



# WHEEL OF DHARMA

Official Publication of the Buddhist Churches of America

## LIVING THROUGH A PANDEMIC

### BCA Discusses Reopening Temples, Fundraising

#### San Jose Betsuin Raises Nearly \$200K in GoFundMe Drive

By Jon Kawamoto  
Editor, Wheel of Dharma

The recent surge in coronavirus infections and fatalities nationwide has kept nearly all of the BCA's temples and churches closed — with few exceptions — and most don't have a firm date of when they'll reopen, according to a special July 26 meeting of the BCA Executive Committee.

But, as a direct result of the pandemic, Sangha members and ministers have been creative and innovative in coming up with ways to recoup the revenue lost because of the shutdown — including holding virtual Obons, donation drives, online festivals, sponsorships, and sales of food, produce and

crafts. A donation button on temple websites and Facebook has helped, too.

The “big hitter” — the standout of a wildly successful fundraiser — was the San Jose Betsuin's virtual Obon@Home on July 11, according to John Arima, of the Mountain View Buddhist Temple and Coast District representative.

San Jose's Obon@Home has raised more than \$197,500 as of Aug. 2 from more than 600 people through a GoFundMe campaign, smashing its goal of \$150,000. For more information, go to: <https://charity.gofundme.com/o/en/campaign/obon-giving>.

And two more notable fundraising events are on the horizon in Sacramento and in

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(Courtesy Obon@Home logo by Mitch Beutler and the photos by Joe Na - Joenagraphy)

### SIP Can't Stop the Music in Sacramento

#### CBE's Brian Koichi Mizushima, Daughter Ellie Create Videos

By Jon Kawamoto  
Editor, Wheel of Dharma

When the coronavirus pandemic's shelter-in-place (SIP) order went into effect throughout California in March, it shut down virtually everything — but it couldn't stop the music by one Sacramento father and his 15-year-old daughter.

Instead of performing at temples, including their own Buddhist Church of Sacramento, Brian Koichi Mizushima and Ellie Mizushima have taken their singing online — posting videos on Facebook and YouTube.



Brian Koichi Mizushima and his daughter Ellie sing and perform “Quarantined” in their Sacramento neighborhood on YouTube. (Courtesy of Jon Kawamoto)

And, in the process, the Mizushimas have expanded their fanbase and have key people in the BCA raving about their music — including BCA Bishop Rev. Marvin Harada, and Salt Lake Buddhist Temple's Rev. Jerry

Hirano.

The Mizushimas — a close-knit father and daughter — have been creating videos for several years, but stepped it up during the

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### As Buddhists, We Can Never Be Indifferent

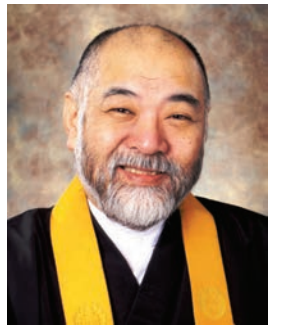
#### Fresno Rinban Nakagawa Attends Vigil for BLM

By Rev. Kakei Nakagawa  
Fresno Betsuin Buddhist Temple, Rinban  
Central California District

On June 5, I attended the joint vigil for Allies of the Black Lives Matter movement, co-sponsored by the Unitarian Universalist Church of Fresno and Fresno Betsuin Buddhist Temple. Some church members also attended that day and the vigil on June 12.

It is a citizens movement that seriously faces the unsolved problem of racism in American history, which originated from the cruel incident in Minneapolis, Minnesota. It is a positive movement for the Shin Buddhist Sangha in Central California, and we must be sure it never happens in others' affairs.

The slogan of Black Lives Matter reminds us about the history of African Americans, who have taken the full brunt of discrimination for 400 years in this country. We will notice that racial discrimi-



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## A NEW BEGINNING

### IBS Reaches Accreditation Milestone — and Its Significance

What It Means, Why It's Important, How It Will Impact the Future



By Scott A. Mitchell  
IBS Dean of Students and Faculty Affairs

On Feb. 26, the WASC Senior College and University Commission (WSCUC) granted the Institute of Buddhist Studies initial accreditation.

This important milestone in the Institute's history

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### The Many Missions of IBS

By Rev. Dr. David Matsumoto  
IBS President

new horizons — new missions — of scholarship, ministerial education

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IBS is on a mission. Actually, IBS is on many missions. In February 2020, IBS reached an important milestone when it received accreditation through the WASC Senior College and University Commission.

Now, as an accredited education institution, IBS's missions will continue to grow in number and impact. We are now poised to venture toward

#### INSIDE



BCA Donor Appreciation includes donors list and message from Michiko Inanaga, Endowment Foundation's new Director of Development.





## BISHOP'S MESSAGE

## Why BCA Will Thrive — and Survive — the Pandemic



By Rev. Marvin Harada  
Bishop of the BCA

As we face the coronavirus pandemic, there are many reasons to worry, to be anxious, to be fearful, to at the very least, feel deeply concerned about the future of our Sanghas, churches and temples.

We have had to cancel major fundraisers for this year.

We are not holding Sunday services. We haven't even been able to have funeral services for our loved ones who have passed. When will we be able to gather again?

What will it look like? Will we still have the Sangha that we had before? How can we financially support the temple without our Obon, or bazaar or chicken teriyaki sale? How can we even expect our members to donate when there aren't even services to attend?

Will people want to attend again if they have to wear masks at services and if they have to sit six feet from their lifelong friend of 70 years? Will it even be safe for our senior members to attend again? How can we keep our temple going? How can we pay our BCA assessment? How can we pay our Sensei? We have so

many questions and so many concerns.

I cannot see into the future and I do not know the answers to those questions in one sense, but in another, I do know.

I know the answers in my guts, not in my head. I know that we have the strength, the resilience, the spiritual fortitude to endure this challenge that we are facing.

I know that deep down, we all have a sense for the value of the teachings in our lives, and what it can offer to others. I know that although we might not be able to explain what Namuamidabutsu means, that we have a sense of it as a deep and profound truth in our hearts and minds. That is why we will make it through this pandemic. That is why our churches and temples will not only survive, they will thrive

when we finally come out of all of this. They will thrive because there is no greater teacher than adversity.

Just look at what has been accomplished in the two to three months of this pandemic. Ministers and members together are conducting live-streaming services via Facebook, Zoom or YouTube. Dharma talks, study classes, even meditation services are being held via Zoom. Everything from social gatherings like temple ukulele classes, to makuragyo services are being conducted via Zoom.

We are adapting and making not only the best of the situation, but we are creating new ways to not only reach our own members, but through the internet we are opening up Shin Buddhism to

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By Rev. Kiyonobu Kuwahara  
Berkeley Buddhist Temple

"This reflection paper is not acceptable. Please rewrite it."

This was what I was told by my teacher in her office after a class on social discrimination when I was a senior in high school. There are issues of social discrimination that have continued against a certain group of people in Japan for many centuries.

When I grew up, we occasionally had a class at school in which we were educated by watching documentaries and reading articles. One time, we were given an assignment to write a reflection paper after

studying some discriminatory cases.

Later that day, I was summoned to my teacher's office to discuss my reflection paper. I don't remember exactly what I wrote, but I do remember writing something like, "Each of us carries a deeply rooted discriminating mind. That's why it is not easy to completely remove discriminations in this world."

Of course, I didn't have any intention to justify discrimination, but what 17-year-old Kiyono wrote honestly reflected his observation of the reality of this world. My teacher was not happy with this view of mine, and we had an argument.

Eventually, she said the words I quoted at the beginning of this article and further told me to write that discrimination is wrong and that we need to eliminate it. I rewrote my paper as she instructed

and submitted it.

However, I continued to question the approach to blindly impose an idea and superficially fix issues without carefully examining the causes, especially those within ourselves. Although this was a somewhat bitter experience, it made me start thinking about the issue of discrimination more deeply and seriously.

When I first learned the Four Noble Truths at Ryukoku University, I thought it was just the teaching I had been looking for. I wholeheartedly agree with the view of this world that is expressed in the first Truth. I deeply appreciate the insight in the second Truth that attributes the main cause of suffering and problems to the three poisons (greed, anger and ignorance) within myself, not others. The guidance I receive from Master Shinran (1173-1263), founder of Jodo

Shinshu Buddhism, allows me to look further and deeper into myself and provides me with profound views and approaches to work on issues in my everyday life.

For example, my self-centered view arbitrarily puts mistaken labels on others without truly knowing them. My ignorant ego prevents me from accepting or respecting the differences between myself and others, and as a result, I have a tendency to look down on them due to the differences. My greed or attachment does not release the power or privilege that I have.

This is how a discriminating mind or exclusive thinking has been formed within me. My life is highly influenced by these base passions. I think when individuals, afflicted with these passions, become dominant in a society, an

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## Obon Lanterns Bring Back Memories of Loved Ones



By Rev. Kazuaki Nakata  
Fresno Betsuin Buddhist Temple

It is very nice to see several BCA temples hold a virtual Hatusubon service and Obon dance this year.

When someone asks you about Obon, what do you recall? Maybe you recall kimono, Obon songs, taiko or chicken teriyaki. These are all important components of Obon.

I personally recall the Obon lanterns. You may remember that many colorful lanterns are fastened on the lines above. Once the sun sets, these lanterns are illuminated by lights or candles. Dancers enjoy Obon odori under these lanterns. Some of these lanterns display people's names on its surface. Many are of those loved ones who passed since the last Obon season.

Traditionally, we call these the Hatusubon deceased. "Hatsu" means "first time" and "bon" means "Obon." So Hatusubon means that the family of the deceased is observing Obon for the first time, without their loved one. You may wonder why we use lanterns. There are many old traditions regarding the Obon lantern, so I would like to introduce one of the Jodo Shinshu stories on the Obon lantern.

But before sharing this, we should know the history of a lantern in the Buddhist tradition. A lantern is known as "toro" in Japanese or Chinese.

It literally means "a basket for a candle."

According to the Mahiṣāsaka-vinaya (ancient precepts for Buddhist monks), monks were originally using an open-flame light. They realized that this may cause a fire, so the vinaya text permitted monks to make a basket for the candle, made from copper, iron, clay brick or wood.

In the Vinaya-ksudraka-vasu (another ancient precept for Buddhist monks), it says a monk was chanting a sutra one night. He was using an open

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

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## PRESIDENT'S MESSAGE



By Dr. Kent Matsuda  
BCA President

I would like to make a correction to my column from the July issue of the Wheel of Dharma. I mistakenly identified Rev. Blayne Higa as being the resident minister at the Hilo Betsuin. He is actually at the Kona Hongwanji Buddhist Temple. Well, at least I got the right island.

On June 20, the BCA Ex-

ecutive Committee presented a Zoom meeting on re-opening our temples. Steven Terusaki informed the attendees about the Zoom tools. Glenn Inanaga talked about infection statistics and how the Orange County Buddhist Church was going to open their temple office.

John Arima from the Mountain View Buddhist Temple talked about the county public meetings dealing with opening businesses and churches in Santa Clara County. Rev. Harry Bridge talked about the BCA guidelines for temple services during the COVID-19 pandemic. I talked about COVID-19 infections. Terri Omori talked about reopening Dharma School. A question-and-answer period followed with Bishop Rev. Marvin Harada presenting a summary of the session.

If you missed the presenta-

tion, but would like to see the video, contact Gayle Noguchi at headquarters. The video will be available for viewing for a limited time.

On July 26, we will be presenting a follow-up session

Canadian kyodan, talk a little on how temples in Canada are reopening.

We have now started the individual membership program! People can directly join BCA for \$160 a year or a couple can

start the individual membership program. I know that this proposal was not universally favored. Some temple representatives felt that this would undermine a temple's efforts to increase their membership.

