



# WHEEL OF DHARMA

Official Publication of the Buddhist Churches of America



Jeanie Kashima describes a collage on the screen that includes a photograph of her mother, Amy Oishi Takaki, holding her at the Topaz internment camp. Kashima gave a presentation at a Day of Remembrance event on Feb. 19 at the Rosie the Riveter WWII Home Front National Historic Park in Richmond, California. Below is another collage of her with her Takaki family — her father, mother, brother, and grandfather — at Topaz. (Courtesy of Jon Kawamoto, Ralph Honda and Jeanie Kashima)

## Internee's Story Told With 'Topaz Collages'

Jeanie Kashima Is Longtime BTSD Member and Was First Baby Born at Topaz

By Ralph Honda

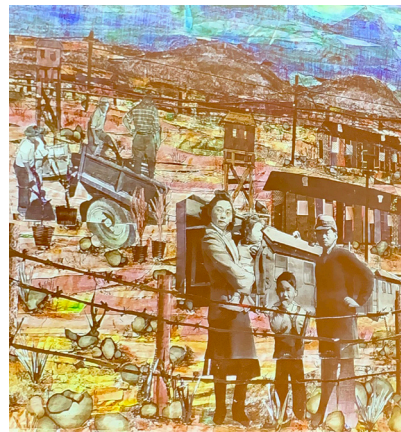
Wheel of Dharma Correspondent

The stories of more than 120,000 Americans of Japanese ancestry who were detained in concentration camps for three years during World War II are recorded on various platforms.

Narratives are told through documentaries, motion pictures, stage plays, articles and storytelling.

For Jeanie Kashima, the first internee born at the Topaz Relocation Center in central Utah, her memories are captured with a combination of art collages and photos through images of her family.

Kashima, who is a member of the Buddhist Temple of San Diego



(BTSD), was inspired to create her collage project after she remembered seeing many photos over the years taken by family members. With such a large collection, she wanted to do something with them.

"My uncles were a part of the

armed forces and were allowed to take pictures in the camp," Kashima said.

### FYI

Jeanie Kashima's exhibit "Topaz Collages" is currently at the Visions Museum of Textile Art, Liberty Station, 2825 Dewey Road, Suite 100, San Diego, through May 27. For more information, go to the website at: <https://vmota.org>

For Kashima's story titled "Topaz Birth," go to the Topaz Stories website: <https://topazstories.com/topaz-birth/>

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## Dr. Lilu Chen to Lead IBS Field Education

She Brings Mix of Academic Training, Extensive Chaplaincy Experience

By Rev. Gesshin Greenwood

Communications and Admissions Director  
Institute of Buddhist Studies



Dr. Lilu Chen

The Institute of Buddhist Studies (IBS) is pleased to announce that Dr. Lilu Chen, who brings a mix of impressive academic training with chaplaincy experience, will be serving as the new Field Education Director.

Chen will develop relationships with field education sites, and support students in the IBS Master of Divinity Program as they fulfill their field education requirements.

Field education can be completed at a Clinical Pastoral Education (CPE) site such as a hospital, as well as in volunteer settings such as a Buddhist temple, prisons, or

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## Winter Pacific Seminar Held as Hybrid Event

By Jeannie Toshima

Pasadena Buddhist Temple

The Winter Pacific Seminar was held as a hybrid event on Jan. 28 at Los Angeles Hompa Hongwanji Buddhist Temple with the theme of "Hope" from Shinran's perspective.

The main speakers were Dr. Jessica Main, a professor at the University of British Columbia, and Rev. Yasushi Kigoshi, former president of Otani University in Kyoto. The seminar was presented by the Southern District, the BCA's Center for Buddhist Education (CBE) and the Institute of Buddhist Studies (IBS).

The approximately 65 attendees who attended in person were primarily from the Southern District temples, and online participants joined from as far as Canada and

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## 50+ Years in the Dance Circle: Sahomi Tachibana of Portland

*Editor's note: "50+ Years in the Dance Circle" will pay tribute to the extraordinary dance instructors who taught Bon Odori at BCA temples for 50 or more years. The series begins with a tribute to Sahomi Tachibana, who celebrates her 99th birthday in April.*

By Dr. Wynn Kiyama

Oregon Buddhist Temple

Sahomi Tachibana enjoyed a long and distinguished career as a professional dancer and teacher

in New York City and Portland, Oregon — performing on Broadway and Radio City Music Hall, founding two branches of the Tachibana School of Dance, and teaching Bon Odori for more than 60 years.

Known to everyone as "Sahomi," she was born Haruno Doris Abey in Mountain View, California, in 1924. She began dancing at the age of 7 and performed during intermissions in her grandparents' amateur kabuki productions.

With encouragement from Rev. Yoshio Iwanaga, Abey

moved to Japan as a teenager and lived with her grandparents while studying with Saho Tachibana in Fukushima and Hiroyo Tachibana in Tokyo.

Returning with her professional dance name in the months before the bombing of Pearl Harbor in December 1941, Sahomi was incarcerated with her family at the Tule Lake and Topaz concentration camps in California and Utah, respectively. Despite the harsh living conditions in the camps, she used her training to

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Sahomi Tachibana, center, leads the Bon Odori dancers at Oregon Buddhist Church's Obon Fest in 2011. (Courtesy of Rich Iwasaki)



## BISHOP'S MESSAGE

## The Benefit of Living a Life of Self-Introspection



By Rev. Marvin Harada  
Bishop of the BCA

This month, I would like to continue on the BCA theme for this year, "The benefits of following the Shin Buddhist path," by focusing on the benefit of a life of self-introspection.

The great Zen Master Dogen wrote, "To study Buddhism is to study the self. To study the self is to forget the self. To forget the self is to be awakened to all things." Dogen is saying that the focus of Buddhism is self-introspection and self-reflection. That is what Buddhism is. You don't necessarily need books or texts. All you need to study Buddhism is a life of self-introspection.

Shin Buddhism is no

different than these powerful words by Zen Master Dogen. Shinran Shonin's life is a life of deep self-introspection. However, Shinran Shonin did not sit in a cave and meditate for years and years in isolation. In fact, he did meditate for 20 years on Mt. Hiei, but that meditation did not lead to any kind of enlightenment or awakening.

For Shinran Shonin, it was the light of the Dharma, great immeasurable light, that penetrated his heart, which allowed him to see himself deeply.

Our ego self does not want to see itself. I think in psychology it's called a "defense mechanism," which is when our ego self tries to defend itself and puts the blame on others and never sees oneself as wrong. But if we can encounter a light or a mirror, then the ego self is made to see itself. Simply put, that is how I see Shinran Shonin's unique insight and approach to his self-introspection.

Such a life of self-introspection, deeply seeing one's ego self, is at the same time the encounter with light, with truth, with the

Dharma. A dark shadow is created only because there is a bright light that creates that shadow. Similarly, Shinran Shonin's seeing of his ego self — his "dark side" if we are to borrow from "Star Wars" — is because the radiant, immeasurable light that we refer to as Amida Buddha is illuminating his heart and mind.

The result is that Shinran Shonin is humbled, deeply humbled. That is the spirituality that he offers the world of religion — a deeply humble life.

A humble person looks up at all people. An arrogant person looks down on people. A humble person is a grateful person. An arrogant person is never happy or satisfied. A humble person easily sees themselves, their faults, their self-centeredness. An arrogant person rarely, if ever, sees themselves. A humble person takes the blame and the responsibility even when it is not their fault. The arrogant person neither takes responsibility nor the blame, and is quick to point out the faults of others.

