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WHEEL OF DHARMA

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LIVING THROUGH A PANDEMIC

‘May We Gather’ Brings Together Buddhists for Historic Healing Service

Extraordinary Event Held to Honor Victims of Anti-Asian Violence

By Jon Kawamoto
Editor, Wheel of Dharma

An unprecedented gathering of Buddhist lineages and ethnicities came together May 4 at the Higashi Honganji Buddhist Temple in Los Angeles to offer a united message of healing amid the alarming rise of anti-Asian hate and violence.

That May 4 date carried particular significance because it marked the 49th day after the horrific murder of eight people in Atlanta, Georgia — six of whom were Asian American women. In many Buddhist traditions, 49 days after death marks an important transition for the bereaved.

“May We Gather: A National Buddhist Memorial Ceremony for Asian American Ancestors,” was organized by Bay Area Buddhist writer Chenxing Han, a recent

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FYI

To view the “May We Gather” livestream event on May 4, go to: https://www.maywegather.org

Buddhist clergy gather at the Higashi Honganji Buddhist Temple in Los Angeles for “May We Gather.” (Courtesy of Tauran Woo)

AN EXTRAORDINARY 57-YEAR CAREER WITH BCA

Rev. Dr. Yamaoka Set to Retire From IBS

At top, Rev. Dr. Seigen Yamaoka, right, is shown taking a Japanese language class in 1956 at the Buddhist Study Center with, from left, Rev. Dr. William Masuda, Rev. Dr. Leslie Kawamura and Mr. Matsuo, At right, Rev. Dr. Yamaoka is seen at right at the Hoonko Service at the Buddhist Church of Oakland in 2020. From left, are, Rev. Harry Bridge, Rev. Kiyonobu Kuwahara, Rev. Michael Endo. (Courtesy of Isago Isao Tanaka and Mika Bridge)

Former Bishop’s Leadership Raised Millions of Dollars for Programs, Projects

By Jon Kawamoto
Editor, Wheel of Dharma

Former Bishop Rev. Dr. Seigen Haruo Yamaoka had never planned on his amazing path — which has now nearly spanned 60 years — with the Buddhist Churches of America.

He wanted to become a journalist, a newspaper reporter.

But he graduated in 1956 with a bachelor’s degree in journalism from Fresno State University, a time when Japanese Americans were continuing to experience the brunt of racist backlash in America. Just a decade before, during World War II, 120,000 individuals of Japanese ancestry had been uprooted from their homes and sent to mass detention camps. And mainstream newspaper staffs remained exclusively white and male, off limits to minorities.

“I had journalism professors tell me that I wouldn’t be able to get a job out of college,” he said in a recent interview. “At that time, it was pretty hard to be hired as

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Icon Spreads Dharma — on Social Media

Nearly 4,000 Messages Posted on FB, Twitter

“Asian life matters!”
— Rev. Dr. Seigen Yamaoka (March 13, 2021)

By Jon Kawamoto
Editor, Wheel of Dharma

After he retired from the Buddhist Church of Oakland in 2008, Rev. Dr. Seigen Haruo Yamaoka’s youngest daughter Stacy urged him to keep socially active — and signed him up on Facebook and Twitter.

He’s been hooked on social media ever since — nearly a decade and almost 4,000 pithy posts ago.

Rev. Dr. Seigen Yamaoka is shown with his late wife of 52 years, Shigeko, who passed away in 2018. (Courtesy of Rev. Dr. Seigan Yamaoka)

Rev. Dr. Yamaoka shows no sign of stopping with his daily ritual, to the delight of many of his more than 2,000 followers on Facebook. He lists the same brief message each day on Twitter, where his handle is @life_simple.

“It’s what moves me at that particular time,” he said. “It’s something that comes in a moment. It’s whatever I think at that time, or if a word kind of strikes me, I try to put it together, or if an idea comes to mind or a situation that’s happening in the community, I try to put that in somehow.”

“Higan. Cross over to love rath-

Continued on Page 6

YBE Spotlighted in NBC’s ‘Today’ Show

Segment Shows Young Buddhists, Ministers, Tacoma Dharma School

By Jon Kawamoto
Editor, Wheel of Dharma

Young Buddhist Editorial, which celebrated its one-year anniversary earlier this year, scored a major media coup when it was the subject of a national “Today” show segment on May 7.

The brief piece, which ran for about five minutes, also showed Seattle Betsuin Resident Minister and Rinban Rev. Katsuya Kusunoki, Tacoma Buddhist Temple Rev. Tadao Koyama, Tacoma Dharma School Superintendent June Akita and the Tacoma Dharma School students in a virtual Zoom session.

FYI

To view the “Today” show segment on Young Buddhist Editorial, go to: https://www.today.com/video/young-buddhists-stay-connected-to-aapi-culture-through-religion-111510597689

To learn more about Young Buddhist Editorial, go to the YBE website at: https://www.youngbuddhisteditorial.com

YBE Editor-in-Chief Trevor Yokoyama, President Devon Matsumoto and News and Buzz Editor Emily Ko are also featured in the segment, which showed how Jodo Shinshu Buddhism is being passed down to young Japanese Americans. It was broadcast during Asian Pacific American Heritage Month.

Yokoyama pointed out the importance of Jodo Shinshu Buddhism to Japanese American culture and identity, especially after the fallout and racism that spiked in the forced mass removal and

Continued on Page 4

Members of the Young Buddhist Editorial put their hands together and gassho outside in a scene from a NBC “Today:” show segment that was broadcast in May. (Courtesy of Jon Kawamoto)

BISHOP'S MESSAGE

Greed, First of Three Poisons in Buddhism

Editor's Note: This is the first of three columns by Bishop Rev. Marvin Harada on the Three Poisons in Buddhism — greed, anger and ignorance, or stupidity (GAS).

By Rev. Marvin Harada
Bishop of the BCA

For the next three Wheel of Dharma issues, I would like to cover the topic of the Three Poisons in Buddhism.

The three poisons are greed, anger and ignorance, or sometimes stupidity is used for ignorance. Rev. Dr. Kenneth Tanaka has coined these three poisons as the acronym of GAS. We humans can be consumed by GAS. While this is a humorous way to remember the three poisons, the fact that Buddhism uses the metaphor of "poison," to describe these three emotions is quite significant.