*The individual membership is for people who want to join BCA and be part of the Jodo Shinshu community and do not live near a BCA temple. I am aware that many temples have members who used to live near the temple but may have moved away. The individual membership program is not intended to take those people away from the temple they previously belonged to.*

on temple reopenings. A representative from each district will talk about how the temples in their district are preparing for reopening and each district will also discuss what type of virtual fundraisers have taken place. We hope to have Laura Sugimoto, the president of the

join for \$250 a year. People who sign up this way will receive the Wheel of Dharma and a copy of Rev. Harada's book "Discovering Buddhism in Everyday Life."

At the February 2020 National Council Meeting, delegates passed the proposal to

Some felt that BCA would be taking away reasons for people joining a temple versus joining BCA directly.

The individual membership is for people who want to join BCA and be part of the Jodo

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## Buddhist Support Expressed for 'Tsuru for Solidarity' Events in U.S.



Before the novel coronavirus pandemic, "Tsuru for Solidarity" — an outcry recalling the injustices of the World War II internment of Japanese Americans and the current imprisonment of families and children — was scheduled to take place June 6-7 in Washington, D.C.

BCA temples and members contributed to this movement through the folding of thousands of "origami" cranes called "tsuru," with each crane representing one Japanese



A virtual Buddhist Remembrance Ceremony, above, was broadcast from the Los Angeles Higashi Honganji Betsuin for the "Tsuru for Solidarity" on June 6. Shown, from left, are Rev. Wendy Egyoku Nakao of the Los Angeles Zen Center, Rinban Rev. William Briones of the Los Angeles Nishi Honganji Betsuin, Rinban Noriaki Ito, Rev. Duncan Williams, and Rev. Shumyo Kojima of Zenshuji. In above left photo, Buddhist ministers and supporters walk through Little Tokyo in Los Angeles. (Courtesy of Mario Gershom Reyes/Rafu Shimpo)

American internee, to serve as an expression of support with current day immigrant and refugee children, youth, families and others seeking safety in our country that they will not be

forgotten.

On the protest weekend, the plan was to hang thousands of "tsuru" cranes on the fence of the White House and other strategic locations throughout

the nation.

But because of the pandemic, the "Tsuru for Solidarity" event became a virtual protest.

The first day began with a virtual Buddhist invocation service conducted by Rev. Ronald Kobata in the Hondo of the Buddhist Church of San Francisco.

That afternoon, a virtual Buddhist remembrance ceremony was broadcast from the Los Angeles Higashi Honganji Betsuin to remember several Japanese Americans whose lives ended violently while interned in the World War II American concentration camps and to express support for those immigrants and refugees who are being held indefinitely in U.S. detention facilities, separated from their families and deported unjustly, as well as recalling those who lost their lives due to anti-Black police violence.

Because of the pandemic, attendance at the Los Angeles Higashi Honganji ceremony was limited to officiant Rinban Rev. Noriaki Ito and co-officiants Rinban Rev. William Briones of the Los Angeles Nishi Honganji Betsuin, Rev. Shumyo Kojima of Zenshuji, Rev. Wendy Egyoku Nakao of the Los Angeles Zen Center and Rev. Dr. Duncan Williams.

Simultaneous Buddhist observances were also held at Buddhist centers in several U.S. cities and Mexico City at which time the "Juseige" and "Heart Sutra" were chanted and the names of 16 individuals who passed away were read as a remembrance and protest to the loss of lives.

If the pandemic is under control by next year, the "Tsuru for Solidarity" event will be rescheduled in Washington, D.C.

## Two Young Buddhists Receive Nitta Scholarship

### Stockton's Kayla Hamamoto Says Dharma Teachings Have Been a Big Influence

By Darlene Bagshaw  
Buddhist Church of Stockton

This month, we feature the second recipient of the 2020 Nitta Scholarship — Kayla Hamamoto of the Buddhist Church of Stockton.

Shelby Morikawa of the Fresno Betsuin Buddhist Temple, who was featured in the July issue of the Wheel of Dharma, also received the scholarship from the Federation of Dharma School Teachers League.

Established by Mr. and Mrs. Fred Nitta of Watsonville, the award honors and gives recognition to outstanding Buddhist youth.

Kayla, who is 18, received a medal for CSF Lifetime membership as a

student at Lincoln High School in Stockton. In addition, the high school awards cords based on academic and community service achievements and Kayla was honored with several cords for completing 100 hours of community service per year in high school; and for lifetime CSF. She was also awarded an honors medal and a medal for meeting California State University and University of California requirements.

Kayla said her favorite courses are calculus and chemistry.

"Kayla is an exemplary student in her Japanese 4 class," said Lincoln High School teacher Kathleen Keeling. "The Japanese program has brought 40 (Japanese) students to Lincoln High School to participate in the STEM (science, technology, engineering and mathemat-

ics) exchange with our science classes. Kayla has been an integral part of this program since her sophomore program by hosting a student for the day of the visit, speaking in Japanese as much as she was able."

At the Buddhist Church of Stockton, Kayla has been a Dharma School student since preschool and graduated from high school with seven years of perfect attendance.

She has been involved with the YBA program. As a high school freshman and sophomore, Kayla served as co-chair of activities, and, as a junior and senior, served as co-president.

Kayla has been involved in virtually every major fundraiser and many smaller duties within the temple, including helping out with the temple's Tan Po Po Gakko, the Japanese cultural program for kids, through her high school years.

Outside of the temple and school,



Kayla Hamamoto, of the Buddhist Church of Stockton, is a recipient of the 2020 Nitta Scholarship from the Federation of Dharma School Teachers League. She is wearing a medal for CSF Lifetime membership as a student at Lincoln High School in Stockton. (Courtesy of Kayla Hamamoto)

Kayla is an avid dancer, having taken ballet for 12 years, tap for 10 years and jazz for two years.

Through her Buddhist education,

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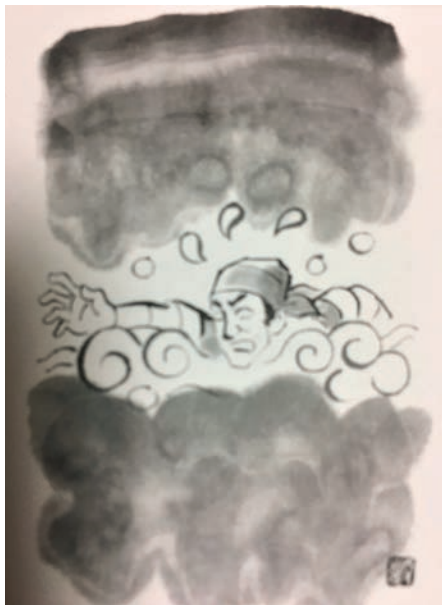
## SEVEN PHASES OF A DROWNING SAILOR: A SHIN BUDDHIST PATH

### Phase 3: Swimming by Striving

*Introduction: This is the continuation of the article from the July issue, the third in a series of seven segments.*

By Rev. Dr. Kenneth Kenshin Tanaka  
Professor Emeritus, Musashino University, Tokyo  
Former BCA minister and IBS Associate Professor

The sailor realizes he cannot stay in the cold and choppy waters. He then starts to swim toward an island he saw before he fell overboard, but — having lost his sense of direction — he is not completely sure if he is on the right course. He is an able swimmer and manages to swim for about an hour in the hope that he will reach the island. However, as the fading sunlight gives way to darkness and the water begins to feel even icier and more turbulent, the island is still nowhere in sight.



Courtesy of Hiroshi Tarui

Soon, with his strength exhausted and his lungs gasping for air, the sailor senses that this could be the end. As despair overcomes him, his energy drains from him like sand in an hourglass. He begins to choke on the water slapping his face and can feel his body being dragged under.

Like the sailor beginning to swim with all his might to reach the island, Shinran embarked on the Buddhist path to find a resolution to his suffering. He was ordained a monk in the Tendai school, and he dedicated himself to rigorous practice. An example of one such practice was “jogyo zammai” (“constantly-walking samadhi”), which required up to 90 days of continuous circumambulation of a statue of Amida Buddha. (Amida is the Japanese, and thus the Shin Buddhist, way of saying Amitabha, the buddha of the Pure Land.)

During the circumambulation, the practitioners, continually contemplating Amida while reciting his name, barely slept, and when they did they did so standing up, hanging onto a rope suspended from the ceiling of the hall built specifically for this practice. Contrary to a common misperception, monks engaged in Pure Land practices in China and Japan prior to, and often during, Shinran’s time were no less rigorous in their training than, say, Zen practitioners.

Despite his enormous efforts, Shinran, realizing that he was not making any significant progress toward the goal of awakening, began to despair. The more he strove, the more he saw the enormity of his afflictions, or “blind passions.”

In his seminal work, “The True Teaching, Practice, and Realization of the Pure Land Way,” he wrote:

*“Oh, how grievous it is that I, ignorant stubble-haired Shinran, am wallowing in the immense ocean of desire and attachments and lost in the vast mountains of fame and advantage.”*

It was not that Shinran had more afflictions than other monks. Rather, because he was intensely introspective and brutally honest with himself, he acknowledged his shortcomings fully. His honesty was fueled by his great determination to realize awakening in this life.

As one can see from the above confession, Shinran realized that he was woefully steeped in the three poisons of greed, aversion and ignorance. He came to see that all his efforts were ultimately ego-centered and that they consisted in the belief in what he called “self-power.”

Efforts based on ideas of doing good or being good were bound to engender pride and even a sense of superiority. A spiritual practitioner filled with the three poisons while trying to neutralize those very same poisons is, paradoxically, caught up in his or her own effort.

As a result of his inability to overcome his afflictions fully despite making enormous effort to do so, Shinran came to refer to himself as “ordinary and foolish,” a bombu. Shinran’s recognition of his bombu nature emerged from the failure of practice based on self-power. In the parable, the sailor, after swimming with all his might to reach shore, represents the way spiritual practice based on the self’s efforts to overcome the self leads to failure.

#### Next: Phase 4: Letting Go and Floating

*Editor’s note: This article originally appeared in the quarterly magazine Tricycle: The Buddhist Review in its Spring 2019 issue. The illustrations were drawn specifically for the Wheel of Dharma.*

## College YBA, Sr. YBA’s Virtual Conference Draws Record Crowd More Than 50 Young Adult Shin Buddhists Attend



The College YBA and Sr. YBA’s first Zoom conference on June 27 was attended by a record crowd of more than 50 young adult Jodo Shinshu Buddhists. (Courtesy of Alexander Ng, College YBA Historian)

By KC Mukai  
Buddhist Church of Fowler

The College YBA and Sr. YBA’s first virtual conference via Zoom on June 27 drew a record high crowd of more than 50 young adult Jodo Shinshu Buddhists.

The Communication and Connection (CC) Conference was not only special because it was held online, but it also brought together two college-age Buddhist groups from different parts of the country.

Participants came from a variety of locations and temples, ranging from California to Virginia, from Hawaii to Washington, and even from Brazil.

College YBA is a national organization that hosts yearly conferences, socials, and other activities for college-aged Jodo Shinshu Buddhists. Members mostly reside in California; however, College YBA welcomes all who are interested in Buddhism.

Sr. YBA is based at the Seattle Betsuin Buddhist Temple and consists of

college-aged young adults who want to continue their involvement in the Jodo Shinshu Buddhist community. Sr. YBA actively attends weekly services and religious workshops and fundraises for community service projects/social events.

Both organizations provide numerous leadership and innovative opportunities for people of diverse backgrounds and building relationships as we persist through our young adult years.

College YBA and Sr. YBA began planning as to how we could adapt to the new mode of life and encourage young Buddhist discussion, while taking advantage of the new online opportunities.

College YBA President KC Mukai and Sr. YBA President Emily Ko and their wonderful cabinets met continuously, organizing a conference that would be as similar to an in-person conference as possible and address a relevant topic to this unique time.

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## My College Life: A Bad Buddhist Attendance Report

By Toshi Steimetz  
University of California, Santa Barbara  
Class of 2021

I have always considered myself to be a very involved Buddhist, but as I enter my third year as a student at UC Santa Barbara, I am beginning to face the harsh reality of the growing distance between myself and Buddhism.