The ironic thing here is

that Shinran Shonin is both of these persons. He is both arrogant and humble. This is the structure of Buddhist insight or awakening. One becomes humble only because of awakening to one's arrogance. There is no humility without a sense of one's arrogance. That is exactly what makes one humble, seeing and realizing one's arrogance.

That is a tremendous benefit in the life of a Shin Buddhist. A humble person is really the strongest of all people. The arrogant person is the weakest person. Nothing bothers the humble person. Criticism doesn't bother them. They simply say, "Yes, you are exactly right. Thank you for pointing that out for me." An arrogant person never accepts criticism. They say, "How dare you talk to me like that! Do you know who you are talking to?!"

The life of Shin Buddhism is one of self-introspection, seeing oneself, because the light of the Buddha is illuminating our hearts and minds. That is a tremendous benefit for the person who follows the path of Shin Buddhism.



By Rev. Etsuko Mikame  
San Jose Buddhist Church Betsuin

When four of us went to a restaurant, we had to choose between a square table or a round table. Which would you choose?

We chose a square table. I know that a round table looks cute and reminds me of a trendy café, but we cannot put as many plates and cups on it. I think that a square table is more functional than a round table.

There is a difference, not only in the functional aspects between the two shapes of the table, but the different shapes might affect how we behave when we sit.

When we sit at the square table at a café or restaurant, we easily know "the borderline" between us and others.

When we sit at a round table, things might be a little bit different. On a round table, which is seen at some Chinese restaurants, it might be difficult to see each individual space because the borderline sort of melts away. It is sometimes confusing to

determine which cup is ours. I have sometimes taken the glass of water from my friend by mistake when I sit at the round table with many plates and cups. This sometimes happens to others, too.

We need to pay more attention to our own space, our borderline and our actions in a round table.

## Living in a Round Earth

*We are sharing this big, circular planet with everyone. A round table has wonderful potential to allow us to accommodate more people if we can share the space and care for one another. Just like Buddha goes beyond any difference, calculation, borders, it reaches to us, extending equally its compassion to anyone, anywhere here and now. That is the round, big heart which accepts anyone with the great compassion.*

In Buddhism, if we tried to express the shape of enlightenment, what would it be like? The workings of enlightenment are without color or form, but if I were to venture to apply a form to it, it would be a circle. There is a Zen temple called "Genko-an" in Kyoto, Japan, which displays a pair of windows which have two different shapes in its main hall.

On the right is a rectangular window that is known as the window of delusion, with each of the four corners represent-

ing the suffering mortals are destined to go through in their life: birth, old age, disease, and death.

Beside it is the circular window of enlightenment, whose lack of corners represents the Zen concept of Universe and enlightened life beyond pain or suffering. A circle has no boundaries; it is an infinite

form with no beginning and no end. And, because of its symmetry, a circle is also a perfect shape, and its continually flowing motion represents the mind without captivity, and free from attachment that Buddhism teaches. We can say that a circle has an image of peace, calm, and harmony as the window of enlightenment shows us.

However, as we realized when we shared a round table with others, it is actually hard for us to share and live in a circle with others because we

sometimes need to care about others by reading the room and sharing the space with one another.

Maybe, because we are not good at this, we can have a meal more easily and comfortably with a square table.

I would say that living in a round earth is almost the same thing as sharing a round table with others. On our big, round earth, there are countless conflicts among people such as whether we can accept the differences between us or not; whether one invades another's borderlines; or whether we insist "This is mine, this is my life" or "That is yours, that is your life. It is none of your business!"

When this goes too far, it can lead to discrimination, slander, and violence because of race, gender, a feeling of inferiority, or different abilities. Unfortunately, this is happening all over the world.

There is no life that is worthless, no life that can be taken away. However, in the real world we live in, contrary to the wisdom of the Buddha, people's minds and lives are divided, and the idea that all that is good is good enough for oneself has become so prevalent that it is difficult to see equality and kindness in the true sense of the word.

As is the case with sharing



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## PRESIDENT'S MESSAGE

## BCA Leaders Gather at JSC to Meet, Discuss Challenges



By Terri Omori  
BCA President

The month of February was filled with Dharma connections and networking opportunities.

On Feb. 3-4, the Center for Buddhist Education (CBE) sponsored the BCA Leadership Workshop at the Jodo Shinshu Center (JSC) in Berkeley, California. I would like to thank the temple leaders who participated in the workshop. There was a diverse group of new leaders as well as seasoned leaders representing six of our eight districts. It was an opportunity to meet, network, share stories, learn about BCA and enjoy Dharma moments.

On Friday, Feb. 3, distant travelers were welcomed with a meet and greet, a delicious

dinner prepared by Rev. Michael Endo, a tour of the JSC by Robert and Gayle Noguchi, and social time. On Saturday, Feb. 4, Bishop Rev. Marvin Harada's Dharma message focused on the importance of Dharma centered leadership.

Rev. Harry Bridge, Minister's Association chairperson, shared his journey to Shin Buddhism and ministerial path. BCA Secretary Darlene Bagshaw and BCA President-Elect Steven Terusaki presented the responsibilities of temple leadership, and CBE Youth Coordinator Koichi Mizushima served as the moderator for temple leaders to share their success stories. I held a discussion on "What Is BCA and Why BCA?"

Later that day, small breakout groups allowed the temple leaders to share a challenge they are facing at their temple. Together, as a group, possible pathways toward improvement for each leader were discussed. The day ended with reflections and a delicious dinner prepared by Rev. Harada.

Special thanks to our amazing BCA staff. Thank you, CBE Program Coordinator Judy Kono and Koichi Mizushima for their guidance in planning and facilitating this event. It



The Center for Buddhist Education (CBE) sponsored a BCA Leadership Workshop at the Jodo Shinshu Center (JSC) on Feb. 3-4 and the attendees posed for a group photo. In front row, from left, are: Rev. Harry Bridge, Bishop Rev. Marvin Harada, Darlene Bagshaw, Terri Omori, Gayle Noguchi, and Angela Bartolacci. In second row, from left, are: Karen Akimoto, Pam Matsuoka, Jean Shimoguchi, Kenny Kusumoto, Norman Otani, Janice Doi, David Unruhe, Karen Adachi, Bobby Tanaka, Rene Yamashiro, Jane Naito, Calvin Terada, and Koichi Mizushima. In third row, from left, are: Michael Hayashi, Kliff Justesen, Lyman Hollins, Gordon Ah-Tye, Koichi Uyemura, and Tom Nakagiri. Not shown are Eric Quock and Steven Terusaki. (Courtesy of Bob Matsuoda)

was great to bring back the BCA Leadership Workshop. We appreciate BCA Assistant Facilities Manager Pam Matsuoka for organizing the accommodations. To our chefs and meal preparers, Rev. Harada, Rev. Endo, Judy Kono, Facilities Manager Bob Matsuoda and volunteers, thank you! We were well fed! The BCA Executive Committee looks forward to the next BCA Leadership Workshop and hopes you will join us.

Five days later, Darlene and I flew to Honolulu, Hawaii, for the Honpa Hongwanji Mission of Hawaii (HMH) 111<sup>th</sup> Legislative Assembly, also known as Giseikai, which began Feb. 10. This is the HHMH's National Council meeting.