If we saw a bottle of poison, like weed killer or something like that, we would never think about drinking it. Such poisons have strong labels warning us not to drink or consume it because it is poison. Consuming such a poison could destroy our good health and life.

Buddhism is warning us that the three poisons are equally threatening to our life. They could consume our life. They could destroy our good life that we have and live. Today, I will discuss the poison of greed.

Normally, when we think of greed, we think of other people, like the greed for money on Wall Street, or the greed for power like a dictator. Those are examples of greed, but Buddhism is talking about our own greed.

Buddhism teaches us that this wish to have just a little more is unending. No matter how much money, how big a home, or how nice of a car, we always want just a little more.

We might not think of ourselves as a "greedy" person, but greed is not necessarily the greed for money on Wall Street. Greed in Buddhism is simply, "wanting a little bit more," and not being satisfied with what we have, whether it is our salary, our home, our career, or our prestige. We always wish we had just a little more. With a little more money, we could buy this or that. With a little bigger home, we could have our own office or a guest room. If we had that next level or position at work, then we could be the boss instead of being bossed.

Buddhism teaches us that this wish to have just a little more is unending. No matter how much money we have, how big a home we have, how nice of a car we have, we always want just a little more.

Everyone has their own unique interests and desires for something more. If you are a golfer, you always want the latest new driver or putter. If you are into clothes, there is always something more to buy, a new dress, a new sweater, or a new pair of shoes. If you are into cars, there is the latest model with turbo, or maybe you dream of owning a Tesla. If you are into computers and electronics, you want the latest iPhone or iPad.

Drug addiction and alcoholism is a vivid example of greed and how it can consume our life. A drug addict lives from one fix to the next. An alcoholic cannot function without drinking to the point where it destroys your family life, your work, and your health and well-being. Recently, there are Buddhist efforts to help people with addiction problems through Buddhism. The Vista Buddhist Temple has a very successful Dharma Recovery program that is like a Buddhist "AA" meeting, but Dharma focused.

I once had a fascinating conversation with an avid mountain climber, who shared that mountain climbing is really like an addiction. Once you climb a mountain, then you want to climb a taller mountain, then another taller mountain, until in the sad case of many climbers, it leads to your fall and death.

How do we address our greed within a Shin Buddhist context? Shinran Shonin was acutely aware of the three poisons in his life. He even saw himself deep inside as a person who sought fame and to be a teacher to others. In his poems, he confesses:

I lack even small love and small compassion,
And yet, for fame and profit, enjoy teaching others.

But yet this foolish being that has the three poisons at its core is illuminated by the light of the Buddha, the light of the Dharma. If not for this light, we could not even see the greed in our life. If not for the light, we would continue a life of unending greed, leading to many problems in life. Gratefully, the light of the Dharma enables us to see and then transcend the powerful emotion of greed in our life.

Where You Headed?

By Rev. Harry Gyokyo Bridge
Buddhist Church of Oakland

This question popped into my mind as I was re-reading the "Senjaku hongan nembutsu shu" by Shinran Shonin's teacher, Honen (1133-1212).

Its title in English is "Passages on the Nembutsu Selected in the Primal Vow," and it is an explanation of the "Exclusive Nembutsu" that Honen was propounding. Honen also looked up to someone as teacher and master, but that person was from more than 500 years earlier: Shan-tao (613-681, pronounced Shandao).

In addition to declaring that he relies solely on Shan-tao as his master, near the end of the "Senjakushu," Honen calls Shan-tao's "Commentary on the Contemplation Sutra" a "Guide to the Western Direction" or, in Japanese, "saiho shinan."

There is actually an ancient Chinese device called a "shi-nan" (in the Japanese pronunciation) that helped determine direction. It was a kind of compass that would attach to a chariot and point south — the character "shi" means "to point" and "nan" is one of the readings for the character for "south."

It would be great if I could whip out whichever of the manifold teachings and practices Shakyamuni Buddha taught during his 50-year teaching career. But if I have to rely on just one thing, it is Amida Buddha, and I recite Namo Amida Butsu. Whichever way my life is going, Namo Amida Butsu helps bring me back around.

So if you knew which direction you wanted to go, you could orient yourself to the "shinan," much like we might use a compass now, though in modern times our compasses use north as the main direction to orient against.

But the "saiho shinan" is used to go west! This is because Amida Buddha's Pure Land is traditionally said to be in the west, in such texts as the "Three Pure Land Sutras." And of course, it's not a literal compass — in the case of the "Commentary on the Contemplation Sutra" it is a text by Shan-tao explaining in detail the "Sutra of Contemplation of (the Buddha of) Immeasurable Life."

Shinran uses the expression too, as the title of his collection of texts — including Dharma talks, biographies, diaries — related to Honen Shonin, called the "Saiho shinan sho," or what one might call the "Guidebook to the Western Direction."

I am very fortunate to live in the San Francisco Bay Area, and the sunsets here can be breathtaking. So I have a beautiful view of the western direction. But that isn't really what is important here. Instead, it is a more metaphorical matter of facing towards the Buddha, of aiming towards enlightenment, of embarking on "the path."

If you have read some of my previous articles for the "Wheel of Dharma," then you have probably heard me talk about the Middle Path.

This is the Middle Way

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Correction

A front-page story in the May Wheel of Dharma on the four retired ministers' Dharmathon event at the National Council meeting incorrectly spelled Rev. Yukiko Motoyoshi's name in the secondary headline.

In addition, the caption on Page 6 in the May Wheel of Dharma was incorrect. The correct caption is being reprinted on Page 4 along with the photos as they appeared in the May Wheel of Dharma.

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PRESIDENT'S MESSAGE

BCA Executive Committee Hosting June 19 Webinar on Temple Reopening

By Dr. Kent Matsuda
BCA President

As more people are vaccinated, we are all starting to envision what it will look like to reopen our temples. For many of us, it has been over a year since we have been in the temple Hondo. What will it look like now? The BCA Executive Committee will be hosting a Zoom meeting/webinar on Temple Reopening at 3 p.m. PDT on June 19. Please join us! We will be discussing some of the issues involved with keeping our ministers and Sanghas safe.