In high school, the programs and organizations put into place made involvement in the Buddhist community simple. I was highly involved in the Junior Young Buddhist Association, volunteered at the annual bazaar, and attended the seemingly endless list of events at the Berkeley Buddhist Temple. Buddhism was tied to my social life and as a result, it slowly became a part of my identity.

As I’ve come to learn during my years at UC Santa Barbara, the structures that previously allowed me to be deeply involved with Buddhism are no longer around to provide the support. The local Santa Barbara Buddhist Temple is small, has no resident minister, and holds services once a month at 11 a.m. on Saturdays. Like any college student, I highly value my few hours of sleep and am almost never able to attend these services.

A few weeks ago, I was explaining to a friend that I had been feeling guilty about my lack of involvement in the Buddhist community. He replied with a very comforting “Well, I guess it just means you’re a bad Buddhist.” Although this was terrible advice for a friend to give, it actually reminded me of an important aspect of Buddhism that I had forgotten.



“Buddhism is a personal experience that is different for everyone. It is a journey through the teachings of the Buddha that each of us interact with in our own unique way,” Toshi Steimetz, a UC Santa Barbara student, says. (Courtesy of Toshi Steimetz)

In high school, a minister once asked me “What is Buddhism?” When he said this, I could only mutter a cowardly, “Uh, I don’t know.” To my surprise, he answered, “That’s exactly correct.” Buddhism, he explained, is different for every individual. Even he, after years of training and experience, could not tell me what Buddhism was, only I could discover it for myself. This raised a new question “What is Buddhism to me?” I am still unable to fully answer this, but I do know where it began — as a source of community.

I grew up at the Berkeley Buddhist Temple and it provided me with friendships and mentors that were a huge part of my childhood. As I’ve gotten older and more involved in the Buddhist community, Buddhism has become a proud part of my identity. Through Jr. YBA, YAC, and just experiencing the ups and downs of life, I am

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## Watsonville Sangha Helps With Salvation Army's Dinner Meal Program



The Watsonville Buddhist Temple Sangha has been taking part in helping the Salvation Army feed dinners to the needy for the past eight months. (Courtesy of Ken Tanimoto)

By Ken Tanimoto  
Watsonville Buddhist Temple

For the past eight months, the Watsonville Buddhist Temple has participated in an outreach program that is helping the local Salvation Army feed hot, nutritious dinners for those in need.

The meal program feeds anywhere from 75 to 125 individuals of various ages each day.

Once a month, numerous temple members, including Resident Minister Rev. Jay Shinseki, have offered their time and effort to prepare and serve meals to address hunger in our community. Meals vary from chicken teriyaki, pulled pork sandwiches, lasagna, turkey, to homemade chili and hot dogs. All meals also include cooked vegetables, rice or bread, and salad.

Even with the issues of today's social distancing, this group is mindful and respectful of the safety of others. Their enthusiasm and support have been tremendous. The consensus is that we continue with the food program next year.


This outreach program was first funded by the temple board, Sangha members' donations, and now is being underwritten by BCA's Social Welfare Committee. The grant was approved by the Social Welfare Committee and by this year's National Council.

The Watsonville Buddhist Temple is grateful to the BCA, the Social Welfare Committee, and its chairperson, Celeste Sterrett, with their support of funding this worthwhile and humane program.

With the support of the BCA and Watsonville temple members, this service to our community reflects the basic, everyday Buddhist practice of Dana — finding self-worth and happiness through giving.

Namo Amida Butsu


BCA Center for Buddhist Education Every Day Buddhism Committee Presents:




## DHARMA IN YOUR LIFE

**October 24, 2020**


**10:00 am to 12:00 pm (PDT) Zoom**



**Rev. Marvin Harada**  
Bishop, Buddhist Churches of America  
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## Virtual Dharma Talks Grow in Popularity

By Naoko Fujii  
Palo Alto Buddhist Temple

When my 79-year-old aunt moved to a senior community three years ago, she missed the San Mateo Buddhist Temple. Now, she is thrilled to be back via Zoom.

Seeing the faces of the children, hearing the music, and receiving comfort and inspiration from Rev. Henry Adams live-streamed Dharma talks, she has happily reunited with the Dharma community from 500 miles away.

Apparently, she is not the only one. When we first joined the San Mateo Zoom service in March, there were 37 lines participating, then 48, then 100 at Hanamatsuri, and 89 the week after.

For the Gotan-E service, Rev. Adams was the guest speaker for the Palo Alto Buddhist Temple and the two temples combined on Zoom with a joint audience of 133 lines.

In the chat, there were words of appreciation from Oxnard, Pleasanton, Half Moon Bay and elsewhere. There are often entire families on one line, so 89 lines would be about 180 people. This is a much larger number than an average in-person attendance for a Sunday service.

Who is calling in? The word spreads fast about the high quality of the services to grown children of temple members who moved away, relatives and friends who live in areas where there are no temples, and members of other temples without Zoom services.

We all enjoy the services thanks to the hard work and innovation of Rev. Adams and his dedicated Silicon Valley creative team of Carrie Yoshimoto, David Chin, Miyuki Friedman, Yuko Suruki, Maya Togashi and others.

There is even live music to welcome guests and everyone sings and chants along with the words shared on the screen. The musicians who contribute beautiful Dana to the services each week are: Jeffrey Lazo, Jennifer Holthaus, Stephanie



San Mateo Buddhist Temple Rev. Henry Adams has been leading Zoom services -- like the other BCA ministers -- and the online services have been gaining in popularity, reaching audiences far beyond the Bay Area. (Courtesy of Carrie Yoshimoto)

Patterson, Eric Torigoe, Karen Chiguchi, Sara Chiguchi, Kate Sato, Matthew Karahashi, Manning Karahashi, and Stuart Kerr on guitar, piano, flute, cello and violin.

During these times, there is comfort and solace in returning to the temple. In a true giving spirit, many creative spirits have invented ways to reformat Sunday services to include everyone in

*Rev. Adams and others have become Zoom sensations — their reputations are going viral.*

quarantine.

In doing so, Rev. Adams and others have become Zoom sensations — their reputations are going viral. They are now welcoming college students, former members working in remote locations, and new members from around the world.

In addition, the San Mateo team has Dharma School, adult Buddhism discussions and additional Wednesday evening lectures on Zoom. Now anyone can sign up to receive emails with Zoom links to services at [sanmateobuddhisttemple.org](http://sanmateobuddhisttemple.org) or other temple websites.

## Rev. Nakagawa

Continued from Page 1

nation is the biggest shackle for preventing the ideal of America.

As Buddhists, we can never be indifferent.

Shin Buddhism is a way of life that is always with the Buddha's wishes. Remember how Rennyō Shōnin taught a law of living as a Dharma practitioner:

*"I shall live my remaining life without prejudice or discrimination.*

*I shall discard false rituals and break the bonds of unproductive actions.*

*I shall long for and promote a world of non-violence whether physical, mental, cultural, or social.*

*I shall realize a true Sangha, where no individual would ever be impaired from realizing their full potential."*

What a resemblance between the Buddha's wishes for the world and America's ideals! As D.T. Suzuki, one of the most beautiful Buddhist minds of the 20th century, clarified, "It can be asserted that there is no other country than the United States of America where Buddha's wishes for the world can be best fulfilled."

This is true especially for Japanese Americans who experienced the horror of the moment of being one step before racial extinction because of the discriminatory policy of the federal government during World War II.

We must not keep silent.

The following poem is written on the tombstone of one Polish man, Martin Niemoller, who died during World War II:

*"First they came and knocked on the door for the socialists, and I did not speak out —*

*Because I was not a socialist.*

*Then they came and knocked on the door for the trade unionists, and I did not speak out —*



Fresno Betsuin Rinban Rev. Kakei Nakagawa attends a June 5 vigil for Allies of the Black Lives Matter movement, co-sponsored by the Unitarian Universalist Church of Fresno and the Fresno Betsuin Buddhist Temple. (Courtesy of Paula Kanagawa)

*Because I was not a trade unionist.*

*Then they came and knocked on the door for the Jews, and I did not speak out —*

*Because I was not a Jew.*

*Then they came and knocked on the door for me —*

*And there was no one left to speak for me."*

Thankfully, when the Isseis and Niseis were in the internment camps, there were quite a few in this country who said "things" for us and they spoke for our human rights, even by risking their social status. They are the original Americans. We must never forget about these people.

And even now in the 21st century, they are knocking on our doors for African Americans, 150 years after the Emancipation Proclamation, basically because of the difference in skin color.

May we speak strong for establishing the society where no individual would ever be impaired from realizing their full potential.





# IBS Thanks Donors of 2020 Friends of IBS Annual Giving Program

By Rev. Dr. Seigen Yamaoka  
Vice President of Development  
Institute of Buddhist Studies

The Institute of Buddhist Studies, its students, faculty, Board of Trustees, and the IBS family, wishes to extend our deepest heartfelt gratitude to each and everyone of you for your generous support of the 2020 Friends of IBS Annual Giving program.

Despite the difficulties and uncertainties brought about by the coronavirus pandemic, the IBS continues to adjust to the challenges and find new ways to serve our students and maintain our educational programs. Your continued support is vitally important in this great movement to share Buddhism and Jodo Shinshu to the world community.

As we begin the second half 2020, I would like to report on the gifts that we have received in the first half of the year.

From Jan. 1 to June 30, 2020, a total of \$909,664.65 was gratefully received in the following categories:

General Donations, \$29,460.90; Academic Programs, \$879.16; Student Scholarships, \$33,479.17; Scholarships-Shin Buddhist Ministry, \$7,946.25; IBS Library Fund, \$100; The Rev. Russell Hamada CCSBS Endowment, \$1,200; The George T. Aratani IBS CCSBS Research Fund, \$12,000; The Shigeo Yamaoka Memorial Scholarship Fund, \$450; Takeo and Miyoko Yuki Scholarship Fund, \$50,000; BCA FBWA Eshin-ni/Kakushin-ni Chair, \$9,596.95; The Takeo and Miyoko Memorial IBS Professorial Chair, \$150,000; IBS Bloomquist Educational Endowment, \$613,060.55; and Legacy Endowed Professorial Chair (Noboru and Yayeko Hanyu Buddhist Chaplaincy Professorial Chair), \$1,491.67.

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# BCA DONOR APPRECIATION

## Thank You to BCA Donors



May I take this opportunity to thank each and every donor to the BCA for this past year that are listed on these pages of our acknowledgement list. I understand that the number totals more than 1,000 donors.

Your generosity and Dana are especially appreciated as we face the challenges of the coronavirus pandemic. I know that each of you are also donating and contributing

to your own local temples as well as numerous other charities that you choose to support.

I like to think that you make the extra effort to donate to the BCA because you see the importance and value of the Buddha-Dharma in your own life and that you wish it to be shared with others. Your donation and support of the BCA helps us to do exactly that.

Although we might not

be able to meet physically and in person for some time, we are reaching even more people through our efforts via the internet. CBE lectures and seminars have had in some cases nearly 200 people listening and learning from our lectures on various topics in Buddhism and Jodo Shinshu.

I think this is just the beginning. Maybe we can thank this coronavirus for forcing us to be creative,

to share the Dharma in ways that we didn't even dream of before.

Once again, thank you for your support of the BCA and its many programs that enable us to share the Dharma with others. There are many who await to encounter the profound truth of Namuamidabutsu.

In Gassho,  
Rev. Marvin Harada  
Bishop

## Greetings From Michiko Inanaga

### BCA Endowment Foundation's New Director of Development's Goals: Educate, Connect, Enrich

Hello Fellow Dharma Friends,

I am Michiko Inanaga and I recently joined the BCA Endowment Foundation team as the Director of Development.

When I was 2 1/2, my father became the resident minister at Santa Barbara Buddhist Temple. When you're little, chubby and speak Japanese, you receive a ton of loving attention from the Sangha.