As guests representing the BCA, we were welcomed with their warm Aloha spirit and hospitality. Also in attendance were representatives from the Jodo Shinshu temples of Can-

ada, Bishop Rev. Tatsuya Aoki and Laura Sugimoto.

On Thursday evening, Feb. 9, a rap session was held at the Buddhist Study Center. BCA Minister Emeritus Rev. Bob Oshita, along with his wife, Rev. Patti Oshita, joined in via Zoom as they presented ways to create a flourishing Sangha. Pieper Toyama, past HHMH president, also shared his perspective.

An added surprise was to reconnect with former BCA staff member Edythe Vassall. As the managing editor of the HHMH newspaper, Edythe attended the meetings and events. Friday, Feb. 10, was the first day of the meeting at the Honpa Hongwanji Hawaii Betsuin.

As we sat in the beautiful Hondo for opening service, the chanting of "Sanbutsuge" was incredible as I felt the energy of many voices in me. The next day, the meetings continued with final business, which included the confirmation of their Bishop-Elect, Rev. Toshiyuki Umitani.

Hawaii and BCA have similar concerns and visions. Both have committed and dedicated leaders. My hope is that the

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## Bishop Visits 3 Eastern District Temples; Performs Kieshiki at NYBC

By Gail Inaba  
New York Buddhist Church

BCA Bishop Rev. Marvin Harada visited three Eastern District temples — Ekoji Buddhist Temple, Seabrook Buddhist Temple and New York Buddhist Church — as part of his trip to the East Coast to attend the annual National Conference on Ministry to the Armed Forces in Arlington, Virginia from Jan. 8-11.

Rev. Harada stayed at NYBC from Jan. 14-16 and made the most of every minute during his first visit as Bishop to New York. He had dinner with members of the NYBC Board of Directors, delivered the Dharma message at the Ho-onko service and performed a Kieshiki ceremony, in which Sangha members received a Buddhist name.

He was also able to visit with some former Orange County Buddhist Church members and tour the Metropolitan Museum of Art with NYBC Minister's Assistant Cheryl Ikemiya and former OCBC member Lisa Ferguson.

The Kieshiki ceremony on Jan. 15 was a moving and meaningful event. Thirty people received their Homyo Buddhist names. The event demonstrated the extent of



BCA Bishop Rev. Marvin Harada performed a moving Kieshiki ceremony, in which Sangha members received a Buddhist name, at New York Buddhist Church on Jan. 15. In the group photo, from left, in the first row in the center, are: Julian Proffitt (Albany) and Maya Proffitt (Albany). In second row are: Elle Ferguson (NYBC), Mikio Sakai (NYBC), Lily Sakai-Johnson (NYBC), Benjamin Karis (Albany), Aaron Proffitt (Albany), and Gabrielle DeMarco (Albany). In third row are: Lisa Ferguson (NYBC), Kazuya Hasegawa (NYBC), Claudia Kohn (NYBC), Yoriko Fujita Armstrong (NYBC), Anthony Armstrong (NYBC), Luis Simo (NYBC), Matt Kaufmann (NYBC), Keiko Ohtaka (NYBC), Kyle Beers (NYBC), and Rev. Marvin Harada. In fourth row are: David Brady (NYBC), John Skelly (NYBC), Mathaeyos Decarter (NYBC), Linda Cantrell (NYBC), Liam Jeffries (NYBC and Albany), Scott DeMarco (Albany), John LoBriglio (NYBC), Pierce Randall (Albany), Ebrahim Helmy (Albany), and Elliot Easton (Albany). At right, the Zoom photo participants are, in top row, Gayle Denaco (NYBC). In second row are: Mary Traynor (NYBC), Helen Branyan (NYBC), and Rev. Marvin Harada. (Courtesy of Maiko Tanaka)

NYBC's outreach in the face of the COVID-19 lockdown and its aftermath and the appeal of Buddhist teachings in the time of crisis.

Many of those receiving names were visiting the temple in person for the first time, but have been attending livestream services and attending Dharma programs on Zoom. Four people participated in the ceremony via Zoom. Nine people traveled from the Albany Buddhist Sangha, another outreach project of the New York Buddhist Church.

For those receiving names and others attending the ceremony, the recital of the names and their meanings were inspirational Dharma messages in themselves.

Those receiving their Buddhist names were as follows:

From the New York City-based NYBC Sangha: Anthony and Yoriko Armstrong, David Brady, Helen Branyan (via Zoom from California), Linda Cantrell, Kazuya Hasegawa, Claudia Kohn, Keiko Ohtaka, Lily Sakai-Johnson, Mikio Sakai, Luis Simo, and John

Skelly.

From NYBC Sangha members outside of New York City: Kyle Beers (Pennsylvania), Mathaeyos Decarter (Pennsylvania), Gayle Denaco (New Hampshire via Zoom), Elle Ferguson (New Jersey), Lisa Ferguson (New Jersey), Matt Kaufmann (Massachusetts), John LoBriglio (Connecticut), Leona Maury (Pennsylvania via Zoom), and Mary Traynor (upstate New York via Zoom).

From the Albany Buddhist Sangha: Gabrielle and Scott DeMarco, Elliot Easton,

Ebrahim Helmy, Liam Jeffries, Ben Karis, Julian and Maya Proffitt, and Pierce Randall.

The Kieshiki ceremony was a tangible demonstration of the potential of Jodo Shinshu Buddhist's teachings to reach a diverse group on the East Coast.

Everyone who participated and the NYBC Sangha members who worked hard to make this event possible were very moved and grateful. It truly was a memorable moment in the history of NYBC.



## A Letter from the BCA Endowment Foundation Board President

Dear BCA Sangha Members and Friends:

### Dharma Forward

Dharma Forward is our vision to build the future of Buddhism in America. It helps to provide the means for the continuous source of support for our Sangha by strengthening the pillars of Education & Programs, Outreach & Technology, Ministerial Support & Scholarships, and Facilities & Operations on which the Buddhist Churches of America and the Institute of Buddhist Studies stand. As word of this vision has spread, many Sangha members have chosen to contribute. Dharma Forward is part of our generation's opportunity to help assure the future of Jodo Shinshu Buddhism in America and the BCA Endowment Foundation is doing all it can to support this campaign.

### 2022 BCA Endowment Foundation Results

The Endowment Foundation manages the investments for the BCA, IBS and 26 affiliated organizations.

This past year, the Endowment Growth Fund showed a return of -19.2 percent, which



Charles Ozaki

compares to a return of 20.3 percent in 2020 and 10.3 percent in 2021. In retrospect, the past three years set the stage for the financial results that occurred in 2022. 2020 brought the COVID financial crash and extraordinary recovery. The extensive government subsidy of society in 2021 may have helped to initiate the inflation that became a central focus of concern. The war in Ukraine and the Federal Reserve Bank dramatically raising interest rates in its response to battling inflation depressed the financial market in 2022.

Investments decreased by -\$8,059,819 in 2022 compared to an increase of \$3,948,969 in 2021 and \$1,699,293 was disbursed to support programs. Total assets

managed by the Endowment decreased from \$47.8 million to \$39.2 million. Although we are experiencing ups and downs in the market, the average annual return over the past 10 years for the Growth Fund has been 6.4 percent. Investing in equities such as the Growth Fund should be part of a longer multi-year strategy that can accommodate a potential loss along with gains.