I hope you were able to see the "May We Gather" special event that took place at the Los Angeles Higashi Honganji Buddhist Temple on May 4. One of the co-hosts and originator of the idea of having this gathering was Chenxing Han, a recent graduate from the Institute of Buddhist Studies and author of "Be the Refuge: Raising the Voices of Asian-American Buddhists."

Buddhist leaders from many pan-Asian sects came together to hold a 49-day service for the six Asian women who were recently killed in Atlanta, Georgia. The gathering also honored other Asians who were killed in previous years due to racial animosity. Bishop Rev. Marvin Harada led the event with a chanting of "Sanbujo."

Also, in May, the Tacoma Buddhist Temple Dharma School and the Young Buddhist Editorial were featured on NBC's "Today" show. June Akita was shown speaking about teaching Dharma School and her return to the temple after her mother died. Devon Matsumoto was shown explaining how the Young Buddhist Editorial was formed and what they focus on. Rev. Tadao Koyama is shown leading in Gassho, and the show explained what Jodo Shinshu Buddhism is about.

On July 31, the Technology Outreach Subcommittee of the BCA Communications Committee will host a workshop webinar on "Temple Website Assistance." This will start at 11 a.m. PDT. If your temple needs help in designing or redesigning your website, please register for the workshop. During this pandemic, we have found that engaging and current temple websites attract viewers who may be new to Buddhism.

Later this year, our Ministers Affairs Committee will be putting on some webinars for ministers. I am hoping that they will be able to put on a webinar on 529 plans. These are special bank accounts that help you save for your children's college costs. Also, I would like to see a webinar series on retirement. There are many subjects that need to be addressed as our ministers retire. These include Medicare, Social Security, retirement funds, and housing. I am hoping that we will be able to begin this series this year. Thanks for Rev. Earl Ikeda for forwarding me this idea.

Recently, Rev. Harada was given a public awareness bulletin from the Hawaiian Kyodan. The Honpa Hongwanji Mission of Hawaii (the Hawaiian counterpart of the BCA) took part in active shooter in places of worship workshops. These were put on by the FBI. As a result, the FBI shares notices about potential criminal activity that may affect places of worship.

The FBI shared a notice that came from the Phoenix Police Department titled "Threat to Buddhist Temples and Festivities Nationwide." In the notice, the Phoenix Police Department mentions that Buddhist temples have been targeted for theft and robbery since March of this year.

Buddhist holidays, such as Vesak, draw lots of people, many of whom make donations to the temple. Criminals have been coming to these celebrations with the intent of stealing money. Evidently, as an example, two women will enter the temple and ask to pray for a sick relative. As arrangements are being made to accommodate this request, co-conspirators will enter the temple and search for money. Sometimes, they aggressively steal the money. BCA headquarters will make this public awareness announcement available to any temple that would like to see it.

As some of our temples are starting to hold fundraisers again, please be mindful of who may be coming to your event. Some temples may have had security available for your larger fundraisers. As we emerge from the pandemic, you may be holding smaller fundraisers now. You may still need to have security personnel available if large sums of money are being collected.

FYI

To view the "May We Gather" livestream event on May 4, go to: https://www.maywegather.org

To view the "Today" show segment on Young Buddhist Editorial and the Tacoma Buddhist Temple, go to: https://www.today.com/video/young-buddhists-stay-connected-to-aapi-culture-through-religion-111510597689

Arizona Decorates Shinran Statue for Gotanye Service

The Arizona Buddhist Temple held its Gotanye Service on May 23. The Dharma School and Jr. YBA students helped fold the cranes and used thin string and needles to thread the cranes into a lei. This is similar to what is done with the temples in Hawaii. The temple thanks Nancy Tsubota for her help in bringing this project to the Arizona Buddhist Temple Dharma School. (Courtesy of Lynn Sugiyama)

Music Committee Logo Created

Buddhist Churches of America®
MUSIC

The BCA Music Committee has a new logo designed by Seattle Betsuin member Yoko Yanari. The logo includes the kanji "gaku" as part of "ongaku" meaning music = 音楽 音：sound 楽：joy. "On" is sound and this kanji character for the logo is "gaku" means "joy." (Courtesy of Yoko Yanari)

Virtual BYR Middle School Event Held

Nearly 40 Students From West Coast Participated Online

By Brian Koichi Mizushima
BCA Youth Coordinator

Some of the nearly 40 students are shown during the CBE's first Virtual BYR (BCA Youth Retreat) Middle School Event on April 24. (Courtesy of Brian Koichi Mizushima)

CBE hosted its first Virtual BYR (BCA Youth Retreat) Middle School Event on April 24, attracting nearly 40 students from throughout the West Coast.

Sixth- through eighth-graders were invited to join in the online event and the students came from Northern California, Southern California, the Bay Area, Washington, and Oregon. I was so pleased by the enthusiastic participation from all of the participants.

The event began with the service conducted by the BYR staff, followed by a Dharma talk from Kayla Itagaki.

We then featured a wonderful video interview that I conducted with Cathy Ang, who is the star of the animated Netflix film, "Over The Moon." She was kind enough to join me via Zoom from New York, where she is living.

She shared a bit about her life, and gave us some inspiring messages about following one's passion and never giving up. This was followed by workshops facilitated by past BYR high school participants. I would like to acknowledge and thank all of the BYR staff that worked so hard in preparing for this event.

Thank you, Grace Matayoshi, Ben Yoshida, Kayla Itagaki, Emily Sarashina, Natalie Osako, Ellie Mizushima, Molly Maseba, and Kianna Nakaoka for the time and effort you dedicated to making this a fun and meaningful experience.

It was just as much fun preparing and creating the content for our event with the BYR staff as it was hosting the actual event.

I look forward to gathering with everyone in person again someday soon. Please keep an eye out for more events and programs for the youth. Our BYR High School Summer Program is open for registration, so please check that out on the BCA website under "events." Thank you all for your continued support of BCA youth programs.

DID YOU KNOW?

"Did you know you can walk into a Kinnara taiko practice and join the group without any experience?"