Despite moving from temple to temple several times, I have always felt this loving environment my entire life. I'm proud to be a product of the BCA and Jodo Shinshu Buddhism.

As my professional

life now blends with my spiritual, I feel very fortunate to have this opportunity to elevate both, especially now.

My first career Development experience was at Keiro Senior Health-Care in Los Angeles. At Keiro, I saw firsthand the importance and difference "support" can make. Every dollar given was intended to support a solution, care for someone, given with hope, and never by just one person. It was the community, a collective team of people, that made the difference. Each and every gift was important.

I appreciate those who have supported the BCA, its temples, Sanghas and programs all of

these years. The BCA is not a new organization. Its 100-year-plus history is sustained by the Sangha who cared enough to support it through the best and worst of times. And equally so, I appreciate new members and those with open hearts and minds who are willing to hear what the Dharma is saying to us in this unique moment and its relevance to our daily lives.

As Director, my goals are straightforward — Educate, Connect and Enrich.

- **Educate** — by sharing the many activities and opportunities that the BCA is involved in and supports, as well as increasing our un-



Michiko Inanaga (Courtesy of Michiko Inanaga)

derstanding and aware- embracing our interde-

- **Connect** — by embracing our interdependence, our oneness of community and

Sangha, and navigating our "new normal" of increased technological reliance.

- **Enrich** — by encouraging support and contributions by everyone to create and expand who and what we are and opening it up to diverse experiences so that we can begin to push the Dharma Forward, especially in this environment.

As we physically distance ourselves and show respect and empathy to others, please share with a friend the amazing content that BCA temples and their ministers have created online.

I look forward to meeting you! To my old friends, I look forward to seeing you again! I hope that through conversations we will create opportunities to share and secure the future of the Dharma. It's up to us! Gassho



The Center for Buddhist Education sponsored a Minister's Assistant workshop with BCA ministers at the Orange County Buddhist Church in January. (Courtesy of Julie Yumi Hatta)

Your offerings have a major impact on BCA as we work together nationally and locally to bring the Buddha-Dharma to everyone. Especially during these challenging times, we rec-

ognize that your generosity goes above and beyond the many ways you also support your local temples.

Every donation you make provides crucial support to the BCA's programs and

## Your Donations Carry the Dharma Forward

*"Through causes nurtured for us over long ages, we now encounter the Buddha and hear the dharma. We should rejoice at this."*

— Kyeong-heung, "Collected Works of Shinran," Page 44

operations:

**Center for Buddhist Education:** The Center for Buddhist Education has been instrumental in expanding the reach of Dharma-focused activities throughout our network of temples and churches in the United States. Through workshops, conferences, leadership trainings, youth retreats and other special events, CBE continues to grow its offerings to connect the public, temples and ministers with each other. CBE has been supported by the Dana Program for Buddhist Education, ongoing BCA

operations funding, and direct donations to CBE.

**Institute of Buddhist Studies:** This year marked a major milestone for IBS as a graduate school: it attained accreditation by the WASC Senior College and University Commission. According to WASC, the "accreditation process aids institutions in developing and sustaining effective educational programs and assures the educational community, the general public, and other organizations that an accredited institution has met high standards of quality and effectiveness." In addition

to their own development programs, IBS is supported through the Dana Program for Buddhist Education.

**Jodo Shinshu Center:** Built in 2006, the Jodo Shinshu Center is an incredible accomplishment of the generosity and vision of our donors. JSC houses the Institute of Buddhist Studies, Center for Buddhist Education, and Ryukoku University Berkeley Center. Every year, new donors sign up for the 1000 x \$1000 x 4 program, which has raised more than \$300,000 toward





# Thank You for Your Generous Offerings

The following list includes offerings made by Buddhist Churches of America members and friends that were processed by the BCA Endowment Foundation between May 24, 2019, and June 30, 2020. Donation levels reflect cumulative amounts given across different programs and campaigns; please see notes for further details.

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Donors include individuals, temples and organizations, foundations, trusts, and bequests. In some

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The Institute of Buddhist Studies' giving programs are managed separately and are not included in this list, though some donations to BCAEF may be connected to IBS. To learn more about supporting IBS, contact Rev. Dr. Seigen Yamaoka at [s.yamaoka@shin-ibs.edu](mailto:s.yamaoka@shin-ibs.edu).

Written acknowledgements are provided for all

donations processed by BCA Endowment Foundation. If you would like to receive a record of a specific donation, did not receive an acknowledgment for a recent donation, or have any other questions, please contact BCAEF.

Our intention is to honor your contribution, so we ask that you kindly allow us to correct any errors. Contact BCAEF at 415-776-5600 ext. 311 or [donate@bcahq.org](mailto:donate@bcahq.org) for further assistance and review. Corrections will be published as soon as possible.

## Foundation Presents 'Dharma Forward' – New Capital Campaign

At the 2020 BCA National Council meeting Feb. 22 in Renton, Washington, the BCA Endowment Foundation presented "Dharma Forward," a new capital campaign to expand Shin Buddhism in America through national outreach, programs and higher education.

The campaign is a collaborative effort among BCA, the Institute of Buddhist Studies and the Endowment Foundation to support a unified vision of the future.

To strengthen our temples,

churches, and sanghas, "Dharma Forward" will: create new digital resources and local programs with the Center for Buddhist Education; develop the next generation of ministers, chaplains and scholars at the Institute of Buddhist Studies; and expand the Jodo Shinshu Center's reach with technology-driven education and outreach.

As we have presented our vision for "Dharma Forward," we are most grateful to our BCA leaders and friends who have pledged their

support in these early stages. The COVID-19 pandemic has shown us that now, more than ever, it is time

those who carried the Dharma to us by sharing the teachings wider and farther than they have ever gone

*"We are most grateful to our BCA leaders and friends who have pledged their support in these early stages."*

to invest in new and innovative ways to make the teachings available everywhere.

"Dharma Forward" will honor all

before. We look forward to building upon our first steps in the coming months as the campaign moves toward its official launch.

## Support BCA Endowment Foundation

BCA Endowment Foundation is the evolution of a call to build an "unshakeable foundation" for Buddhism in America.

Established as the Zaidan Fund nearly 100 years ago, several generations have carried on the dreams of our pioneers as their generous gifts expanded the fund into the Endowment Foundation.

Earnings on Endowment investments currently provide 20 percent of BCA's annual operating budget, greatly aiding BCA in its mission to share the Buddha-Dharma with everyone. Growing the Endowment is crucial, as income generated from investments reduces our reliance on dues assessments to fund operations.

Your gifts ensure that the 800-year legacy of our tradition prospers. Jodo Shinshu teachings about self, others, and Amida Buddha's acceptance of everyone are exceptionally valuable. In these challenging times, it is our mission to maintain and enhance our resources for sharing the Dharma.

The BCAEF office is available to assist you and your family with legacy planning through bequests, real estate, annuities, life insurance, and retirement accounts.

There are ways to make a difference today: If you are an Individual Retirement Account (IRA) holder aged 70.5 and older, you may issue a direct transfer of all or part of your annual required minimum distribution from your IRA or 401(k) to a qualified charity such as BCA. This is called a qualified charitable distribution and is not counted as taxable income (up to \$100,000).

The Endowment Foundation asks all members and friends to support the future of BCA and the Institute of Buddhist Studies, which will benefit all of us. Please participate in any way you can.

To learn more about our programs, go to [buddhistchurchesofamerica.org/](http://buddhistchurchesofamerica.org/) donate, or contact Michiko Inanaga, BCAEF Development Director, at [miinanaga@bcahq.org](mailto:miinanaga@bcahq.org).

## Donations

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completing final payments on our JSC loan. The Jodo Shinshu Center is not only our flagship facility, but a beacon of Shinran Shonin's teachings that shines everywhere through its growing calendar of virtual events, workshops, and distance education programs available to all BCA members and friends.

**Social Welfare Fund & Disaster Relief:** Every year at Thanksgiving, members donate to the Social Welfare Fund in gratitude for our interconnectedness and in compassion for those experiencing deprivations of basic human needs. The fund has contributed more than \$2 million to causes that promote mental, physical, and social well-being. During times of crisis like we are experiencing today, your disaster relief offerings make a meaningful difference in

the lives of many.

**Zaidan Fund:** Started in 1924, the Zaidan Fund collection continues to take place at BCA memorials, conferences, and meetings — even virtually — and has contributed to countless projects, facilities, and programs over the past 96 years.

**Special Programs & Donations:** Whether it is for the WABL Koromo Fund for ministerial robes, scholarships, endowments, or unrestricted gifts to support programs and operations, members continue to come forward and sustain the legacy of our Jodo Shinshu tradition.

Through causes and conditions nurtured for us over countless generations, we are able to encounter the Buddha-Dharma. We pause along the path to rejoice at the opportunity to hear the Nembutsu teachings, and to thank each other for the gifts of gratitude that enable us to travel together as Dharma friends.

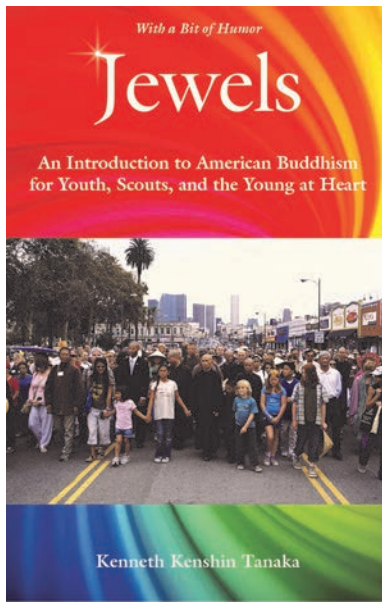




## 'Jewels,' Introduction to U.S. Buddhism for Youth, Scouts, Is Now Available

Rev. Dr. Tanaka Offers His Book — for Free

By Rev. Dr. Kenneth Kenshin Tanaka  
Professor Emeritus, Musashino University, Tokyo  
Former BCA minister  
and IBS Associate Professor



youth. Plus, I have raised three Buddhist young adults.

It is my strong wish to contribute to the well-being of American youth who are Buddhists or interested in Buddhism. Despite the growth of Buddhism in this country, there are still many challenges of living in a society dominated by Christian values and customs.

It's my dream that this book can help Buddhist youth to gain greater confidence in their religion, and give any younger

persons (whether they are Buddhist or not) a chance to take interest in Buddhism. It's good for adults too, which is why the title includes "for the young at heart."

Several individuals have endorsed "Jewels" as a book that specifically addresses youth with Buddhist teachings.

"Jewels' is the perfect blend of creativity and information, drawing from a vast array of Buddhist teachings and anecdotes with bits of humor that apply to our lives," said Leah Chase a first-year student at Stanford University. "As a college student, I believe it is books like this that guide youth like me toward a more enriching life and encourage them to deepen their understandings of Buddhism."

Bobby Tanaka, chair of the National Buddhist Committee on Scouting called "Jewels" "an excellent introductory book for youth, Scouts, and young adults. It gives a comprehensive history of Buddhism, a thoughtful discussion of the basic Buddhist teachings, and

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## Rev. Nakata

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flame for his source of light. A bug flew over his flame and was killed. He decided to make a basket with bamboo sticks for a covering to avoid such unnecessary killing. So, originally, a lantern was not a part of the Buddhist ornaments.

Later, in China, lanterns were used to light up a temple altar, and placed in front of a temple building as a stone structured lantern.

A bamboo structured lantern was introduced to Japan from China in the early 14th century. It was used by nobles and warriors for daily use, and Buddhist priests for ornaments. In fact, a drawn picture in the 15th century shows that people were hanging bamboo lanterns to lead a funeral procession to the gravesite. By the 15th century, the Japanese invented a foldable lantern for portability and storage.

bility. It is now what we use for Obon.