As of December 31, 2022, the Dharma Forward campaign has collected \$6.6 of the \$15 million target which is 44 percent toward the goal. Please consider joining in assuring Jodo Shinshu teachings will always be available to us and others by contributing to Dharma Forward. If you need any assistance, please contact Michiko Inanaga, Director of Development at the BCA Endowment Foundation at [minanaga@bcahq.org](mailto:minanaga@bcahq.org) or (415) 651-5164.

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### DID YOU KNOW?

Did you know that gagaku, the oldest form of orchestral music from the Silk Road and 7th century Japan, was introduced to the BCA by the late Suenobu Togi, whose family ties to the Imperial Household Music Department dates back 1,000 years?

Togi Sensei, while teaching in the Department of Music and Ethnomusicology at UCLA, introduced gagaku to Kinnara at the Senshin Buddhist Temple in the late 1960s and later taught at the Institute of Buddhist Studies (IBS) in Berkeley.

The Northern California Gagaku Group, which includes former students of Togi Sensei, will be performing March 12 at the Bay District Joint Service commemorating the 850th anniversary of Shinran Shonin's Birth and the 800th Anniversary of the establishment of Jodo Shinshu Teachings at the Palo Alto Buddhist Temple.

### President's Message

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two national organizations will continue to collaborate and support each other as we share Shin Buddhism.

Following the meeting, the "Living Treasures of Hawaii" luncheon, a program of the HHMH, was held at the Hilton Hawaiian Village. This recognition program, instituted in 1976, has honored more than 230 people of Hawaii for their dedication in preserving the spirit, traditions and value of their island home.

Later that evening, Darlene and I were treated to the youth production of "Peace on Your Wings" by Ohana Arts. Some of you may have seen it when the production toured the mainland. This amazing production has a new cast with some new songs, inspired by the true-life story of Sadako Sasaki and the folding of 1,000 cranes. They are preparing to go on tour to Hiroshima, Japan, in September. They hope to also bring it back to the mainland. If they do, you must see it!

Darlene and I are grateful for the opportunity to attend the Giseikai. We were able to connect in person with Dharma leaders and friends we have met over Zoom and make new Dharma friends. We are grateful to Bishop Rev. Eric Matsumoto, Rev. Daido Baba, HHMA President Dr. Warren Tamamoto, and the entire HHMH leadership for making our trip most memorable.



Attendees at the Winter Pacific Seminar at Los Angeles Homba Hongwanji Buddhist Temple on Jan. 28 listen to a hybrid program on the theme of "Hope" from Shinran Shonin's perspective. (Courtesy of Richard Hiroshima)

### Winter Pacific

Continued from Page 1

the Netherlands.

The in-person attendees were served coffee, tea and breakfast pastries. The opening session was held in the temple's Hondo, while the Japanese session participants moved to the Wisteria chapel to listen to the lecture by Rev. Kigoshi. The Japanese session was moderated by Rev. Koho Takata.

The moderator for the event was IBS President Rev. Dr. David Matsumoto and the opening introduction was by Bishop Rev. Marvin Harada.

Rev. Kigoshi spoke to the Japanese-speaking attendees about his experience leading groups of student volunteers from Otani University to the 2011 northern Japan

earthquake and tsunami disaster zone, and putting the experience in a Jodo Shinshu perspective.

Dr. Main addressed the issue of "Hope" from Shinran's perspective.

As Rev. Harada mentioned in his introduction, "Hope" is not a topic he can recall has ever been used at BCA conferences.

Dr. Main mentioned that it is one thing to translate a term, and another thing entirely to elaborate what it means.

She mentioned two examples. Without changing the translation of the Buddhist paramita "Nin Niku" from "endurance" or "forbearance," she would ask the attendees to consider "courage" to be an implication of that virtue.

As this virtue is said, by Shinran, to emerge naturally on the Nembutsu path, this is

a matter of some importance in Jodo Shinshu Buddhism.

Turning to the lecture's framing topic, "Hope," she encouraged the crowd to think of it as part of what emerges from shinjin. "Hope" is a quality we see in individuals who utter the Nembutsu with trusting and confidence.

Perhaps Dr. Main's emphasis on "Hope," in looking at how to elaborate what shinjin is, can help us all to have more positive expectations for walking the Nembutsu path happily.

*Contributing to this article were Koichi Sayano, of Los Angeles Homba Hongwanji Buddhist Temple, and Rev. Gregory Gibbs, Resident Minister at Pasadena Buddhist Temple and Supervising Minister at Arizona Buddhist Temple and Buddhist Temple of San Diego.*

The Institute of Buddhist Studies Presents

## THE 2023 TAITETSU UNNO MEMORIAL LECTURE



"Beyond Transcendence Back to Earth: A Challenge to Religions in our Time of Global Crisis" with Dr. Ruben Habito

More information at [www.shin-ibs.edu/events](http://www.shin-ibs.edu/events)



## SACBC Holds 'Forever Young' Dance to Rock in 2023



Friends, supporters, and guest DJs of Southern Alameda County Buddhist Church's "Forever Young Reunion Dance" on Jan. 14 gather for a group photo. Shown, from left, are Lori and Christian Bassig, DJ Theo Tabora, DJ Lloyd Honda, DJ Nino Yello (Todd Ninokata), DJ Rystylz (Ryan Fukui), DJ Yamix (Kyle Yamasaki), Rev. Harry Bridge, and DJ Taka (Rev. Dr. Takashi Miyaji). (Courtesy of Russell Yamasaki)

Southern Alameda County Buddhist Church (SACBC) held its first social event in a few years to begin 2023 with a dance and a bang — and everyone had so, so much fun.

The "Forever Young Reunion Dance," held Jan. 14, included friends from several Bay Area temples — Oakland, Palo Alto, Mountain View, and San Jose — as well as many friends from SACBC.

There was food, music, friends, dancing and some special guest DJs spinning the tunes. We welcomed DJ Nino Yello (Todd Ninokata from Kreation From Above), Rystylz (Ryan Fukui from KZSU's Art of the Breaks), DJ Taka (Rev. Dr. Takashi Miyaji) and DJ Yamix (Kyle Yamasaki) with guest bassist, Rev. Harry Bridge (Buddhist Church of Oakland), who performed a jam session with DJ Taka.

Rev. Bridge did a rocked-out version of "Shinran Sama" that the crowd couldn't help but sing along with him — it was that good.

The night began with some pupus (appetizers) and



People of all ages from several Bay Area temples -- Oakland, Palo Alto, Mountain View, and San Jose -- as well as a number from Southern Alameda County Buddhist Church attended the "Forever Young Reunion Dance" on Jan. 14. (Courtesy of Cathleen Yoshida)

a few beverages to hang loose with friends. With a little special mood lighting and some great music, everyone soon began to dance to tunes from the 1960s through the 2000s. Attendees could sing along and get out on the dance floor or play games. There was something for everyone.

Thank you to everyone who came out to help set up, volunteer in the kitchen, greet people at the front door,

cover the bar, and clean up. A special thank you to our DJs and guest DJs to make the night an enjoyable event.

Thank you to everyone for a successful event with your donations and support.

The next SACBC dance will be from 7 to 11 p.m. on Saturday, April 8.