To learn more about Kinnara taiko, please register for the CBE seminar "Kinnara: The Roots of Taiko in the U.S." on Saturday, June 26: https://docs.google.com/forms/d/e/1FAIpQLSeM9x4UPzKBH03q_fL2aYcH-92tyrH8yMbRiy6MFoL2cOXN4w/viewform

For more information on summer CBE seminars, go to the BCA website events for the complete flyer information: https://www.buddhistchurchesofamerica.org/buddhist-education?p-gid=kkxaoxpb-66e61df2-cef8-4634-95ea-776433d5c809

— BCA Music Committee

Corrected Caption From May Wheel of Dharma

Revs. Fumiaki and Patricia Usuki are shown in these photos. Top left, the happy ministers share smiles. Top right, Rev. Patricia Usuki, a native of Canada, is shown with her Calgary White Hat, a symbol of hospitality, at the 15th World Buddhist Women's Convention in Calgary, Alberta. Above left, Rev. Patricia Usuki poses with Sangha members of the San Fernando Valley Hongwanji Buddhist Temple. Above right, Rev. Fumiaki Usuki is shown with the West Los Angeles Buddhist Temple taiko members. (Courtesy of Jon Kawamoto)

'Today' Show

Continued from Page 1

detention of 120,000 Japanese Americans during World War II. In the postwar period, all ties with Japan — such as language, culture, art, and history — were downplayed or discouraged by many Nisei because of the drive to assimilate to the predominant American culture. Subsequently, as an example, most Sansei and Yonsei generations do not speak the Japanese language, a key connection to heritage and culture.

"My first name is Trevor," Yokoyama said. "It's not something that's phonetically Japanese …. My parents don't really speak Japanese. One of the things they did keep was Buddhism as a religion, which is why I think a lot of us cling to it very heavily because it gives us a sense of cultural identity."

YBE is an online forum that began in January 2020 to give voice to young Buddhists to share their expressions, and to provide a safe space where young Buddhists can foster growth, community and interconnectedness with other generations of Buddhists. YBE members and contributors have held several workshops in the past year and have provided perspectives on a range of issues, including the rise of anti-Asian hate and violence, Black Lives Matter, implicit bias and anti-Blackness.

YBE's activities and its list of accomplishments in its first year have not gone unnoticed. At the BCA's virtual National Council meeting in February, the BCA approved YBE for candidate-affiliation status, precursor to a full-fledged affiliation status in the BCA.

Meanwhile, in the "Today" show segment, Matsumoto explained part of the reason why YBE was established in the first place.

"I actually was not really big into Buddhism until maybe my senior year of high school," Matsumoto said. "I used to always tell my mom that when I turned 18, I'm going to become a Christian. I think that a lot of that was internalized racism. To be Buddhist wasn't very cool or very accepting, and it was around those times when I was looking at who's talking about Buddhism in the United States, most of the time that's not people who look like us, Asian Americans. It's usually more middle-class white men who have come to Buddhism later on in their lives. We aren't being represented, we aren't being seen.

"One thing we really like to emphasize is interdependence," Matsumoto continued. "Everything is connected, freedom comes with responsibility and our responsibility to other people in our world, other people in our community and other people who we've never interacted with."

Trevor Yokoyama, Editor-in-Chief of the Young Buddhist Editorial, and Rev. Tadao Koyama of the Tacoma Buddhist Temple, are shown during the NBC "Today" show segment that was broadcast in May. (Courtesy of Jon Kawamoto)

It's not the first time Young Buddhist Editorial has received national media attention — the organization appeared on the Washington Post website in January via a Religion News Service story titled, "Millennial and Gen Z Buddhists created an online forum to explore their identity."

The "Today" show segment opens and closes with scenes from the online Dharma School class from the Tacoma Buddhist Temple. Rev. Koyama begins it by leading the students and teachers by reciting the Nembutsu and he ends it by doing the same,

"OK, Dharma School students, you know the drill," Rev. Koyama says. "Put your hands together and Gassho — NamoAmidaButsu, NamoAmidaButsu, NamoAmidaButsu."

Two Free Ways to Get Dharma on the Go

The American Buddhist Study Center is offering two new free ways to stay in touch with the Dharma.

SMS text messages. Sign up to receive each week a Buddhist-inspired text message. Go to www.ambuddhist.org to sign up.

Dial 607-350-ABSC (2272) listen to the latest Wasan and other inspiring Buddhist teachings. There will be a different message each week.

2021 BYR VIRTUAL SUMMER PROGRAM

For High School Age Youth

July 12 - 16, 2021 7pm - 10pm (PT)

BYR
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Learn How To Lead Services
Attend Classes On Shin Buddhism
Make Lifelong Friends

$30 REG DUE BY JUNE 14, 2021

https://bit.ly/3ckC9r7

Questions: bkmizushima@bcahq.org

Bay Area Buddhist writer and recent IBS graduate Chenxing Han, at left, gives the opening statement at the "May We Gather" event on May 4 at the Higashi Honganji Buddhist Temple in Los Angeles. Rev. Cristina Moon, of the Daihonzan Chosen-ji International Dojo in Honolulu, talks about the virya, or spiritual strength, paramita in honoring the victims of Asian American violence, whose names are shown at right. (Courtesy of Tauran Woo)

"May We Gather"

Continued from Page 1

graduate of the Institute of Buddhist Studies and author of "Be the Refuge: Raising the Voices of Asian American Buddhists"; San Jose State University Professor Dr. Funie Hsu; and Rev. Dr. Duncan Ryuken Williams, a Soto Zen Buddhist priest and chair of the USC School of Religion.

A total of 49 clergy and teachers representing Jodo Shinshu, Nichiren, Zen, Fo Guang Shan, Theravada, Thien, Tibetan, and other traditions chanted during the 90-minute ceremony, which was livestreamed on YouTube and seen by thousands of people around the world. The event was supported by more than 350 Buddhist temples and churches and hundreds of clerics and individuals.

The ethnicities that were represented at the event spanned the spectrum of Buddhists of East, South and Southeast Asian ancestry: Chinese, Japanese, Khmer, Korean, Sri Lankan, Taiwanese, Thai, Tibetan, and Vietnamese. Black, Latino and white Buddhists also took part in the event.

The idea of holding a national Buddhist memorial ceremony was discussed by Rev. Dr. Williams, Hsu and Han as a response to the mass shootings in Atlanta. Rev. Dr. Williams raised the concept of holding a healing ceremony on the 49th day of the Atlanta killings.