The bamboo lantern was inexpensive to make, but the candle itself was very expensive. The lantern became popular in the beginning of the Edo period (1603-1868), when the mass production of the candle began.

In our Jodo Shinshu tradition, the use of the lantern at Obon has no official starting date. Instead, there are stories of how local Jodo Shinshu Sanghas began to use the lantern at Obon. One of the biggest Sangha groups in Japan was in the Hiroshima region called "Aki-monto."

In the middle of the Edo period, there was a couple who owned a wholesale paper store in the territory of the Hiroshima castle town. Unfortunately, they lost their young daughter. They lamented the death of their beloved child, and wished to build a stone structured lantern like the one which is situated in a temple.

However, they were not

able to afford the cost of the construction. They hand-crafted a lantern with bamboo and wrapped it with paper. Later, they placed the lantern in front of their daughter's grave. This is the origin of a lantern at Obon. In Hiroshima, these lanterns are known as "Bon Toro" or "Bon Doro."

Do you remember when you were a child, how your grandparents were enjoying Obon under the hanging lanterns?

I remember that my grandfather took me to the Obon dance. He bought me snacks such as shaved ice and cotton candy, and gave me money for the game booths. He left me a lot of fun memories of Obon, which I still remember. The Obon lanterns bring back memories of my loved ones, grandfather, grandmother and cousin.

When you see the Obon lanterns, who do you recall? I am sure that they bring back many sweet memories for you.

In Gassho.

## Bishop

Continued from Page 2

the world in ways that we have never done before.

We have the coronavirus to thank for giving us this opportunity to be creative and innovative. We are just starting to respond to this great challenge. Who knows what kinds of innovative things will arise for us in the next few months? Some may come up with innovative ways to fundraise via the internet to replace the teriyaki chicken barbecue. I would think that at the very least, the

chickens will be happy.

Do not let doubt or fear enter your hearts and minds at a time when we need to remain positive and committed to the propagation of the teachings for now and for generations to come.

How would our pioneering members feel if they saw us quiver in the face of this virus when they lived through the Depression, World War I and II, and racial prejudice to build our churches and temples from scratch?

This is our time, our challenge to face. We can do whatever it takes to not only main-

tain our temples, we can make them even stronger. We can reach new people in our communities through the internet. We can bring our families, our children and grandchildren, who grew up at our churches and temples, and tell them that now is the time to step up, to become a member, to donate, to do whatever they can to support their home temple, the BCA, and the propagation of the Dharma. We can do this. There is nothing to stop us. Not a virus, not a recession or anything. The only thing stopping us is ourselves.

Namuamidabutsu

## Scholarship

Continued from Page 3

Kayla said she has learned the interdependence of all things in life, which furthers her desire to improve the environment for the future.

"Buddhism has affected my upbringing and growing up a lot," Kayla said. "It has shaped my life in many different ways, such as my outlook on life and problem-solving."

"One of the things that I remember the most about what I have been taught is that everybody suffers and through Buddhism you recognize and try to alleviate as much of that suffering as possible," she continued. "Whether that means helping someone with a task that no one else stepped up to do, or taking a moment for yourself to settle down and recollect your thoughts, there are many ways and situations where you can reduce suffering."

She said she tries to apply the Dharma teachings to her daily life "because school, friends, activities, and other commitments can pile up

and become unbearably stressful. So, I try to remind myself to take a step back and come up with a better and more efficient plan to deal with everything."

Kayla said another Dharma teaching she likes is "mindfulness and compassion. I feel like these two concepts go together and are interdependent on one another. For someone to be able to have compassion and empathy for other people."

"Overall, Buddhism has helped me through my life and will continue to do so," she said.

Kayla will be attending California State University, Chico, majoring in civil engineering. Kayla aspires to use her engineering skills to improve on existing technology. She envisions developing more advanced technology, creating more renewable resources of energy and thereby offering more environmentally friendly sustainable living.

The Nitta Scholarship Committee wishes both Kayla Hamamoto and Shelby Morikawa the best in their college futures.

## Communication & Connection Conference

Virtually the best conference by College YBA & SrYBA



The College YBA and Sr. YBA's first Zoom meeting on June 27 was called the Communication and Connection Conference. (Courtesy of Alexander Ng, College YBA Historian)

## Conference

Continued from Page 4

To begin CC Conference, members of both cabinets teamed together to organize several fun icebreakers such as Radio Taiso and Charades.

During our virtual service led by our religious chairs, we heard an insightful and humorous Dharma talk and sang along to a live accompaniment of Donna Sasaki's "A Special Place." These activities helped participants form new friendships and catch up with old friends.

The event's theme centered around "Communication and Connection." At the conference, we had the pleasure of hearing from Rev. Matt Hamasaki of the Buddhist Church of Sacramento.

Rev. Hamasaki led our first workshop, stressing the importance of communication in understanding intent versus impact. In the tone of the connection

theme, members of the cabinets inspired our participants to think about the ways that we form and maintain relationships using Buddhism. We wrote letters — yes, pen and paper letters — to people who have impacted our lives, expressing our appreciation and strengthening relationships within our communities.

Overall, we were very excited with an extremely successful turnout of participants coming from a wide range of backgrounds and locations. We hope that we can continue to hold meaningful events and activities, connecting young adult Jodo Shinshu Buddhists to their religion and community.

We would like to give special thanks to Rev. Matthew Hamasaki from the Sacramento Betsuin for speaking at our conference. We would also like to extend a thank you to Devon Matsumoto for leading an "Introduction to Buddhism."





## Mizushimas

Continued from Page 1

pandemic. One notable video of theirs is “Quarantined” — where they both sing and act outside their home and out in the neighborhood.

“It is so wonderful to be able to sing with my daughter at home,” Mizushima — aka Koichi — said in an email. “It is so wonderful to share something like music together. It’s just something we both enjoy.”

Ellie said, in an email, that performing with her father “makes me feel extremely happy, and it makes me feel closer to my dad. It gives us a connection that not everyone else has. It’s something I know we can always do together, and that also makes me very happy. It’s always fun to sing and perform together.”

Both Koichi and Ellie realized they immediately had more time to create the music videos because of the pandemic, which upended the entire Mizushima household.

Koichi, the Center for Buddhist Education’s Youth Director, had to postpone speaking engagements in March and April. He also had to cancel several Jr. YBA conferences and events and said one of the “most disappointing cancellations” was the Jr. YBA year end Disneyland trip. He’s now



Brian Koichi Mizushima and his daughter Ellie, left, perform a duet from their song “Quarantined” on YouTube. (Courtesy of Jon Kawamoto)

organizing virtual CBE events.

Ellie, a student at C.K. McClatchy High School in Sacramento, began staying at home from March 13, distance learning online from her teachers.

And Janet Mizushima, Koichi’s wife and Ellie’s mother, has been “busier than ever” working from home as a state employee, Koichi said.

Koichi pointed to his father, Henry Mizushima — a Sangha member of the Buddhist Church of Sacramento — as his biggest influence as a musician.

“He has been singing in the community ever since I was a child,” Koichi said. “We used to sing at bazaars and other community events together for as long as I can remember. He and his best friend used to perform at weddings, ban-

quets, and events all over town. Music has always been a part of our lives, and it brings us so much enjoyment.”

Ellie said that music has always been part of her life.

“Ever since I was little, our house was always filled with music,” she said. “I was always singing as a little kid. My dad and my grandpa always loved music, and I did too. I like listening to music and singing.”

Koichi said they usually pick a song they like and sometimes are inspired by friends or YouTubers.

“We hope our singing can put a smile on a person’s face even for a few moments,” he said. “When we see/hear other people perform, it makes us feel good. We just want people to feel good ... nothing more than that.”

“Music is the one language

that is truly universal,” he continued. “It can convey a feeling ... or create a memory ... or just be a moment of entertainment. Harmonies in particular are the most beautiful because they can’t be sung alone. You need more than one voice to create a harmony. It shows the importance of working with others ... and how you can create something so much more when you are not alone.”

Janet Mizushima is a big, big fan. “I think it’s so special that as father and daughter they are able to share singing as something they both enjoy and are good at,” she said.

“Ellie Mizushima is an amazing talent and has been singing since she was a little girl,” said the BCA Bishop, Rev. Marvin Harada, in an email. “She and her father, Koichi, have sung numerous duets together, and with their help, we were able to start ‘musical offerings’ at the Sacramento Betsuin, which really enhanced the service and was loved by everyone.”

Salt Lake Buddhist Temple’s Rev. Jerry Hirano, who raved about them on a May 16 Facebook post, is another big fan.

Koichi spoke about what the family misses about not being able to go to the temple for Sunday Dharma services.

“The biggest thing we miss are the people,” he said. “Just

seeing everyone’s face, and being able to talk to them and find out what’s going on in their lives is what we miss the most. But fortunately, we still remain relatively connected through social media and phone calls, so it’s not as bad as we thought!”

He also reflected on what he’s learned during this time at home.

“The greatest lesson I have learned is how fortunate we are in our lives,” Koichi said. “I feel a tremendous sense of deep gratitude for all that I have ... I am so fortunate that my family is together safe at home.”

And he noted another lesson he’s learned during the shelter-in-place order.

“The other greatest lesson I have learned is how similar we all are as human beings ... and at the time how we fundamentally differ,” he said. “We all want this to end. But we all think about it quite differently. This shelter-in-place order has tested us as a nation. And some of us have more patience, and care for others ... while some of us are selfish and small-minded.”

“We all have differing views on what we perceive to be the truth of the world,” he continued. “And I hope as Buddhists, our goal is always to live a life with eyes wide open, and see the world as it truly is, not just as we wish it to be.”

## Rev. Kuwahara

Continued from Page 2

exclusive atmosphere and all kinds of discrimination emerge at a social level.

In other words, the first and most crucial step toward the improvement or solution is for each of us to humbly become aware of such reality within ourselves. I would say Buddhism, especially Jodo Shinshu Buddhism, is at the forefront of religious and spiritual teachings in leading us to such an awareness. In the Light of Amida Buddha, we can truly realize who we are and how we live our everyday lives.

We not only receive this realization with the guidance of Amida Buddha, but we also come to understand how we ought to live. Amida Buddha’s compassionate aspiration to have us attain supreme Buddhahood and liberate us from the life of suffering is stated in the 18th vow (aka Primal Vow or “Hongwan” in Japanese) of the “Sutra on the Buddha of Immeasurable Life.”

There is a phrase “the sentient beings in the ten quarters” in the Primal Vow, which expresses the inclusive and non-discriminatory quality of Amida Buddha. Regardless of age, gender, sexual identity, race, nationality, health condition, financial situation, religious belief and so forth, Amida Buddha tries

to reach and provide all beings with guidance.

Now let’s contrast our way of living with the compassionate heart of Amida Buddha. Most of us put labels on others in our minds, such as like/dislike, favorable/unfavorable, valuable/valueless and so forth. So many judgements ... However, when we truly realize the falsity or invalidity of such judgments based

shinjin or a life with Amida Buddha.

Master Shinran talks about such changes in one of his letters: “... *people seek to stop doing wrong as the heart moves them, although earlier they gave thought to such things and committed them as their minds dictated ... once the true and real mind (=shinjin) is made to arise in us, how can we remain as we were, possessed of blind*

*As a Jodo Shinshu Buddhist minister, I do believe that to have more people who live with the views and values gifted from Amida Buddha is the most effective and certain way to truly and essentially change or improve this world.*

on our self-centered view or ignorance, which lead us to an exclusive and discriminatory attitude, we also notice the value and importance of Amida Buddha’s inclusive and non-discriminatory quality all the more for such realization. Because of that, we would be inclined toward a life putting more value on equality and inclusiveness.

This is one of the examples of how Jodo Shinshu Buddhism changes us internally and practically. Since the views or values that are gifted to us from Amida Buddha have become a part of us, our actions, speeches and thoughts are naturally different from how they were before. This is a life of

passions?” (“*Collected Works of Shinran*,” pages 553-554)

In Jodo Shinshu Buddhism, the Dharma changes us. When the Light of Amida Buddha truly touches our hearts, the changes should spontaneously take place within each of us.