*This article was written by the SACBC Event Committee: Rev. Dr. Takashi Miyaji, John Arai, Karen Suyama, and Kyle Yamasaki.*



With help from DJ Taka (Rev. Dr. Takashi Miyaji), Rev. Harry Bridge performs a rocked out version of "Shinran Sama" that had the crowd singing along with him. (Courtesy of Kyle Yamasaki)



Rina Vignola, Emily Maseba, and Ellen Maseba are all smiles at the SACBC dance. (Courtesy of Gus Maseba)



SACBC Jr. YBA members, from left, Kristen Jang, Russell Yamasaki, Kara Tokubo, and Josie Matsubayashi, enjoy food and playing games. (Courtesy of Cathleen Yoshida)

### Dr. Chen

Continued from Page 1

nonprofits. Students can also propose their own sites.

"I have a strong appreciation for field education because it's about taking what you learn and applying it to the real world, then seeing what you're doing out in the world and understanding how that applies to what you're learning at IBS," Chen said.

She will also be teaching a course called "Concurrent Field Study" to support students while they are working at their field education sites.

"As the Field Education Director, I'll be helping students find volunteer sites that relate to their interests and personal growth goals," she said. "I want students to find a balance between what's appropriately challenging and what's doable

for them at this stage in their life. My hope is that students will walk away from their field education experience and say, 'I'm glad I did that. I learned something about myself. I feel more confident in my skills and connected to this community.' Whether they are serving in temples, hospitals, or with specific populations, I believe field education is a golden opportunity for personal growth and connection in the world."

Chen's resume is a unique mix of academic training and hands-on chaplaincy experience. She completed her Ph.D. in Religious Studies at Stanford University, where her focus was on Islamic history in China.

Chen is a Buddhist practitioner at the Insight Meditation Center in Redwood City, where she also facilitates the Asian Dharma Circle, a biweekly group for Asian

American meditators.

Her extensive chaplaincy experience includes working as a chaplain intern at Kaiser Permanente San Leandro; as a chaplain resident at Sequoia Hospital in Redwood City; and completing the yearlong Sati Center for Buddhist Studies Chaplaincy training program.

Chen said that of "all the places I've done chaplaincy, I've had meaningful encounters that have stayed with me.

"I think any time you're with someone who's going through some kind of life crisis or health crisis, you can get close to the places of the human experience that feel very vulnerable, very real," she said. "That's why I like the work. It grounds me to what's really important in life ... it feels like such an honor to accompany people at the end of their life or after they've had a

major change to their health."

Born in southern China, Chen moved to the United States when she was 5 and grew up mostly in the Pacific Northwest. She describes feeling called to chaplaincy work after becoming a mother. The experience of being in the hospital piqued her interest.

"At the time, I was not familiar with hospitals at all," she recalled. "I had a difficult medical experience. But the acts of kindness I received as a patient were so meaningful. That's when I realized that this might be an interesting place to serve and to apply the Dharma."

Cultivating joy is an essential component to how she approaches chaplaincy work.

"Sometimes, people think that chaplains only deal with death and grief," she said. "Certainly, that is a big part. But we also help people

identify their joys and what's meaningful in their life — to celebrate that. As ministers and chaplains, we also need joy to sustain ourselves. For me, spending time with my children and being in nature nourish me so I can be more fully present for patients. Cultivating joy is what makes this work sustainable."

At home, Chen enjoys crocheting and has a pet cockatiel. She said she loves the experience of live music and often attends shows and music festivals with her husband.

"Dr. Chen's background in religious studies and Buddhist chaplaincy is a perfect fit for IBS's mission," said IBS Dean of Students Dr. Scott Mitchell. "I'm looking forward to working with her to develop practical education opportunities for our students to help them become more effective ministers and chaplains."



## Kashima

Continued from Page 1

Kashima wanted to use the photos to tell the story of her family's internment at Topaz.

After her mother, Amy, passed away in 2020 at the age of 104, and during isolation because of the COVID-19 pandemic, Kashima began to work on the collages.

She created collage camp scenes and incorporated photo reprints of family members. The project took 2½ years to complete.

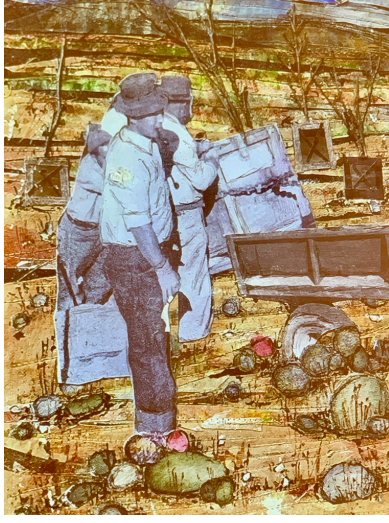
"Topaz Collages" consists of 12 pieces of artwork and illustrates the story of the Takaki family, who were incarcerated at the Topaz internment camp from 1942-1945. The camp is located 15 miles west of Delta, Utah, in Millard County, and 140 miles south of Salt Lake City.

For many years, Kashima did not realize that children in camp did not have pictures of themselves since families were not allowed to have cameras in their possession. She wanted to share such images of her childhood with others.

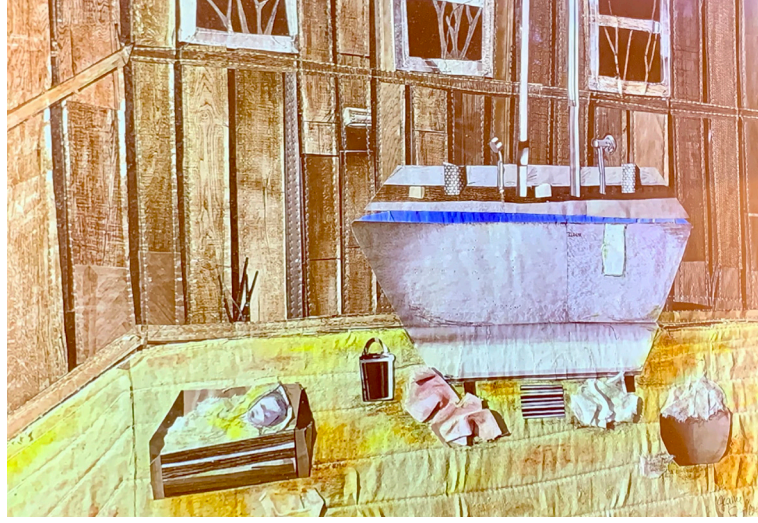
"So many (people) who were born in camp do not have photos of themselves as babies," she said.

Kashima said she had to enlarge many of the pictures because of their size. She then cut out the images and put them in a collage.

"The photos were really quite small (1½-by-2 inches) and I



Two of Jeanie Kashima's "Topaz Collages" are particularly poignant. Above left is the only photograph Kashima has of her father, Thomas Takaki, in camp. He died a year later from cancer after the family left Topaz, leaving his wife a widow with three young children. Above right is the laundry room at Topaz, where Kashima's mother gave birth to her -- the first baby born at Topaz. Kashima was put into a food crate. (Courtesy of Jeanie Kashima)



had to enlarge them to the size I wanted," she said.

Kashima's intent to complete the project was to show an aspect of the camp through one family's perspective at Topaz.

"Only in the past few years did I realize that the photos were important," Kashima said. "I wanted to capture this moment in time with my own family."

She wanted to honor the Takaki family, especially her mother for raising three children (Jeanie's sister was born after the family left Topaz).