The Higashi Honganji Buddhist Temple in Los Angeles was specifically chosen as the site of the event for several reasons. The temple was vandalized in February amid an alarming increase of anti-Asian hate incidents in the past year. More than 6,600 incidents — including verbal harassment, shunning, physical assault and civil rights violations — have been reported nationwide since March 2020.

In the opening statement by Han and Hsu, Han referred to Higashi Honganji Buddhist Temple and said it was built on Tongva territory, which she said had been stolen from the indigenous people during colonialism. Hsu recounted the nearly two centuries of xenophobia and systemic violence against Asians and Asian Americans in the United States. She spoke of the exclusion and violence faced by Chinese immigrants in the 1850s, the mass detention of Japanese Americans during the 1940s, and the discrimination faced by South and Southeast Asians in the 1970s, as they fled wars inflamed by the U.S. military.

"We do not suffer alone, nor do we heal alone," Hsu said. "Only when we come together as a Sangha can we truly support each other's freedom."

Rev. Dr. Williams, in his Hyobyakumon, or pronouncement of intention, said: "We gather together to provide an antidote of wisdom to heal ignorance, lovingkindness to heal hatred and generosity to heal greed. This powerful medicine is available to us right whenever the need arises.

"We join today to repair the racial karma of this nation because our destinies and freedoms are intertwined," he continued.

"May We Gather" honored those who died from anti-Asian violence in the United States with seven memorial tablets — six of the tablets listed individuals. The tablets were set at the front of the Hondo, and Buddhist priests, monks and teachers placed lighted candles and offered incense before them. The seventh and last tablet represented "all beings who have lost their lives through racial and religious animus," Han said.

"Because the history of systemic anti-Asian violence in the United States includes erasure, many of the names of those killed have not been documented," Han said. "We say the names of these six individuals while acknowledging and honoring the many other names not on the altar today."

In her Dharma message about the virya, or spiritual strength, paramita, Rev. Christina Moon's voice broke as she recited the names of the six Asian American women killed in Atlanta: Tan Xiaojie, Feng Daoyeu, Hyun Jung Grant, Soon Chung Park, Kim Suncha, and Yong Ae Yue. Moon said the women were examples of virya.

"Let us commit to matching their spiritual strength, their virya, today and every day to come as we remember and honor them," said Rev. Moon, of the Daihonzan Chozen-ji International Zen Dojo in Honolulu, Hawaii.

The event also included a ceramic lotus flower with cracked petals. As chanting began, several Buddhist priests painted and covered the cracks with gold lacquer, a Japanese art known as kintsugi, to symbolically repair a community harmed by hate and violence.

Rev. William Briones, Rinban of the Los Angeles Hompa Hongwanji Buddhist Temple, paints and covers the cracks of a ceramic lotus flower with gold lacquer. a Japanese art known as kintsugi, to symbolically repair a community harmed by hate and violence. (Courtesy of Tauran Woo)

BCA Bishop Rev. Marvin Harada leaves the Higashi Honganji Buddhist Temple at the conclusion of the "May We Gather" event with Rev. Dr. Duncan Ryuken Williams. (Courtesy of Tauran Woo)

The ceremony ended with the Buddhists leaving the temple, one by one, and passing a long white string among themselves, a ritual of protection in Southeast Asian Buddhist traditions.

Han reflected on "May We Gather" and its united, healing message.

"For many Asian Americans, including Asian American Buddhists, the past year has been freighted with fear, pain, and isolation," Han said after the event. "Assaults on elders, vandalization of temples, and other acts of violence have been heartrending reminders of this country's long history of anti-Asian and anti-Buddhist animus.

"'May We Gather' gave us an opportunity to respond to hate with understanding and love," Han said. "It felt healing and hopeful to witness Asian American nuns, monks, priests, ministers, and lay teachers join together alongside spiritual friends of other backgrounds in a shared ceremony of mourning and renewal.

"The diversity of Buddhist traditions in this country is vast; each lineage is home to many Dharma gates that serve us in times of crisis," she continued. "I hope Asian American Buddhists and our allies can recall 'May We Gather' as a moment that showed how gathering together across lines of ethnic and sectarian difference is possible — and necessary. Through such gatherings, we embody the strength and beauty of our interconnectedness with, and care for, each other."

BCA Bishop Rev. Marvin Harada was among the Buddhist clergy who participated in "May We Gather." Rev. Harada began the milestone event with the chanting of the "Sanbujo" as the monks and ministers entered the temple.

"It was a rare opportunity to be in the presence of monks, nuns, and ministers of all major Buddhist traditions here in the United States," Rev. Harada said. "We shared in our common ground of the Dharma, paying reverence to the Buddha and being together as a Sangha.

"May each tradition of Buddhism prosper in this culture so that others might find the path that leads away from hatred and violence, and directs all to the way of peace, understanding, and compassion," he said.

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Rev. Umezu

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Mushim Patricia Ikeda East Bay Meditation Center
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Mushim Ikeda

Rev. Bridge

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Berkeley Buddhist Temple
Rinban Katsuya Kusunoki
Seattle Betsuin Buddhist Temple

Rev. Kuwahara

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Rev. Dr. Yamaoka

Continued from Page 1

a Japanese American. I got a summer (newspaper) program, and worked on some weekly newspapers, but as far as a good position anywhere, it was difficult."

His dreams of becoming a journalist were dashed. But whatever he might have accomplished as a journalist would have likely paled compared to his long list of accomplishments with the BCA and IBS.

Rev. Dr. Yamaoka, who began his career in 1964, is set to retire in June as IBS Vice President of Development and as IBS part-time faculty member. His fundraising leadership and expertise have been key to sustaining the BCA and IBS. Millions of dollars in donations have been raised during his pivotal role in the past 30 years.

"I'm going to be 87 in August, so I figured it's about time to kind of step aside," he said.

Praised for IBS Role

Both IBS President Rev. Dr. David Matsumoto and IBS Dean of Students Dr. Scott Mitchell praised Rev. Dr. Yamaoka's pivotal role with the IBS.

"Although many people have made important contributions to IBS over the years, IBS as we know it would not exist without Rev. Dr. Seigen Yamaoka," said Rev. Dr. Matsumoto. "When he was the Bishop of BCA, Rev. Yamaoka's dream was that IBS would someday gain accreditation, become a GTU (Graduate Theological Union) member school and have a solid financial foundation. Now, 40 years later, his aspirations and tireless efforts have enabled IBS to accomplish those goals."