Having deep awareness of our own limitations as an unenlightened one or bonbu in Japanese, the Jodo Shinshu Buddhist way of living is not to try to change or correct others. In most cases, when we try to change or correct others, we end up in an argument or a fight. I am confident that an inclusive atmosphere and greater equality will flourish in this world when more people

live with Amida Buddha or realize a life of shinjin. Not limited to the issues of discrimination or inequality, the teaching of Amida Buddha changes us so that we humans can comprehensively deal with all kinds of issues in more harmonious and constructive ways. If I am asked “What can Jodo Shinshu Buddhism do to change or improve this world?” I would say, “Please listen to the Dharma and share it with more people.”

Of course, listening to the Dharma may not bring a big change overnight. The actualization of change requires time and patience. However, honestly considering the deeply rooted and persistent three poisons within each of us that have caused many kinds of issues in this world, most of us would agree that superficial and instant remedies will not solve the issues in a true sense.

As a Jodo Shinshu Buddhist minister, I do believe that to have more people who live with the views and values gifted from Amida Buddha is the most effective and certain way to truly and essentially change or improve this world.

In other words, from a Jodo Shinshu Buddhist perspective, how the world will go depends on how each of us listens to the teaching and lives with it, and whether we share it with more people.

## ‘Jewels’

Continued from Page 7

several examples of the application of Buddhism in a young person’s daily life. The book is thorough, clearly written, and easy to understand.”

And Rev. Thich Tu Luc, spiritual advisor of the Vietnamese Buddhist Youth Association in the USA, said “Rev. Dr. Tanaka writes from the heart. His words are offered not only from his knowledge as a Buddhist scholar, but also from the experience of working with youths for many years. I strongly believe that by reading his new book, many of our young friends interested in Buddhism will learn some good things for his or her spiritual life.”

Published by BDK America or the Society for the Promotion of Buddhism, the new book is now available as follows:

**PDF version:** It can be downloaded free of charge by going to: <https://bdkamerica.org/product/jewels-an-introduction-to-buddhism-for-youth-pdf-only/>

**Printed books (for institutions):** Multiple copies are offered free of charge (including shipping) when requested by an organization such as a temple or church, any group within a temple such as YBA, a Scout troop, and a school. Please go to: <https://bdkamerica.org/institutions/>

**Printed books (for individuals):** Available at \$6 per book, which includes shipping cost within the United States. Please go to: <https://bdkamerica.org/product/jewels-an-introduction-to-buddhism-for-youth-pdf-only/>

For questions, contact BDK America at 925-388-0067 or email: [webmaster@bdkamerica.org](mailto:webmaster@bdkamerica.org)





## A Mystery of Miniatures



Buddhist Church of San Francisco Rev. Ronald Kobata says there are a number of identical miniature towers like this one at various BCA temples. "Nobody knows where, who, how, when they came from," Rev. Kobata says, hoping that a reader may recognize it and contact him at [bcsfrev@gmail.com](mailto:bcsfrev@gmail.com). (Courtesy of Rev. Ronald Kobata)

### President's Message

Continued from Page 3

Shinshu community and do not live near a BCA temple. I am aware that many temples have members who used to live near the temple but may have moved away. The individual membership program is not intended to take those people away from the temple they previously belonged to.

The individual members may be people who were members of temples that have closed. It may include people who (for a variety of reasons) no longer feel attached to their local temples. It can include people who belong to one of our BCA-designated Sanghas. It can be for college-aged students or recent graduates who no longer live near the temple they grew up in and want to be independent (if they currently do not live near a BCA temple).

The membership dues that we collect from individual members helps to increase revenue to the BCA and, as a result, can lead to lower BCA

assessments. Money from individual members means BCA needs less money from the temples.

You may have noticed that the individual memberships for couples is less than twice that of a single membership. This is to encourage couples to join, although the BCA Executive Committee feels that the most likely person to join will join as an individual and not a couple.

At the 2021 National Council Meeting (which will most likely be a virtual meeting), we will see how successful the individual membership program is. There is now a button on the BCA webpage that will go to the membership registration form.

At the 2020 National Council Meeting, we also talked about the proposal to initiate an individual membership for people under the age of 30 paying just \$50 per year to be a BCA member. This proposal also garnered quite a bit of discussion and was not voted on at the meeting. We are continuing to look at this proposal and hope to present it at the 2021 meeting.

### BCA

Continued from Page 1

Portland.

The Buddhist Church of Sacramento is holding a five-hour virtual telethon at noon Aug. 8 with special guests such as: U.S. Rep. Doris Matsui; Revs. Bob and Patti Oshita, retired Sacramento ministers and chaplains to the California State Legislature; BCA Bishop Rev. Marvin Harada; Rev. Ko-sho Yukawa, retired Sacramento minister; and Satsuki Ina, the writer and activist.

There will also be bonsai, ikebana floral arrangements, calligraphy, taiko and cooking demonstrations — and vocal and instrumental performances.

The Jr. YBA chapter came up with T-shirts, aprons and stickers that have already raised \$13,000, said Koichi Mizushima, youth director of the Center for Buddhist Education and Minister's Assistant at Sacramento.

"It's been a really, really fun event and a way to reconnect with our Sangha," Mizushima said. For more information about the telethon, go to: <https://www.buddhistchurch.org/internal-event/bazaar-2020-home-edition>.

And the Oregon Buddhist Temple has raised \$50,000 in pre-concert donations for its Aug. 21 Zoom benefit "In the Spirit of Giving: An Evening of Music With OBT." There will be seven acts featuring Sangha performers. Donations will be solicited during the event, PayPal and Venmo accounts have been set up, and pledges are accepted via Facebook Messenger. For more information about the concert, go to: <https://www.oregonbuddhisttemple.com/benefit-concert>.

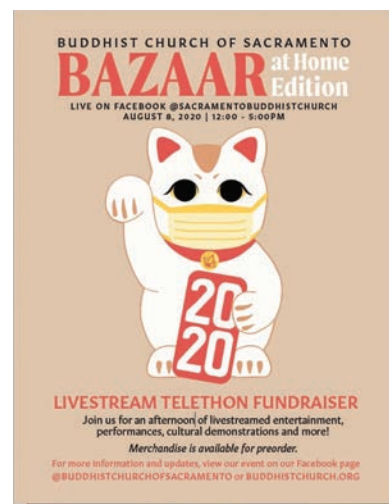
Meanwhile, the temples and churches will not be reopening in the foreseeable future because of the resurgence of COVID-19.

"We're going to be in flux for quite a while," said Bay District representative Jeff Kawahara, noting that the entire Bay Area is currently under state COVID-19 watch.

Rev. Erick Ishii of the Eastern District said the Ekoji Buddhist Temple in Fairfax Station, Virginia, has had an in-service Obon service on July 12 and intends to hold one in-service session each month. He said the temple adheres to strict precautions: people have to pre-register and fill out a questionnaire saying they are not sick, don't have a fever or have been exposed to COVID-19. In addition, masks are required, social distancing is practiced, and there is no chanting, singing or conducting oshoko.

A total of 15 people attended the Obon service, Rev. Ishii said.

Seabrook Buddhist Temple began drive-in services on May 24 in which people drive up in their cars and the service is conducted via a FM transmitter similar to drive-in theatres. He said about 15 to 18 people have been coming.



In addition, in-person services have been held at the Las Vegas Sangha, according to Rev. Harada.

The nearly 140 participants in the Zoom meeting were polled on three questions: the current state of their church or temple; the status of the church of planning to reopen; and church or temple plans in the wake of revenue loss because of festivals being cancelled.

Some of the poll results were:

- 41% of churches and temples were completely closed;
- 68% were open for staff and specific volunteers;
- 66% conducted maintenance;
- 74% have established a planning committee, and 65% said planning is in progress;
- 79% are soliciting donations;
- 50% have made budget adjustments; and
- 51% have applied for federal PPP (Paycheck Protection Loan) or other financial assistance.

Several temples reported successes with fundraising,

Diego sold 100 boxes of produce — and 75 trays of strawberries — from the renowned Yasukochi Family Farms in Oceanside on July 25. Ralph Honda called the fundraising drive "very successful."

But San Jose stood out among the fundraisers. The GoFundMe's success was directly because the virtual Obon was held with an "In Memory Of" donation campaign.

"Giving 'In Memory Of' really puts things in perspective," said San Jose Betsuin President Ed Nodohara. "It's your parents, the generations that came before us that showed us how Obon works and how to live our lives, and to donate in their memory is really wonderful."

The eight-hour event, carried on Facebook Live, was viewed by 13,000 people and had 700 additional followers on Instagram, Nodohara said. And more than 50% of the viewers were from outside of the San Jose area, San Jose Betsuin Rinban Rev. Gerald Sakamoto said.

"It was a wonderful way to reconnect and I think that's really important that whatever we can do to offer a way for people to connect with friends, with activities, with the temple," Rev. Sakamoto said. "It's not just, 'How do we get revenue?' It's also how we engage people, and how we include people in our activities."

Arima pointed out the Watsonville Buddhist Temple as an example of a small temple that has had success in raising funds. Watsonville, he said, analyzed its finances and targeted a legacy fund donation drive within the

*"It's not just, 'How do we get revenue?' It's also how we engage people, and how we include people in our activities."*

— Rev. Gerald Sakamoto, San Jose Betsuin Rinban

including the Seattle Betsuin Buddhist Temple, Mountain View Buddhist Temple, Tri-State/Denver Buddhist Temple and the Buddhist Temple of San Diego.

The San Mateo Buddhist Temple held a June 27 event titled "What does bazaar mean to you?" Rev. Henry Adams conducted live interviews with Sangha members that explored the bazaar's history, preparation, significance, meaning for children, and its many foods.

Mountain View held a two-day Obon on July 18-19 called "Obon at Home," and it featured cooking and cultural demonstrations, a taiko performance and fashion show, and of course, Bon Odori. There was also a bingo game for Sangha members only. Arima said the temple was still assessing how much it had raised from the event.

The Seattle Betsuin held its virtual Bon Odori on July 18 with sponsorship levels for various segments and levels of giving. Each of the 10 dances was sponsored.

The Buddhist Temple of San

Sangha. As a result, it has been able to recoup a large portion of the revenue shortfall for the year.

"Everybody has got to think about what's right for their situation and their circumstance," Arima said.

"I'd like to commend many of the temples for coming up with creative ideas for fundraising like San Jose and Sacramento," Rev. Harada said. "I know we'll continue to adjust and adapt because that's what we do — we make the most of the situation and we move forward. And we can always keep sight of why we're doing this — to share the Dharma."

"We're not just maintaining our temples — we want to continue to share the Dharma, to share the teachings and that's why we put our time and effort into fundraising, into maintaining our temples and to keeping our services, Dharma talks and classes going because the Dharma has come to us from generations and generations in the past. And it's now our responsibility to keep it going forward."

**BCA**  
Center for  
Buddhist  
Education

### CBE SEMINARS ONLINE FOR ALL

FREE & OPEN TO THE PUBLIC

SATURDAY, AUGUST 22, 2020

11 am - 1 pm (PDT)

"HIGASHI HONGANJI & NISHI HONGWANJI:  
HISTORY & THOUGHT"

Special Guest Speaker:  
**Rev. Ken Yamada**  
Editor, Shinshu Center of America

**SPEAKER BIO:** Rev. Ken Yamada was born in Oakland and attended Berkeley Higashi Honganji temple, participated in Jr. YBA activities and played basketball. After graduating from U.C. Berkeley, majoring in sociology with a Buddhism focus, he studied Jodo Shinshu at the Institute of Buddhist Studies in Berkeley, and Chuo Bukkyo Gakuin in Kyoto, but couldn't understand Buddhism and dropped out. He worked as a newspaper reporter in Los Angeles, New York and San Francisco, and later became a magazine editor. He rediscovered Buddhism, re-entered the ministry and served 13 years at the Berkeley temple. Three years ago, he became editor of Higashi's *Shinshu Center of America*, overseeing English publications.

