするものよ」と風呂敷の結び方や、法衣の収納の仕方を教えて下さったり、いつも気遣って下さっていました。しかし、申し訳ないのですが、その当時は余裕がないせいか少しお節介に感じてしまっている自分がいました。そうして忙しく過ごしている日々の中で、今年の三月中旬に島根県のお寺に両親とともに住んでいる祖母が往生いたしました。祖母は前日までいつも同じように生活をして、食事をして、お寺でのお参りをしていたようで、まさに日常の中で訪れた突然の別れでした。小さな頃から祖母の後ろばかりついて歩き、おばあちゃん子であった私にとって非常に辛い別れでありました。僧侶になったことも一番喜んでいてくれたのが祖母でありました。そのような祖母でしたから、私に通夜。葬儀をしてほしいと願ってこれないのです。本来は遺族以外の僧侶に導師(お勤めのリーダー)をお願いするのですが、今回は特別に、私は生まれて初めて、導師として通夜、葬儀を務めさせて頂きました。まさに、祖母は最後の最後に命をかけて、お勤めも、別れの痛みやさみしさや「命」の尊さも一つ一つ伝えてくれた気がいたしました。

島根での葬儀を終え、一週間ぶりに千葉のお寺に帰ってきました。もともと方サツな性格の為普段から綺麗にしているわけではなく、急なことでちゃんと片付けもしないで急いで出かけて行ったにもかかわらず、玄関も台所もいっしょにきれいに片付けられていました。不思議に思っ隣のお寺に立ち寄りしてみると、友人はしばらく仕事で出かけており、お母さんが出迎えてくれました。祖母の葬儀のために島根へ向かう前の私の姿を見たとき、お母さんは私に何かしてあげたいと思ひ、私の留守の間に掃除をして下さっていたのだそうです。また、葬儀で疲れて帰ってきた私を気づかずにいたのをお話下さいました。小さな頃から幼馴染として助け合いながら育ってきたお兄ちゃんのような存在だったそう。寂しくて仕方なかったそうです。でも彼女は、「大切な人を失くすという痛みは全く同じではないかもしれないけど分かるのよ。

私も助けて頂きながら乗り越えてきたから、お互い様なのよ。そういうことを仏様のお心から聞かせて頂きながら生きる教えだもの。」と私に話して下さいました。お母さんの少しでも私に寄り添おうとして下さる優しさに触れ、少しずつ元気を取り戻していききました。最初お母さんのことを少し苦手と感じていましたが、誰よりも仏さまのお慈悲の心を聞いて彼女なりに少しでも相手の立場に立つて動きたいと努めていらっしやる方だったと気づかされ、今までなかなかお母さんの優しさを素直に受け止められなかった自分を恥ずかしく感じました。

『仏説観無量寿経』の中には、「仏心とは大慈悲これなり」と説かれ、七高僧の一人である善導大師は仏道を学ぶことについて「仏の大慈悲心を学ぶことである」とお示し下さいました。「大慈悲心」とは阿弥陀様があらゆる命の悲しみや痛みを、「あなたの悲しみは私の悲しみ」「あなたの喜びは私の喜び」と私のことをご自身のこととして引き受けて下さる大きなお慈悲のお心のことです。この私の命にとごまでも寄り添って下さるのが阿弥陀様という仏様です。本当に悲しみや寂しさに出会ったとき、言葉に表せないいろいろな感情があります。悲しみをかかえた中ではこの心の中ではたった一人ぼっちです。たとえ、この世に七十億の人がいても、悲しいけれどこの私を感じた苦しみ悲しみをそのまま同じように分かる人はこの世に一人としていません。その私の抱える寂しさや悲しみをご自身のこととして引き受けて下さるのが、阿弥陀様であります。親鸞聖人は、日々の生活の中で常に相手とすれ違い、般に閉じこもって行く自己中心的な心を持つ私の命にも、分かり合えないと背きあう相手の命にも至り届き、いつでもどこでも共にあって下さるお方が阿弥陀様です。私と私にも教えて下さいました。お互いの命をそれぞれ生きているからこそ仏道とは、その仏さまのお心を聞かせて頂きながら少しでも相手の痛みの分かるものになろうと努め、痛みを分かち合いながら生きようと努める道なのだ、友人のお母さんの姿からお聞かせ頂きました。私も少しですが、相手の心に寄り添った言葉や行動のできる自分でありたいと思ひます。

私のこの一年は「何も無いけど、来てみる？」という何気ない友人の言葉から始まりました。しかし、そこでは阿弥陀様の心を真ん中に置いた多くの方に出会い、温められ育てられた大切な時間がありました。この度、サンノゼ別院に着任させて頂きました。私にとって誰にも知り合えない家族もいない土地であります。その中でも、私を娘のように孫のようにいついとも気にかけて下さるメンバーの方にたくさん出遇わせて頂きました。日本から離れたこの地でも開教使の先生、メンバーの方々からじみ出る温かさに、お聞かせいただいていた阿弥陀様のぬくもりを感じます。パッと見て頼