Dr. Mitchell said: "None of us would be here if it wasn't for Rev. Yamaoka. His leadership and vision for Shin Buddhism in the United States made possible everything that we've been able to accomplish the last few years at IBS."

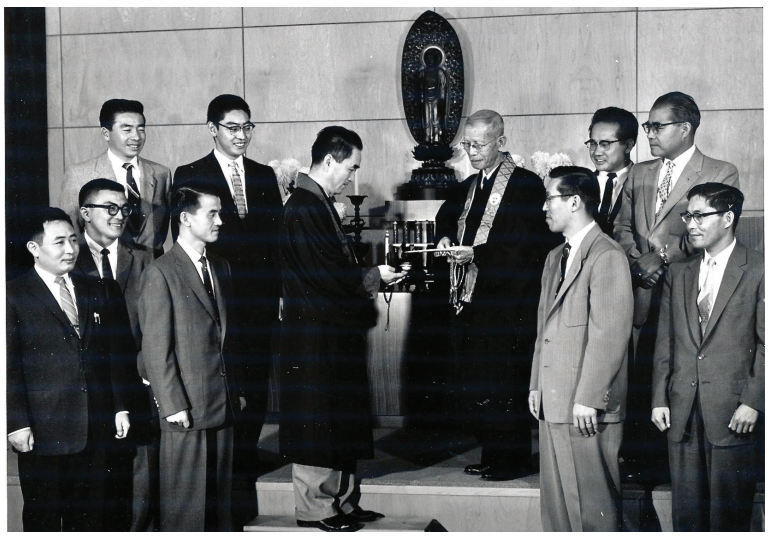
Rev. Dr. Yamaoka was the central figure behind the formation of the Campaign for Buddhism in America in February 1982 — the BCA's first comprehensive fundraising drive and precursor to the Endowment Foundation.

The campaign set a goal of raising $15 million in five years — and ended up with about $10 million in donations by 1993, later administered by the BCA Endowment Foundation Board of Trustees.

In addition, Rev. Dr. Yamaoka served as BCA Bishop — and concurrently as IBS President — for three, five-year terms from 1981 to 1996.

Aspired to Be a Journalist

But as a youth who grew up in West Fresno, he loved writing and sports. He was a student reporter and editor at Central Union High School, Fresno Junior College (now Fresno City College) and the sports editor at Fresno State University, which was then known as Fresno State College.



Rev. Dr. Seigen Yamaoka is shown with other Buddhist Study Center members in the 1950s. In front, from left, are: Rev Keisho Motoyama, Rev. Dr. William Masuda, Mr. Matsuo, Mr. Noboru Hanyu, and Rev. Hakushi Futaba. In back, from left, are: Rev. Dr. Yamaoka, Rev. Dr. Leslie Kawamura, Rev. Kanmo Imamura, Bishop Rev. Enryo Shigefuji, Rev. Dr. Taitetsu Unno, and Mr. Albert Kosakura. Not shown is member Rev. John Doami. (Courtesy of Berkeley Buddhist Temple)

But after failing to land a good mainstream newspaper job, he decided to immerse himself in the Nembutsu teachings. The BCA sent him to Ryukoku University in Kyoto to become a minister in 1958.

He came back to the United States in 1964, and was assigned first to the Buddhist Church of Oakland and then to the Buddhist Church of Stockton. He would return to Oakland, where he retired in 2008 after 44 years as a Kaikyoshi minister.

Rev. Dr. Yamaoka began learning how to run major fundraising campaigns as Bishop. He was tasked with formalizing an endowment foundation and creating a BCA fundraising campaign.

In the early 1980s, the BCA had an Endowment Committee of volunteers, but it wasn't a professional fundraising group. The BCA had a total endowment of about $250,000 — and relied largely on assessments of members.

"I felt that there was a big, major problem because we were always going on assessments," he said. "This was not a situation where the future would be sustainable."

However, he realized that he didn't have a background in fundraising. "I was at a total loss and didn't know what to do," he said.

Rev. Dr. Numata Advised

He sought out Rev. Dr. Yehan Numata, who founded Bukkyo Dendo Kyokai (BDK), the Society for the Promotion of Buddhism. Rev. Dr. Numata had served as a Hongwanji minister in Hawaii and graduated from UC Berkleley and was a member of the Berkeley Buddhist Temple. In 1934, Rev. Dr. Numata founded Mitutoyo Corp., the Japanese multinational corporation.

Rev. Dr. Numata gave the following advice: study the entire BCA organization; select three areas to prioritize; form a committee to achieve those goals; and ask for the support from the BCA.

Rev. Dr. Yamaoka concluded that there was "no long-term planning" and chose to focus on three areas — financial stability and sustainability of BCA; Buddhist education and IBS; and ministerial concerns.

He would later use his fundraising expertise for the Buddhist Church of Oakland's centennial in 2001. Working with BCO President Rev. Michael Endo, the church was able to refurbish the Onaijin, redo the social hall flooring, paint the temple and put in new carpet. In 2002, the elevator was installed.

In addition, Rev. Dr. Yamaoka also got involved with Campaign BCA — The 21st Century. That campaign was key to the formation of the Jodo Shinshu Center in Berkeley.

"Rev. Yamaoka was instrumental in raising the $19.5 million for Campaign BCA — The 21st Century from 2003-2011," said Robert Noguchi, director of Campaign BCA — The 21st Century. "With the many relationships he had formed throughout his career, his extensive experience in fundraising — in particular, leading the Campaign for Buddhism — he was a great mentor to me. I'm grateful for his guidance, friendship and support."

Rev. Dr. Yamaoka was succeeded by Rev. Harry Bridge at BCO. "I was very fortunate to do an 'internship' under Rev. Yamaoka at Buddhist Church of Oakland, when I was a student at Institute of Buddhist Studies — it must have been around 1999-2000," Rev. Bridge said. "I learned so much!"

Rev. Bridge added: "His commitment to the education of ministers continues to this day — I know that I certainly benefited from it. He wanted us to explore the Dharma through our own life experiences, so that we could help others even if their experiences were different."