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## IBS

Continued from Page 1

and engagement in the broader religious world.

### IBS Mission Statement

The mission of IBS is to provide graduate level education in the full breadth of the Buddhist tradition with specialized education supporting Pure Land and contemporary Shin Buddhist Studies, while advancing Jodo Shinshu Buddhist ministry and Buddhist chaplaincy.

### Education of Shin Ministers

Many persons have studied Buddhism in English at IBS during the past 70 years, and many graduates have gone on to become ordained Shin Buddhist ministers. Currently 28 BCA ministers are IBS graduates or have studied at IBS. The Shin emphasis in our masters-level curriculum ensures that the education of future Shin Buddhist ministers will always be a central mission. IBS intends to provide education to ministerial aspirants of other Buddhist traditions as well.

### Chaplaincy Education

IBS offers an educational program for persons wishing to pursue chaplaincy careers in hospitals, hospices, health care, prisons or the armed services. Our diverse student body

and unique approach to Buddhist education enables students to obtain Association of Professional Chaplains (APC) certification as they prepare to apply Buddhist thought and practice as chaplains within a complex and changing world.

### Excellence in Buddhist Scholarship

Another core IBS mission is to provide graduate-level instruction in all Buddhist traditions within an environment of academic freedom and scholastic excellence. Even as we provide students with knowledge of Buddhist history, thought and practice, we also seek to nurture within them academic curiosity, rigor, creativity and critical thinking. IBS also seeks to promote research and publication opportunities for its professors and students

### Jodo Shinshu on the World Stage

In a world of diverse religious, cultural, philosophical and political stances, and frequent disputes between them, IBS has an important role to play. Grounded in its Buddhist heritage, IBS is well-positioned to be deeply engaged in thoughtful conversation with other religious traditions of the world.

IBS's primary religious connection is with the BCA and Jodo Shinshu Hongwanji-ha; but its affiliations with

the Graduate Theological Union, Ryukoku and Otani universities, as well as other Buddhist communities such as Dharma Drum in Taipei and the Sati Center here in California, enables IBS to provide theological education, spiritual and intellectual development, and pastoral formation in an atmosphere of openness and respect for all religious traditions.

### Contemporary Shin Buddhist Studies

As the only graduate school that offers a systematic treatment in English of Shin Buddhism, IBS maintains a specialized focus on Pure Land Shin Buddhist thought. This program of study is "contextual" — that is, it is done within the contemporary categories of analysis and the experiences of persons today. This approach is able to reveal the practical and reformative features of Jodo Shinshu which can offer much in the midst of the existential, intellectual, and social conditions of the contemporary world. The Center for Contemporary Shin Buddhist Studies functions as a catalyst within IBS for the development of contemporary perspectives on Shin Buddhist thought and life.

### Nurturing Spiritual Maturity

Yuien, a student of Shinran, states that through study one gains awareness of Amida Buddha's compassionate

Vow, which enables one to live a life of authentic nondiscrimination. "Only then," Yuien says, "is there meaning in being a scholar." IBS takes inspiration from this perspective and offers students a firm educational and spiritual foundation upon which they may develop as effective, insightful and compassionate persons. In partnership with the BCA, IBS is able to introduce Shinran's teachings to today's world in order to counterbalance bigotry, discrimination, binary extremism and rampant self-righteousness.

### Promotion of Harmony and Peace

By nurturing a harmony of academic excellence with deepening religious awareness of its students and the greater community, IBS strives to advance serious inquiry into the Buddhist path and its potential for growth as a vital force in people's lives in the contemporary world.

The ultimate mission of IBS is to nurture persons who can be fully engaged in religious and scholarly discourse, action and commitments to peace and equality in the world.

Shinran expresses the aspiration which informs the entirety of the missions of the Institute of Buddhist Studies: "May there be peace in the world and may the Buddha's teaching spread!"

## Accreditation

Continued from Page 1

and development represents the culmination of years of sustained effort and recognition of the high quality educational programs we've been offering for over half a century.

As important as this moment is for our school, we also must pause and reflect on what accreditation means, why it is important, and how it will affect the Institute moving forward.

Accrediting commissions in the United States serve several important functions, first and foremost as a buffer between schools and colleges and the federal Department of Education.

Commissions made up of higher education professionals ensure that every accredited school complies with federal regulations and holds itself to the highest educational standards.

If a school is accredited, students know that their degree or certificate program has been

reviewed, vetted, or approved by a qualified third party. Thus, by being accredited, IBS has demonstrated what we've known internally for decades — that we provide high quality education that prepares our students for careers in Buddhist ministry, chaplaincy and scholarship.

IBS's decision to pursue accreditation was, in some sense, the culmination of a decades-long dream by its leadership, faculty, and staff. In the 1980s, under the guidance of then-bishop Rev. Seigen Yamaoka, the IBS Board of Trustees weighed the benefits of accreditation. One reason accreditation was not pursued at that time was our relationship with the Graduate Theological Union (GTU), a relationship which afforded us most of the benefits of accreditation without having to go it alone. As IBS had other challenges to face in relocating its offices before the move to the Jodo Shinshu Center in 2006, the dream of accreditation was deferred.

However, in 2014, California changed its regulations

for licensed schools, requiring all post-secondary schools and colleges to be accredited by 2020. Whereas there were some exceptions and loopholes in the new legislation, the IBS Board of Trustees recognized the value of accreditation and supported efforts to meet the state's deadline. And so, for the past five years, IBS faculty, staff, and board have worked diligently to ensure our programs meet the high standards of the WASC Commission.

In some ways, accreditation is symbolic — being accredited means that our school is on par with our peer institutions of Buddhist higher education such as the University of the West in Los Angeles or Naropa University in Boulder, Colorado.

Accreditation means that our students can trust that their degrees or certificates have been reviewed and vetted by higher education professionals. Other colleges and universities may accept credits for transfer. In short, accreditation signifies to potential students and donors as well as our peers at other Buddhist colleges and univer-

sities that our programs are of sufficient quality, that we offer an educational experience of similar caliber to some of the best universities in the country.

It is because of accreditation that IBS can now further expand its reach and its programs. Being accredited means that we can attract a wider diversity of students, students who may have chosen a different school to pursue their education in Buddhist chaplaincy or scholarship.

Having reached this milestone, we can now devote our attention to expanding our programs to attract new students by offering a wider array of both on-site and on-line graduate-level certificates and continuing education programs.

As an accredited institution, we can pursue becoming a full member school of the Graduate Theological Union or increasing our connections with Ryukoku University, deepening these important institutional partnerships.

Through all of this we, of course, remain committed to our core mission of educating ministers and scholars; but as an accredited institution, we can seek out new sources of fundraising and increased student enrollment which will contribute to our overall stability and longevity.

And it goes without saying that ensuring the long-term success of Buddhist education in America is especially important in these times of uncertainty.

## College Life

Continued from Page 4

slowly discovering what Buddhism is to me.

A few years ago, I had the pleasure of hearing my friend Alex Sakamoto give a Dharma talk at the Seattle Betsuin Buddhist Temple. During his talk, Alex explained that through his eyes, Buddhism is fully embodied within a Starbucks holiday coffee cup. Alex was somehow able to connect the coffee cup's design to the teachings of interdependence and compassion.

In all honesty, at the time, I

found this to be completely absurd. I struggled to understand how my daily Starbucks latte connected to the teachings of the Buddha.

But this disagreement between Alex and I is the beauty of Buddhism. To Alex, Buddhism is a Starbucks coffee cup, but to me, Buddhism is something completely different.

Buddhism is a personal experience that is different for everyone. It is a journey through the teachings of the Buddha that each of us interact with in our own unique way.

When my friend gave me that terrible advice and called me a "Bad Buddhist,"

it reminded me that there is no such thing as a good or a bad Buddhist. My attendance does not define me as "good" or "bad," instead it simply reflects that my journey with Buddhism has changed, as it has in the past and as I am sure it will again in the future.

*Editor's Note: This article first appeared in The Young Buddhist Editorial website and Facebook page. For more articles and information about The Young Buddhist Editorial, go to <https://www.youngbuddhisteditorial.com/>. We are reprinting this article with the permission of The Young Buddhist Editorial and the author.*

# BCA VIRTUAL OBON DANCE

## AUG 15TH @ 6PM PDT

(OBON IN YOUR LIVING ROOM)



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A zoom link will be sent to your temple leaders.  
For more information contact: [cbe@bcahq.org](mailto:cbe@bcahq.org)  
510-809-1460



# 今月の法話

## 「お盆は慶びと感謝のダンス」

南アラメダ郡仏教会

開教使 宮地 崇



Rev. Takashi Miyaji

7月4日のア

メリカの独立記念日には花火やバーベキューなども楽しむことができます。日本料理に関する話として、夏の時期は冷たい素麺や冷麦、冷奴、スイカ、そしてゴーヤなどといったあっさりした食べ物が思い浮かびます。そして毎年の夏にやってくる盆踊りも欠かすことはできません。

盆踊りフェスティバルはとても楽しい時間であり、太鼓の大きな音で胸がときめきます。大勢の方々が浴衣の姿で夜まで踊ります。子供たちはかき氷を食べ、大人たちも和気あいあいと喋りながらビールを飲んでいきます。またホットドッグ、テリヤキチキン、チリライスなどといった様々な食べ物もあつても楽しい一日を過ごすことができます。

私がなぜ盆踊りが好きなのかと言いますと、この行事はいつもは忘れていた仏さまの教えである「無常」ということを毎年改めて教えられるからであります。それはどういうことなのかと言いますと、盆踊りフェスティバルはとても楽しい時間であり、太鼓の大きな音が止まり、盆踊りの音楽も止まります。きれいな浴衣で踊りを教えてくださった女性方もいなくなります。ドラフトのビールもいつか切れます。食べ物もそのうちなくなります。その時がやってきたら、私たちの心の準備ができていないでしょうか？こんなにも楽しい時が終わることに関して、それでいいと受け取ることができるのでしょうか？

ある人たちは、この盆踊りが終わると聞いて何が

問題なのかと首を傾げる方がいらっしゃるかも知れません。また、盆踊りが終わることは当然ではないか、だからそんなに感情的になる必要はないか、言う方もいるでしょう。しかし、他のある人たちは盆踊りはいつか終わらなければならないことは知っているけれども、それをなかなか受け入れることができないなど思っている方もいます。なぜかと言えば、この楽しい時間が終わることに関して、物足りなさや寂しさを感じるからであります。私はこの気持ちに分かる人は念仏者だなどおもいます。

盆踊りフェスティバルは終わります。いつか必ず提灯を消す時がきます。その時がきたら、今までのあの楽しい出来事は一体何のためであったのか？なぜ盆踊りをしたり、食べ物を食べたり、ビールを飲んだりするのか？なぜ家族と友人などがいるのか？なぜ私は生きているのか、といった様々な問いが浮かんでこないでしょうか。ここで、ここを宗教が問うところなのであります。なぜ私が今生きているのか？そして、この盆踊りと同じく、私の人生もいつか終わります。これでもいいのか？「いいえ、それはなかなか受け入れられない」と、自分では感じます。しかし、この事実が受け入れられない自分であるからこそ仏法という教えがあります。阿彌陀如来さまが私に「大丈夫だよ」と言ってくれております。仏教は自分がこの夢のような「人生」が必ず終わる時がやってくることを分かっているにもかかわらず、それに対して頷くことができる人々のためにある教えであります。そしてお盆は、ご先祖たちを心に思いだし、真実の世界と出会うためにお浄土から導かれていることを意味する行事でもあります。盆踊りは、一方では楽しい行事ではありますが、もう一方ではこの「生」から切り離せない自分の「死」の問題に向き合うための行事でもあります。お盆は私の「生」と「死」の関係を問い直す大事な行事なのです。