りなさるに見えたから「放っておけない」と思っ下さっているのかもしれないが、それは、阿弥陀様のお慈悲のお心にお育て頂いている方々だからこそだと思います。どこにいても、今、この瞬間、この私の命を迎え抱きとって下さる仏様であったと、また深く味合わせて頂いたことでした。このアメリカの地で多くの方々と阿弥陀様のお慈悲のお心を共に聞かせて頂き、自分自身のおみのりに対する味わいも深め、お育て頂きたいと思ひます。

## 本願寺派職員が北米で研修中

SHARE (Staff of Hongwanji Advanced Research & Education) と呼ばれる本願寺派職員の海外研修が9月下旬から行われている。今回の参加者は本願寺派国際部の伊澤沙羅さんと、昨年に引き続き2年連続の研修となる。伊澤さんは、浄土真宗センターを拠点として各地の仏教会での法要やイベントへ参加するほか、本願寺オフィスの業務の手伝いなどを通じて積極的に開教使や門信徒と交流をはかっている。

- 名前 伊澤沙羅
- 生年月日 1993年4月18日
- 出身地 北海道
- 所属寺院 照順寺 北海道 日高組
- 出身校 京都女子大学 龍谷札幌学園高等学校
- SHAREに参加した理由
- 4月より国際伝道担当に異動となり、海外伝道についてより学びを深めたいと思ったため。

アメリカのご門徒さんたちに一言  
日本から離れたアメリカにもかかわらず、多くのご門徒のかたにお会いすることができました。皆さん優しく、温かく迎えてくださり、とても嬉しかったです。ぜひ、京都の本山にもご参拝なられてください。これからもどうぞよろしくお願ひいたします。

- 好きな食べ物 ベリー、トマト、お蕎麦
- 好きな音楽 ブルーノ・マーズ
- 趣味 料理、ピアノ、ジョギング
- 親鸞聖人の好きな言葉

如来大悲の恩徳は身を粉にしても報すべし  
師主知識の恩徳もほねをくたくたくも謝すべし



Ms. Sara Izawa

# 法輪

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二〇一九年度教化標語

「ありがとう  
おぼあちゃん」

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>

## 東部地区大会 ミネソタで開催

十月十一日から十三日までの三日間、ミネソタ州ツインシティ郊外のマリオットコートヤードホテルで東部地区大会が開催された。ツインシティ仏教会がホストを務め、東部地区をはじめ西海岸の寺院から七十名を超える参加者が集った。テーマは「お念仏に生かされて。社会問題への自覚と配慮」。

初日は、曹洞禅、スリランカ仏教、大谷派、本願寺派とさまざまな宗派の僧侶による、パネルディスカッションを開催。それぞれのコミュニティにおける社会問題への取り組みなどについて討議がなされた。

二日目は、サクラメント別院の浜崎マシュー開教使による基調講演があり、「お念仏に生かされる私たちが、社会問題に対してどのように向き合っていくか」などを話した。午後からは、フィードバックが行われ、参加者全員が「フィード・マイ・スタービンク・チルドレン」へ赴き、貧困地に住む子供達のための食事のパッケージ詰などを分担作業で行った。1時間ほどの作業で2万5千食以上の食事が提供でき、七十八人の子供の1年間分の食料が確保できた。



Eastern District Conference in Minnesota

その後会場に戻り、お仏壇のワークショップを行った。それぞれがお仏壇を組み立て、毛筆でお名号を書いて自作のお仏壇を完成させた。お名号や御文によって伝道された歴史や、お仏壇

が各家庭に置かれるようになった経緯を知り、毎日手を合わせる習慣やその大切さを学んだ。

最終日の閉会のお勤めは、メンバーの子供達が献花、献灯をし、司会、調声を務めた。三人兄弟による弦楽三重奏に合わせ、恩徳讃を唱和した。その後「智慧」と「慈悲」についてのグループディスカッションを終え、ミネアポリス美術館と、ミシシッピ川の流域にあるブドート(父コタ戦争の跡地)のツアーへ参加、有意義な時間を過ごした。

来年、一千二十年の東部



Twin City Sangha Dharma School Students

## 総長コラム

米国仏教団総長 梅津廣道

去る十月四日に大先輩であり尊敬する青山徹之先生がご往生されました。ご遺族の皆様にご心からお悔やみを申し上げます。

先生は開教使をしながらパークレーの仏教大学院でもカウンセリクを教えておられました。私も講義を受けましたが、先生の学歴のみならず、とその深い見識には驚きを感じざるを得ませんでした。その教えの一つが、『ホリデーブルース』と言う言葉です。その意味を先生の著書から引用させていただきます。

『ホリデーブルース』とはサンクスギビングやクリスマスなど、離れ離れに暮らしている家族が集まったり、街中の皆がしあわせな気分になり、酔い気している時に、家族とも一緒にいられず、孤独を味わっている人たちの気持ちです。(略)