Looking forward, Rev. Dr. Yamaoka voiced strong support of the BCA's new comprehensive campaign, Dharma Forward. "You have to continually raise funds," he said. "So the Dharma Forward campaign is very, very crucial to sustain the BCA and IBS."

Social Media

Continued from Page 1

er than drowning in hate."

— Rev. Dr. Seigen Yamaoka (March 21, 2021)

Writing, after all, was Rev. Dr. Yamaoka's first calling, and he graduated with a bachelor's degree in journalism from Fresno State in 1956.

But the 1950s were far different times for Japanese Americans, who faced widespread discrimination and public hostilities and barriers to employment in mainstream society.

After failing to get a good job with a mainstream newspaper, Rev. Dr. Yamaoka turned to the BCA. One thing led after another, and he's compiled an amazing career with the BCA and IBS -- serving as Bishop and as IBS President, 44 years as a Kaikyoshi minister for both the Stockton and Oakland churches and spearheading major BCA capital campaigns.

"Never lose sight of the fact that we are dependent on countless lives to live."

— Rev. Dr. Seigen Yamaoka (Nov. 16, 2020)

He says he began venturing into social media because he wanted "to be out there for our (Oakland) church members and for young people who go on to college. In case they ran into some difficulties, they could always contact me."

He tags each message on Facebook and Twitter with the hashtag #shin-ibs.edu — and links it to the Institute of Buddhist Studies website. (https://www.shin-ibs.edu)

"Today I lost the love of my life of 52 years. Feeling deep sadness and gratitude for the life we shared."

— Rev. Dr. Seigen Yamaoka (Aug. 4, 2018)

Rev. Dr. Yamaoka's posts are almost always somewhat impersonal. But he broke with that norm on Aug. 4, 2018 — a day his wife, Shigeko, passed away.

"Usually I don't get too personal about myself, but that one was very important," he said.

"You know, for me, it's not a big project," he said. "It's something I just kind of do as part of my ritual. The whole idea of the Buddhist side of it is always in every message — in my mind, whether I say it or not. It's something to do with life or death or something that's going on — the lack of compassion in the world — or whatever. The idea of Buddhism, of Jodo Shinshu, is always in there."

Rev. Bridge

Continued from Page 2

between extremes, exemplified by Siddhartha Gotama's rejection of the pleasure of his life as a prince and the difficult ascetic practices he performed while questing for awakening.

The reason I like it is because I have found it to be applicable to many things in my life. Unlike dogma, which sets down ironclad rules that we aren't allowed to question and which may not apply to various situations, the Middle Way is flexible and allows me to see things in a different, hopefully helpful way.

But ultimately, I am aiming towards the Pure Land in the west. I may be able to utilize Buddhist concepts such as the Four Noble Truths, the Eightfold Noble Path, the Six Paramitas, etc. to help me work through the difficulties that life can sometimes bring. But I just don't have the willpower or the ability to perfect those practices.

Fortunately, in Jodo Shinshu, we do not have to successfully undertake them in order to live our lives as Buddhists, though, of course, they can help make sense of things that otherwise might prevent us from reaching our full potential.

The Middle Way may help me identify extremes in my life, and may affect the decisions that I make or the actions that I take, or even the words that I say. But can I really successfully walk the Middle Way consistently, in every moment of every day? Can I really have Right View, Right Thought, Right Speech, let alone Right Mindfulness or Right Meditation? I don't even meditate so I'm sure not getting that one right!

Fortunately, Jodo Shinshu offers another path. This is the path of Entrusting in Amida Buddha, of reciting the Nembutsu, of hearing the Name, of living my life.

It would be great if I could whip out whichever of the manifold teachings and practices Shakyamuni Buddha taught during his 50-year teaching career. But if I have to rely on just one thing, it is Amida Buddha, and I recite Namo Amida Butsu. Whichever way my life is going, Namo Amida Butsu helps bring me back around. No matter how often Samsara and the Three Poisons keep me enthralled and distracted, it is simply Namo Amida Butsu that can shake me loose.

So back to my initial question: Where you headed? Life can take us in so many directions. Some of them we may choose, others are chosen for us. But remember that Namo Amida Butsu, whether we understand it as the Nembutsu we recite or the Name that calls us, keeps us from wandering aimlessly, and gives us direction in life.

今月の法話

「アメリカでの子育て②」

シアトル別院　輪番　楠　活也

先月5月号の続きでシアトル別院で放送された、私と本願寺派僧侶でバークレー在住の桑原ひとみさん、ツインシティーサンガの鬼倉ブライ知永美開教使補（以下敬称略）との対談、『アメリカでの子育て』についてを紹介させていただきます。

ちえみ：すごく大事だと思うことは、15、6歳で多感な時期、アイデンティティなどが定まっていない時期に、宗教などについて疑問や感心を持つのはとても大切なことだと思います。日本では宗教について語る人は少なく、問題意識を持つような機会もなかなかありません。15、6歳で、それなりの自分の考えを持ち始めることは重要なことです。長男は今16歳で高校生ですが、BLMやLGBTQなどにまつわる社会問題についても自分なりの考えを話してくれます。それは難しことでもありますが、大切なことだと思います。

楠：そうですね。さっきひとみさんも言われたように自分の意見をしっかり持つというのを子供の時から教えられますね。そうやって育っていくと、宗教に関しても、社会問題に関しても、自分はこうだと、はっきりとした意見を持つようになっていくんでしょうね。日本人の話はどこか、ぼんやりしてうやむやなところが多くて、なんとなくみんなわかったような感じになってますよね。最後の質問です。これまで、仏教、浄土真宗を芯として子育てをしてきて、よかったなというところを教えてください。

ちえみ：仏教全般的なことでいうと、日本では、宗教教育があまりみられないとは言っても、国語や道徳の教科書の教材などは、仏教的要素やその影響を受けたものが多く見られます。絵本の読み聞かせひとつにしても、感謝をする気持ちの大切さ、Thank youという意味だけでなく、「今、私がいただいているご縁がどれだけ貴重なものか、当たり前のことではない」という考え方を味わうこともできます。毎日の生活の中になんとなく良い影響が伝わっていると思います。