局自分ではどうすることもできないものであるというところを、厳しく見つめられ、その答えを求められたのでした。そのお釈迦さまがお説きになった中で、私たちが特に大切にすべき経典に「仏説観無量寿経」というお経があります。その中に「閉目開目」という言葉が幾度か出てきます。本来の意味は「寝ても覚めても」ということですが、「一人の人がその目を閉じる（亡くなる）ことで、残された周りの者が自らの目を開かせていただく（目覚める）」と、その経文のもう一つの心を解釈することができ

ます。私たちは日々、たくさんの方々の死とすれ違いながら、自分の人生を生きています。テレビや新聞を通して毎日のように私の元へ届けられるたくさんの方々の死があります。しかし、自分とは直接関係のない他人の死は、そのどれもが私の上に重なり合っている響いてきません。「死ぬ」というのはどこかの誰かの話であって、それがまさか自分の元へやってくるなど思ってもいません。その私の元へ、ある日突然想像もしていなかった身近な人の死という痛ましい出来事が思いがけず訪れた時に、私たちははじめて、「死ぬ」というのはどこかの誰かの話ではなく、今こうして生きているお互いが、いずれは終えていかねばならない、いや、いつ終わってもおかしくない生死を抱えて生きてゆきなさい」と無言のメッセージを残してくださったことに気づかせて頂くことになりました。お釈迦さまは「人と生るること難し、死すべきもの今命あることは尚難し」と仰せになりました。「人間として生まれてくるだけでも大変な事だっただけに、いつ終わっても不思議ではない生死を抱えている私がここに生きている、そのことほど当たり前のようで、実はこれ以上難しい事は私たちに教えてくださったのが先にお浄土に往かれた人々ではなかったのでしょうか。

りません。ある詩は次のように書いています。「人は去ってもその人の言葉は残る 人は去ってもその人の優しさは残る 人は去ってもその人の温もりは残る 人は去ってもその人の温もりは残る」 合わせた手の中にその人は還（かえ）って来る」 その深い悲しみの中に合わせる一人一人の合掌の温もりを通して、亡き人と私たちが姿・形や時間の隔たりを超えたところで、再び深く出あってゆくことができるのちの世界が開かれてきます。盆踊りは楽しい時ではありませんが、決してそれだけのためのものではありません。その根底にご先祖たちから教えられているものがあります。そのことは、この世は夢のような迷いの世界であり、「無常」の世を忘れてしまいます。しかし、その楽しい時はいつか終わります。人生というのもまったく一緒のことです。愛している人たちが、深い縁を持つ人たちとつかお別れしなければなりません。あつという間もなくのちが過ぎて行くので、「えっ、ちょっとまてよ」とその生死に執着してしまいます。実はその生死を簡単に離せない人のために、阿彌陀如来さまの大慈悲があるのです。私たちの生死は虚しく去っていきますが、それをかたえてより知った大慈悲に包まれています。ですから、この生死を有り難く思い、慶ぶことができます。

の故に、大安心の中で、一杯踊ることができるとあります。お経の中に「歡喜踊躍」という言葉があります。これは仏法に出てきて、心の中から歓びが溢れだし、体が勝手に踊り出すという意味です。阿彌陀如来さまの

真実の世界に出あう時、このような感情になります。すべての人たちが如来の大慈悲に抱かれていることに気が付き、苦しみや遭遇してもそれを乗り越えていくことのできる世界に出あうことです。私たちは共に、この阿彌陀如来さまの大慈悲の中に生かされていることを慶び、ご先祖さまたちからのお導きを感じていきたいものです。

合掌

## ダイヤルザダルマに 日本語法話

コロナウイルスの世界的な感染拡大を受けて数ヶ月に渡って外出が制限されている中、BCAでは電話をすれば5分間の法話を聞くことができる「ダイヤルザダルマ」プログラムがはじめられている。コンピューターをあまり使わない門信徒の方から好評を得ているこのプログラムに、5月から日本語の法話が加えられた。(800) 817-7918に電話すると、原田総長の声で英語の方は1を日本語の方は2を押すように促される。2を押すと約5分間の日本語の法話を聞くことができる。法話は2週間ごとに更新される予定。



# BCA VIRTUAL OBON DANCE

## AUG 15TH @ 6PM PDT

(OBON IN YOUR LIVING ROOM)

### BCAバーチャル(仮想)盆踊り

(リビングルームで盆踊り)



Obon Instructors from BCA temples will be sharing their dances. Sangha members will zoom in from all over the country.

Please register here to receive the zoom link:  
<https://forms.gle/93mDABuVAVrkQvjG6>  
 questions: cbe@bcahq.org or 510-809-1460



# 法輪

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二〇二〇年度教化標語

### 「尊び敬う心」

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>

## 総長メッセージ

### BCAがコロナウイルスのパンデミックを乗り越えて発展する理由



Bishop Rev. Marvin Harada

米国仏教団 総長  
原田 マービン

コロナウイルス感染拡大に直面している今、先行きが見えず心配したり、不安になったり、恐れたりすることが多くなりました。特にお寺の将来を懸念する理由はたくさんあります。

今年ほとんどのお寺がファンドレイズのイベントを中止せざるを得ませんでした。また、日曜礼拝はできませんし、大切な家族のための葬儀もできません。いつになったらお寺に集まることができるのでしょうか？

この状況が終息すると、コロナウイルスが流行する以前のようにならなければならず、70年来の友人が6フィート離れて座らないといけないとしたら、お寺に来られるのをためらわれるかもしれませんし、シアアのメンバーの方がお参りされるにはウイルス感染のリスクがあるかもしれません。お寺をどのように維持していくか、BCAへの賦課金や開教使の先生方の生活費のサポートのことなど、私たちには多くの疑問と不安があります。

私は未来を見ることができませんし、ある意味ではこれらの

疑問の答えを知ることができませんが、別の意味では知っています。

頭の中ではなく、心の中で答えを知っています。私たちが直面しているこの苦境を乗り越え、回復し、耐え忍ぶ力があるのです。

私たちは、心の底では仏法が私たちの人生に大切なものであることを知っています。多くの方は南無阿彌陀仏の意味をうまく説明できないかもしれませんが、私たちの心の奥底では、南無阿彌陀仏が深い真実であることを感じ取っているのです。その南無阿彌陀仏のおかげで、私たちはこのコロナウイルスの状況乗り越え、お寺を維持するだけでなく、最終的には発展していくことができるのです。

逆境に勝つ教師はいないと言いますが、それは本当だと思いません。この数ヶ月を振り返ってみてください。開教使と門信徒は協力して、ズームやYouTube、フェイスブックなどインターネットを利用して日曜のお参り、勉強会をしてきました。メディアーションクラスや枕経さへもできましたし、ウクレレクラスなどの社交的な集まりも行っています。

私たちはこの困難な状況に適応し、この状況を最大限に活用してお寺のメンバーだけでなく、インターネットを通じて、世界中の人々にまで浄土真宗の教えを伝えられるようになったのです。これは以前にはできなかったことです。

この数ヶ月のうちに、クリエイティブで革新的な伝道ができるようになったことはコロナウイルスのありがたい側面です。もしかすると、また別のクリエイティブなアイデアが今後数ヶ月のうちに出てくるかもしれません。テリヤキキンセールに代わるようなインターネットのファンドレイズの方法を思いつく人もいるかもしれません。少なくともチキンたちは食べ物にされることなく、嬉しいと思ってくれるかもしれませんね。

私たちは次の世代に教えを伝えるべく、積極的に取り組んでいくための努力を惜しまず、ためらわないようにするべきです。

1世や2世のパイオニアたちは、大恐慌、二つの世界大戦、人種的偏見の中を生き抜き、ゼロからお寺や教団を創立してくださいました。もしパイオニアたちが現在の私たちの状況を見たら、どのように思われるのでしょうか？

今は私たちの世代がチャレンジする番なのです。お寺を維持するだけでなく、より強くできるチャンスなのです。今はインターネットを通じて地域社会の人々とならがり、お寺で育った家族や子供や孫たちがお寺に帰って来られるようになったのです。彼らをメンバーになるように勧め、お寺やBCAをサポートしてくれるようになれば、仏法が弘まっています。ウイルスや不況がお寺が発展していくのを阻むではありません。自分自身の思いがお寺を発展させるか、衰退させるかに大きく影響するのです。

南無阿彌陀仏

## 米国に響くお念仏の声

②

本願寺の機関紙「本願寺新報」にBCAメンバーのインタビューが掲載された。昨年9月に開催された世界仏教婦人会大会の際、同紙記者がベイエリア在住の門信徒にインタビューをした。インタビュー記事は、どのように米国人にお念仏が伝わっているかを知ることができる貴重な資料だと好評を得ている。本願寺新報関係者は「たくさんの方からお話を聞き、念仏の教えが海を越えて伝わっていることを知り、感激しました。紙面の都合で全員インタビューを掲載することができないのが心残りですが、ご協力いただいた皆さま、ありがとうございます」と感謝していた。以下は第二回掲載、バークレー仏教会メンバー、サチコ・ヤマサキさんと柏木弘さんのインタビュー。

バークレー仏教会(カリフォルニア州)の日曜礼拝に欠かさず参拝するメンバーのサチコ・ヤマサキさん(86)は穏やかな笑顔を絶やさない。日系2世で、父に連れられて幼い頃から仏教に通った。その父は日本にいた頃、両親を早くに亡くし16歳から本願寺派の寺院で育ったとい



Mrs. Sachiko Yamasaki

う。

戦時中、家族6人でアリゾナ州ヒラ・リバーのキャンプ(強制収容所)に収容された。キャンプでは宗教活動は禁止されているおらず、収容された日本人や日系人らは仏教を作り、葬儀や結婚式など人生の節目を仏さまの前で迎えた。ヒラ・リバーのキャンプには仏教があり、日系2世の開教使がいた。ただ、仏教と関わることで米国政府に知られることを恐れた人もいた。また、幼かった3世、4世の中には日本語がわからず、「仏教の思い出はほとんどない」という人もいた。

しかし、ヤマサキさんのように、戦前から仏教と縁のあった人たちは、キャンプの仏教でその縁をつぎ続けた。ヤマサキさん家族は日曜日ごとにお参りした。「キャンプに仏教があつてよかった。おかげですと浄土真宗とつながることができた」と振り返る。「キャンプも含めて私の人生はいつも仏教、浄土真宗のみ教えともあった。お念仏は私の日常生活の一部になっています」。お念仏とともに歩んだ86年の人生の温かみが伝わってくる言葉だった。

元俳優で、高倉健さんと映画で共演したこともあるという日系2世の文筆家・柏木弘さん(97)は妻の貞子さん(86)とバークレー市内で暮らす。ヤマサキさんと同じバークレー仏教会のメンバーである。

柏木さんは子供の頃、カリフォルニア州北部沿岸のプラサ仏教会の日本語学校に通っていたので日本語は少し理解できたという。戦争が始まり、カリフォルニア州東部のツリーレイクのキャンプで家族4人と暮らした頃を思い出して、「キャンプにあった仏教の日曜礼拝にお参りし、開教使の日本語の法話をよく聞いた」と語る。

終戦後はバークレー仏教会のスタディセンター(米国仏教大学院の前身)に通い、1962(昭和37)年から4年間、サンフランシスコ市の北米開教区本部で「月報」の編集を担当した。開教本部に勤務している時、当時の花山信勝開教総長から浄土真宗の門徒としてどう生きるべきか、を学んだ。

「幼い頃からずっと浄土真宗とつながっていたことで、人はさまざま縁、何よりも阿彌陀さまに支えられて生かされていることに気づかされた」と

門徒として大切にしていることを尋ねると、「おかげさまでという思い」と答えた。

(年齢は取材時)



Mr. and Mrs. Hiroshi Kashiwagi