The Takaki family arrived at Topaz on Sept. 11, 1942. With the hospital and infirmary buildings not completed, Kashima's mother gave birth to Jeanie on the laundry room floor less than two weeks after the family's arrival. With no options for

bedding, Jeanie was placed in a food crate. A collage illustrates Kashima's birth.

"I was the first baby born at Topaz," Kashima recalled. "My father (Thomas) was so grateful to the Japanese doctor, Dr. Eugenia Fujita, who assisted in my delivery. I was named after her."

One of the more iconic photos taken at Topaz is of a young Jeanie Kashima being held by her mother standing in front of the family's barrack. Today, the photo is part of the Rosie the Riveter trading cards and is on display at the WWII Home Front National Historical Park Museum in Richmond, California.

Photos of Kashima's brother, grandfather, and only one of her father, were used in collages. Kashima's father died in Septem-

ber 1946.

"My father studied landscape architecture at UC Berkeley and because of his background, he was one of the landscape supervisors at Topaz," she said.

When Kashima completed her first four collages, she contacted the Topaz Museum in Delta, Utah, and was referred to Friends of Topaz in Berkeley, California

Ruth Sasaki, Topaz Stories editor, received Kashima's project with enthusiasm and validation. Kashima's essay and collage "Topaz Birth" appears as one of the many contributing stories on the Topaz Stories website.

An opening to preview Kashima's exhibit was held Jan. 21 at the Vision Museum of Textile Art in San Diego, California. The event was well-attended

with support from the BTSD Sangha, Japanese American Historical Society of San Diego and community friends. The Topaz Collages exhibit runs through May 27.

Her exhibit was presented Feb. 19 at an event at the Rosie the Riveter museum in Richmond. Kashima gave a slide presentation at the Contra Costa JACL Day of Remembrance, commemorating the day on Feb. 19, 1942, when President Franklin D. Roosevelt signed Executive Order 9066, authorizing the relocation and removal of Japanese Americans from the West Coast.

Kashima is the daughter-in-law of the late Rev. Tetsuro Kashima, who served BCA temples in Ogden, Utah, Oakland and San Diego. Jeanie's late husband, Tetsuyo, an ordained Tokudo minister, served as BTSD board president and was instrumental in developing many religious and scholarship programs the temple supports today. He also served on many BCA committees. Her brother-in-law, Tetsuden Kashima, Professor Emeritus and Adjunct Professor of Sociology, has written many articles and authored two books related to Buddhism. The Kashima family was also interned at Topaz.

Kashima has two children, Kenn and Sara, and four grandchildren. Both of her children's families attend Orange County Buddhist Church and Buddhist Church of Oakland, respectively.

## Tachibana

Continued from Page 1

teach classical dance, present dance programs, and led Bon Odori with Mitsusa Bando at Tule Lake.

After World War II ended in 1945, Sahomi moved to New York City and made her professional debut in 1948. She signed with the East and West Association booking agency, performed in recitals throughout New York and at Jacob's Pillow in Massachusetts, toured across the country, and was featured in "Cherry Blossom Time" at Radio City Music Hall in 1954 and "A Majority of One" on Broadway in 1959-60.

Despite her busy schedule, Sahomi maintained a close relationship with the New York Buddhist Church. She led Bon

Odori at the NYBC each summer beginning with the first Obon in 1949 and founded the New York Tachibana School of Dance at the temple in 1966. She taught a wide variety of dances including "Bamba Odori," "Kanaiwa Matsuri Ondo," "Nippon Daiko," "Tanko Bushi," "Tokyo Ondo," and a unique version of "Bon Odori Uta" she had learned in camp. Sahomi choreographed numerous dances including "Riverside Ondo" in 1969, a Bon Odori song with lyrics by Rev. Hozen Seki and Mie Asao.

Sahomi and her devoted husband Frank Hrubant followed their daughter Elaine Werner to Portland, Oregon, in 1990. She soon started a new dance studio, led Bon Odori at the Oregon Buddhist Temple, and consulted for Laika's 2016 animated movie "Kubo and the

Two Strings."

At the temple, Sahomi taught her New York repertoire, introduced new dances, and choreographed "Portland Ondo" in 2016 for the 50th anniversary of the Oregon Buddhist Temple's current location at 3720 SE 34th Ave. in Portland.

At Bon Odori practices, Sahomi would explain the origins of each dance and describe the meaning behind the movements. The temple's annual Obon Fest in early August was often hot, sometimes agonizingly so, but Sahomi was always there in her Tachibana yukata with a tengu draped around her neck, radiating a joyful smile. Gradually, in the late 2010s, she handed the teaching duties to her friend Chris Dart and her daughter Elaine Werner.

In 2021, Sahomi was award-

ed the prestigious Emperor's Order of the Rising Sun, Silver Rays. She turns 99 this April and welcomes letters at: Sahomi Tachibana, 5711 SW Multnomah Blvd, #203; Portland, Oregon 97219.

To view the full list of "50+ Obon teachers," follow the link: [www.bit.ly/fiftyplusyears](http://www.bit.ly/fiftyplusyears). If you have an additional dance instructor for the BCA Music Committee to consider, please email Wynn Kiyama at [wynnkiyama@gmail.com](mailto:wynnkiyama@gmail.com).

Wynn Kiyama teaches at Portland State University and is a member of the Oregon Buddhist Temple and the BCA Music Committee. He studied Japanese classical dance with Sahomi Tachibana in Portland and her students, Sahotae and Sahotoyo Tachibana, in New York City. He is currently working on a history of Bon Odori in the continental United States.

## Rev. Mikame

Continued from Page 2

a round table with others, when the borderline is vague, it might result in some annoyance because someone's way of eating might bother you or your friend, or a family member's elbow bumps into you. Even so, we try to make an effort to have a good time with others by caring for one another.

Maybe we can say that eating on a round table is the first step of practice to live

with others peacefully on this big, round earth.

We try to keep a distance and separate ourselves from others like saying "This is none of your business! This is mine. This is my life." This tendency has continued to accelerate nowadays, especially since the pandemic. But, this world is not square like a table.

We are sharing this big, circular planet with everyone. A round table has wondrous potential to allow us to accommodate more people if we can share the space and care for one another. Just like Buddha

goes beyond any difference, calculation, borders, it reaches to us, extending equally its compassion to anyone, anywhere here and now. That is the round, big heart which accepts anyone with the great compassion.

As Sakyamuni Buddha shows us, if we can be more mindful that we are interconnected and interdependent with each other in our lives, the borderlines which we have with others would melt away like sharing a round table and we would be more compassionate.

ed the prestigious Emperor's Order of the Rising Sun, Silver Rays. She turns 99 this April and welcomes letters at: Sahomi Tachibana, 5711 SW Multnomah Blvd, #203; Portland, Oregon 97219.

To view the full list of "50+ Obon teachers," follow the link: [www.bit.ly/fiftyplusyears](http://www.bit.ly/fiftyplusyears). If you have an additional dance instructor for the BCA Music Committee to consider, please email Wynn Kiyama at [wynnkiyama@gmail.com](mailto:wynnkiyama@gmail.com).

**Gardena Buddhist Church**

**Weekend Administrative Assistant Position**

1517 W. 166th Street, Gardena, CA 90247  
(310) 327-9400

**I. JOB SUMMARY**

Gardena Buddhist Church is currently looking for a weekend Administrative Assistant (Saturday and Sunday). This position is for general office support and involves addressing phone and email inquiries, supporting the Ministerial Staff and Temple organizations. Applicants should enjoy working in a team environment and have strong customer service skills. The administrative assistant will directly support the Temple Board Chairperson, Weekday Administrative Assistant and Ministers. Work Hours are 9am to 5pm. Pay range is \$15.50 to \$16.50 per hour.