それはちょうど私がロサンゼルスでチャープレンをしていたときのクリスマスの出来事でした。街ではシングルベルが聞

地区大会の開催地はニューヨーク。参加者は来年の大会での再会を約束し帰路についた。

記事を寄稿して下さったフライ鬼倉知永美さん談

「お名号を手書きするのは私が道具を日本から持ってきていたので提案したのですが、お寺にお嫁に行く予定で習っていた習字もこんな形で役立つとは人生何があるかわかりませんね。お仏壇に手を合わせることも、ただ当たり前にやることが、ここに来てこんなに意味を感じさせていた。ご縁にあえるとは、。自分で組み立てたお仏壇を、子供や孫に譲っていきたくて話している人もいて感動しました。」

## 青山徹之師往生される

青山徹之名誉開教使(78)が10月4日にチュラピスタの自宅で亡くなられた。師は1966年に龍谷大学大学院を修了され、同年に再来。パサデナで英語の習得や開教使のトレーニングをしたのち、1968年にマリン仏教会の初代開教使となった。1971年よりエル大学で宗教者カウンセリングを学び、ハートフォードホスピタルなどでチャープレンを務めた。その後メリスビル仏教会、サンディエゴ仏教会、ブラザー仏教会で開教に従事された。師にはカウンセリングの経験を記録した「親ごころ子ごころ」などの著書がある。葬儀は10月20日にサンディエゴ仏教会で営まれ、家族親類をはじめ、現役、引退開教使や門信徒らが集い生前の師を偲びつつ、阿弥陀如来に報恩謝徳の思いを表した。

こえ、多くの人がギフトの買い物に忙しく走り回っています。みんなが素晴らしい時が来るのを楽しみにしているようです。私もその日の勤めを終え、病院のカフェテリアに行った時、一人のボランティアの方が隣へ座りました。

私が他のスタッフと一緒に夕食を楽しんでいた時に、隣に座った女性が大きなため息をつき、突然泣き出したのです。

「どうされましたか?」と私が尋ねると、彼女は「私はこのホリデーシーズンをずっと楽しみに待っていましたよ。」と語る。続けて「毎年、遠く離れて暮らしている子供と孫が私に会いにくるの。そのため、今年も家を飾り付け、プレゼントも用意して待っていたのに、今日電話があって、仕事の関係で来られないと言ってきたの。」と泣き声で語ってくれました。

私は聞いてあげることができませんでした。しばらく話をしているうちに、彼女の友達が彼女を迎えに来ました。彼女は立ち去る際に、「私の話を聞いてくださってありがとう。あなたが聞いてくださったので少し気持ちが落ち着きました。」とお礼の言葉をくださいました。

青山先生はその著書の中で、毎年年末になると孤独を感じる人の自死が多くなっていると述べておられます。

## オックスナード仏教会が創立90周年

1925年に現ロサンゼルス別院のプランチとして始まって以来、念仏の教えを伝えてきたオックスナード仏教会が創立90周年を迎えた。以下は、渡辺正憲開教使によるレポート。

10月12日(土)午前11時より、オックスナード仏教会において当寺の90周年記念法要及び祝賀会が執り行われました。

参拝者は180人ほどで、法要の御導師にBCA総長梅津広道師、英語の御導師にWLA仏教会開教使宇宿文章師、日本語の御導師に松林ジョージ名誉開教使をお招きしました。

祝賀会はソーシャルホールで行われ、お寺の歴史のスライドショー、桃源太鼓によるパフォーマンス、ダーマスクールやメンバーによる歌唱で盛り上がりました。昔を懐かしみ涙するメンバーもいました。オックスナード仏教会の開教使として、90周年というお寺の歴史的行事をメンバーとともに祝いできたことは本当に喜ばしく、大変名誉に感じます。



青山先生は孤独を感じさせないように、よく老人ホームなどにハーモニカを持って訪問し、昔の懐かしい歌を聞かせてあげておられました。シニアの方々には本当に喜ばれていたようです。特に仏教会の先生が訪ねてくださることは、仏さまのみ教えを思い起こさせ、心の故郷を感じさせていたようです。

私も開教使になりたてのころ病院訪問などに行きますと、ベッドの横に小さなお名号やご絵像が安置されていたことを覚えています。小さなお仏壇が心の拠り所となり、それぞれ悲しみや喜びをご縁として、お念仏を申しながら、仏さまと一緒に日々をおくっておられたように思います。お念仏は、親さまとの呼びかけの会話です。お念仏を申すことで、一人ではないから、一人ではない毎日をおくっておられたのです。

サンクスギビングの月を迎えます。できるだけお互いの声を掛け合ったり、できたなら一緒に食事をしたりして、お念仏のひぐらしをいたしましょう。ちょうど、青山先生がされていたように。そして、もし一人でいても、お仏壇の前で手を合わせ、「ナムアマミダツ」とお念仏を申させていただきます。