**II. DUTIES AND RESPONSIBILITIES**

Primary duties and responsibilities of the administrative assistant are as follows:

1. Provide administrative support for the Gardena Buddhist Church office, tasks include greeting visitors, handling calls and e-mails, etc.
2. Perform tasks as assigned by Weekday Administrative Assistant.
3. Interface with Temple organizations and provide assistance as needed.

**III. QUALIFICATIONS**

Preferred Education: Associate degree or equivalent

Work Experience: 1-2 years as an Administrative assistant

**IV. REQUIRED SKILLS**

The administrative assistant must possess the following skills:

1. Proficiency in using a MAC Computer and MS Office. InDesign experience a plus.
2. Excellent communication (written and oral), and interpersonal skills.
3. Ability to work independently, detail oriented, with a professional demeanor.
4. Bilingual in Japanese and English preferred.

Interested candidates can submit questions and a resume to Alan Miwa at [president@gardenabuddhistchurch.org](mailto:president@gardenabuddhistchurch.org).

The successful candidate will be required to complete a live scan, provide proof of employment eligibility and proof of Covid-19 vaccination.

# 今月の法話

## 「トゲと煩惱」

名誉開教師 梅津 広道



Rev. Kodo Umezu

開教使を引退してもう三年になります。初めの頃はコロナで家に閉じこもった

生活をしていましたが、二年目から少しづつ外へ出るようになり、今ではほとんど普通の生活に戻っています。みなさんはいかがお過ごしでしょうか。

私は今では近くのリタイヤーの人たちと一緒に週一度のゴルフを楽しんでいます。他の日はユックリしますが、時々慣れない庭の草取りなどをしたりします。しかし、しゃがんでやっていると足腰が疲れて、すぐ休みたくなります。そういう時は、家の中にもどってテレビを見たりして、またしばらくして、外に出て草取りの続きをしたりしています。

庭仕事は手袋をするのが本当だと思いますが、手袋をすると草取りがやりにくいので、素手でやります。すると、時にはトゲが刺さったりすることがあります。その時には、すぐに手を洗って塗り薬をつけたりと大変です。草もトゲをつけて自分のいのちを守ろうとしています。

以前テレビで見たんですが、ある離れ島の植物を調べた研究者が、普通はトゲがある植物が、その島ではその植物にトゲがないというのです。その人は、植物も何世代も何世代も危険がなければ、トゲが出なくなると言っていました。書をおよぼす人間や動物が周りにいると、自分を守るためにトゲが出てくる植物がいるのです。

ところで、京都で開教使研修所に通っていた時、いろいろな先生方からお話を聞かせていただきました。



Rev. Umezu hit 346 yard shot.

本当に素晴らしい縁をいただき、今でも感謝の思いでいっぱいです。

その中のお一人が名古屋の花田正夫先生でした。先生は新聞記事を見ると、そこにはいつも自分のことが書かれているとおっしゃるのです。

たとえば、子供が親を殺したというような悲しい記事を目にされると、その子供は自分であったかもしれない、自分はたまたまそのようなことをせずにこれまで生きてきたけど、そのようなことをしでかす種を持ち合わせている自分である、うつぶさながらとつとつとお話しされるのです。どんな記事を読まれても、そこに自分を認めておられた先生のことを忘れることはできません。

トゲがある草も、危険のないところではトゲを出さずに生きていることを知らされたとき、ああ、自分と同じだなあと思ひ起されたのです。

親鸞聖人は、煩惱具足（ほんのう・ぐそく）ということをおっしゃられました。具足とは必要なものがすべてそろっていることだそうす。何一つ欠けてはいないということ具足というのです。だから、煩惱具足とは煩惱という煩惱はすべて持っているのが私であるとおっしゃるのです。

「いや、私は煩惱を持ち合わせてはいるが、あの人はどではないです。」とおっしゃる方もおられるでしょう。実は、自分も自分のことをそう思うのです。ところが、実際は、自分のことは自分で知ることができないと先達は教えられるのです。自分は仏さまの眼にどう映っているのか、なのです。ありとあらゆる煩惱を持っているということ、いつどんなことをしでかすかわからないということでもあるのです。縁あればものを盗むこともあるでしょう。人を殺めることもあるでしょう。いつもトゲを見せずに暮らしていても、場合によっては恐ろしいトゲで人を刺すかもしれません。そのことを花田先生は、ご自分の偽りのない姿として、私たちにお示し下さいました。

煩惱によって苦しみや悲しみの中、愛したり憎んだり



A plant with thorns like our minds

して、日々の暮らしをしています。苦しい時、思い通りにいかない時、私たちの目は外を向き、周りのせいにしていきます。それがまた次の煩惱に火をつけて、止まることを知りません。それを悲しんでおられるのが仏さまです。私たちの苦しみや痛みを自分のこととして悲しまれておられるのです。

どっちを向いて生きていいのやらわからず、その煩惱だけにコントロールされている私を、強い力で別の方向へと導いていってくださるのが、仏さまのはたらきなのです。

ここでいう仏さまとは、私たちすべての生きとし生けるものを包み込んでいる限りないのちのはたらきであります。その仏さまを阿弥陀さまと申します。また昔の人は親さまと親しみを込めてよんでおられます。親という字は「親しい」という意味であります。近くにいるのも思っていてくださる方を親と呼ぶのです。だから、父や母だけではなく、友人や兄弟姉妹のような方でもあっても、その方を親と呼ぶことができるのです。

その仏さまが、「私が本当の親ですよ。我が名を聞いてくれ、この阿弥陀に南無してくれよ」と、喚（よ）びづめに喚んでいてくださるのです。その方の呼び声を聞かせていただくとき、その仏さまのおられるところを、いのちのあるべきところとして、新しい人生を歩ませてくださいたいことができます。

春のお彼岸の季節、ぜひご縁にあわせていただきましょう。

（前ページ総長メッセージつづき）

謙虚な人は、すべての人を見上げています。傲慢な人は人を見下します。謙虚な人は、いつも感謝をします。傲慢な人は、常に満足をしません。謙虚な人は、自分の欠点や自己中心性を見つめます。傲慢な人は、ほとんど、自分のことを見てもいません。謙虚な人は、自分のせいではない場合でも、責任や義務を感じます。傲慢な人は、責任も取らず、すぐ他人の欠点を指摘します。

私たちは常に謙虚な人でありたいと思いますが、皮肉なことに、親鸞聖人が言われるには、私たちはその両方

なのです。傲慢でありながら謙虚である、と指摘されるのです。これは仏教の目覚めの構造です。自分の傲慢さに目覚めて初めて謙虚になるのであって、自分の傲慢さを自覚せずに謙虚になることはないのです。自分の傲慢さを見つめ、自覚することが、人を謙虚にするのです。

謙虚な人が本当に一番強いと思います。謙虚な人は批判されても気にならず、ただ、「はい、その通りです。そうですね、ご指摘ありがとうございます」と言うだけです。傲慢だと、決して批判を受け入れず、「よくもまあ、そんな言い方をしたものだ。誰に向かって言っているのか、わかっているのか」と言いたくなるかもしれません。

仏の光によって、そのような傲慢な思いを見つめ、自己内省をし、謙虚になっていくのが真宗者の生活です。それが真宗の道を歩む人がえられる、大きな利益です。

## お知らせ

総長オフィスがバークレーに  
米国仏教団総長の事務所 (BCA Office of Bishop) がサンフランシスコからバークレーの浄土真宗センターに移動しました。以下が住所です。  
2140 Durant Avenue  
Berkeley, CA 94704

## ダイヤルザダルマで日本語法話

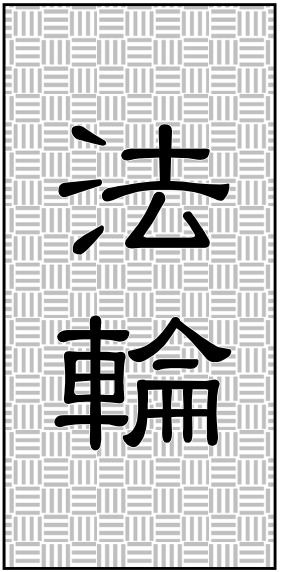
コロナウイルスのパンデミック中にはじまった、電話で5分間の法話を聞くことができる「ダイヤルザダルマ」プログラムが今も継続している。

電話での聴聞は、コンピューターをあまり使わない信徒の方をはじめ多くの聞法者から好評を得ている。

(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、スペイン語の法話を聞く場合は3を押す。各言語にて約5分間の法話を聞くことができる。

法話は毎週水曜日午後11時に更新される予定。





2023年 3月号

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二〇二三年度教化標語  
「念仏道 行けば  
わかるさー 南無阿弥  
陀仏をとえればー」

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>



### 新しい領解文

1月16日(月) 御正忌報恩講日中法要(ご満座)に引き続き、新しい「領解文」(浄土真宗のみ教え)についての御消息が発表されました。 [https://www.hongwanji.or.jp/messgae/m\\_001985.html](https://www.hongwanji.or.jp/messgae/m_001985.html)

新しい「領解文」(浄土真宗のみ教え)についての消息

本年三月には、「親鸞聖人御誕生八百五十年・立教開宗八百年慶讃法要」という記念すべきご縁をお迎えいたします。このたびの慶讃法要は、親鸞聖人の立教開宗のご恩に深く感謝し、同じお念仏の道を歩む者同士が、あらためて同信の喜びを分かち合うためのご法要です。また、これを機縁として、特に若い人やこれまで仏教や浄土真宗に親しみのなかった人など、一人でも多くの方々に浄土真宗とご縁を結んでいただきたいと思っております。

伝道教団を標榜する私たちにとって、真実信心を正しく、わかりやすく伝えることが大切であることは申すまでもありませんが、そのためには時代状況や人々の意識に合わせた伝道方法を工夫し、伝わるものにしていかなければなりません。このような願いをこめ、令和三年・二〇二一年の立教開宗記念法要において、親鸞聖人の生き方に学び、次の世代の方々にご法義がわかりやすく伝わるよう、その肝要を「浄土真宗のみ教え」として示し、ともに唱和していただくことを申し述べました。

浄土真宗では蓮如上人の時代から、自身のご法義の受けとめを表出するために『領解文』が用いられてきました。そこには「信心正因・称名報恩」などご法義の肝要が、当時の一般の人々にも理解できるよう簡潔に、また平易な言葉で記されており、領解出言の果たす役割は、今日でも決して小さくありません。

しかしながら、時代の推移とともに、『領解文』の理解における平易さという面が、徐々に希薄になってきたことも否めません。したがって、これから先、この『領解文』の精神を受け継ぎつつ、念仏者として領解すべきことを正しく、わかりやすい言葉で表現し、またこれを拝読、唱和

することをご法義の肝要が正確に伝わるような、いわゆる現代版の「領解文」というべきものが必要になってきます。そこでこのたび、「浄土真宗のみ教え」に師徳への感謝の念を加え、ここに新しい「領解文」(浄土真宗のみ教え)として示します。

#### 南無阿弥陀仏

「われにまかせよ そのまま救う」の 弥陀のよび声  
私の煩惱と仏のさとりは 本来一つゆえ  
「そのまま救う」が 弥陀のよび声  
ありがとう といた  
この愚身をまかす このままで  
救い取られる 自然の浄土  
仏恩報謝の お念仏

これもひとえに  
宗祖親鸞聖人と  
法燈を伝承された  
歴代宗主の  
尊いお導きによるものです

み教えを依りどころに生きる者となり  
少しづつ 執われの心を 離れます  
生かされていることに 感謝して  
むさぼり いかりに 流されず  
穏やかな顔と 優しい言葉  
喜びも 悲しみも 分かち合い  
日々に 精一杯 つとめます

この新しい「領解文」(浄土真宗のみ教え)を僧俗を問わず多くの方々に、さまざまな機会に拝読、唱和いただき、み教えの肝要が広く、また次の世代に確実に伝わることを切に願っております。

令和五年  
二〇二三年 一月十六日

龍谷門主 釋 專如

### 総長メッセージ

#### 自己をみつめる

米国仏教団 総長  
原田 マービン



Bishop Rev. Marvin Harada

今月も前回に引き続き、今年の本C Aの標語「The Benefits of Following the Shin Buddhist Path」についてお話ししたいと思います。今回は「自己をみつめる生き方」について考えてみましょう。

道元禪師は、「仏道をなろうというは、自己をなろうというは、自己をわするなり。自己をわするなり。万法に証せらるるなり」

意識(仏道を学ぶということ)は、自己を学ぶことである。自己を学ぶということは、自己を忘れることである。自己を忘れるということは、一切の物事によって自己が明らかにされることである。

と、主著の「正法眼蔵」に述べられています。私は道元禪師は、仏教の中心は自己をみつめることで、仏道を歩むには、本やテキストは必ずしも必要ではなく、自分を見つめ、内省することだと言われているように思います。

浄土真宗の教えには、道元禪師のこの力強い言葉と共通するところがあります。親鸞聖人の人生は、深い自己内省の人生だといえるでしょう。親鸞聖人は、比叡山で20年間座禅などのご修行をされましたが、それによって悟りの体験を得て、自己をみつめることの大切さを自覚されたわけではありませぬ。

親鸞聖人にとっては、法の光、無量の大きな光が心を貫き、それによって自分自身を深く見ることができたのです。

私たちが自己とと思っているものは、たいていはエゴの自己であり、エゴの自己はそういった自分を見ようとしません。心理学の語では「防衛機制」と言い、エゴの自己が自分を守ろうとして、他人に責任を押し付け、自分が間違っているとは決して思わないようになっていく、と説明しています。

光や鏡に出遇うことができれば、エゴの自己は自分を見ることができるようになります。つまり、エゴの自己を深く見る生き方は、同時に光との出会い、真理との出会い、法との出遇いでもあります。暗い影は、その影をつくる明るい光があるからこそ生まれるのです。それと同じように、親鸞聖人がエゴの自己を見ること、映画「スター・ウォーズ」の言葉を借りれば自分の「ダークサイド」を見ること、ができたのは阿彌陀仏と呼ばれる無量の光が、親鸞聖人の心を照らしたからなのです。その光によって、親鸞聖人は自己を見つめ、深く謙虚な生き方をされたのです。(次ページへつづく)