浄土真宗としてありがたいことは、阿弥陀様のお救いは、隔たりがなくて平等であることが大前提であり、それが子育てへの考え方にも影響していると思います。子供の成長というものは様々です。個性もあるし、得意不得意、成長が早かったり遅かったりしま す。しかし情報化社会の波に飲み込まれている現代の親は、情報に振り回されてしまう傾向にあります。そういう中で、真宗の教えでは、それぞれの違いを認め合える、その子にはその子の良さがあるというような見方になれると思います。そういうときに、浄土真宗が自分の教育に対する考え方の芯になっているかなと思いますし、ありがたく思います。そういう中で、自分の子供達をみていると、ストレスもあまり感じていないようで、良く言えば、ストレスが少ないのではないかと思うところもあり、厳しくいうと、ちょっとのほほんとし過ぎたところもあり、ちょっとは心配して欲しいなとも思います。（笑）

楠：ありがとうございます。そうですよね。言うは易し、行うは難し。というとこですね。親として子供を見ていたら、頭ではわかっていても、ついいろいろ期待してしまうところはありますね。それでいいんだよって言えればいいんですが、いつもそう思えているかというと私は自信がないですね。

ひとみ：私もちえみさんと同じようなことを考えています。浄土真宗は他者を受け入れられる宗教であるのかなと感じています。阿弥陀様の前では凡夫である自分を受け入れてもらっているからこそ、周りの人々も受け入れていける気がしています。自分が他者から否定されていると感じると、他者を否定したくなってしまうのではないでしょうか。自分が救われているという安心感の中で、他者と共に、間違ったり一緒に考えたりしながら歩んで行く子供達になってくれたら良いなと思っています。

楠：ありがとうございます。仏教って何ですか?という質問がよくあります。私はその一つの返答として、視野を広げる教えですよ、と答えることがあります。仏教を聞いて視野が狭まるようでは何かがおかしいですね。視野が広がるということです。今まさに物事を受け止める心も広がっていくということですね。親としてお二人がおしゃってくださったことで、教育者として、僧侶として、広い視野を持って子どもと生きていきたいですね。僧侶としては、この教えを一人でも多くの人に伝えていきたいですね。

合掌

バックトゥ47年前

マンザーナ展墓会に列して

今掌

法輪は1956年5月1日に第一号が発行され、今年で65年になる。今回はBCAが75周年の年を迎えた、1974年6月号に掲載された記事を紹介する。記事は当時のロサンゼルス別院輪番の升岡隆英開教使によるもの。

米国仏教団七十五周年記念行事の一環として、南部教区にその準備を托された我々は、二台のバスを予約し、あらゆる報道機関を通じて参加者を待った。

五月二十五日（土）朝六時半、別院を出発した我々は朝風を受けて、広漠とした大平原をマンザーナに向かった。

常の行楽とちがって、墓参という目的のためか、四時間余りのバスの中、歌声一つ聞かれないのも淋しかった。

初めての人、収容所時代をなつかしく思い浮かべながら行く人、それぞれの思いは異なっているようだか、全米十ヶ所の収容所内で亡くなった先亡者をしのぶ慕情にかわりはない。

途中、西部劇に出るようなデッドタウンや、近代化された町をすぎて、午前十時半、我々は目的地であるマンザーナ収容所外の慰霊塔の前に着いた。

五月というに、高原であるこの地は太陽の鋭い直射をうけて、真夏の暑さだ。

西峰に連なるマウントホイットニーの連峰は白雪を頂いて、千古のナゾを語るようだ。それは実に対照的である。

午前十一時、辻総長一行の到着と同時に、開教使十四名、全参加者七十三名は津村師の司会のもとに、追弔法要をしめやかにつとめた。

代表焼香には、南部教区壮年会　井上薫、南部教区婦人会飛弾夫人、全米仏婦代表者辻総長夫人、南部教区並びに全米開教使代表　升岡隆英、七十五周年委員会代表　北条恵実そして、辻総長の法話を聞き、記念撮影をして、各自バスに乗りこんで昼食をとった。

日系人の手によって建てられた白い慰霊塔の前においた一枚の法名札を見つめて涙ぐむ女性もあった。

「先生、私は戦争勃発当時、妊娠していました。収容所に入り、臨月をここで迎えました。陣痛がしても医者も産婦に対する設備も不完全なため、私は数日苦しみました。そして生まれたベビーは可愛そうに死んでいたのです。」

こういう人々にとって、ここは一生忘れることの出来ない、不憫な愛児の思い出の地である。

私がこの展墓会に参列して、一つ大変淋しく思ったことは、米国仏教団のこの特別行事に他教区から何故開教使や代表者の一人ぐらい参加できなかったのだろうか。全米キャンプの先亡者追悼法要だのに。

法要を終えた七十三名の参拝者は酷熱のマンザーナ収容所をあとにして、二台のバスに分乗して帰路についた。

海抜一四四九四尺の偉容を示すマウント・ホイットニーの銀嶺は、静かに私達を見送ってくれた。キャンプ先亡者を代表して謝意を表すかのように、（おわり）

Wheel of Dharma, June, 1974 issue

ダイヤルザダルマで日本語法話

コロナウイルスの世界的な感染拡大を受けて、BCAは電話で5分間の法話を聞くことができる「ダイヤルザダルマ」プログラムを継続している。

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二〇二一年度教化標語

「仏法をバーチャルでシェア～次元を超えて、おうちで聞法～」

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

貪欲、三毒の煩悩

米国仏教団　総長　原田　マービン

Bishop Rev. Marvin Harada

今月から「三毒の煩悩」をテーマにしたメッセージを書いてみたいと思います。

三毒とは、貪欲（とんよく、Greed）、瞋恚（しんに、Anger）、愚痴（ぐち、Stupidity）のことです。ケネス田中先生は、この三毒をそれぞれの語の英訳の頭文字をとって、GASという言葉で表現しています。これはユーモアのある三毒の覚え方ですが、仏教が、私たちの心を蝕むこの3つの感情を「毒」という比喩で表現していることには大きな意味があります。

もし、私たちが除草剤などの毒の入った瓶を見たら、絶対に飲もうとは思わないでしょう。そのような毒物には、「毒なので飲まないように」と警告するラベルが貼られています。そのような毒を飲むと、私たちの健康や生命に害を及ぼすからです。

仏教は、三毒の煩悩が同じように私たちの人生に害をおよぼすものであると警告しています。今回は「貪欲」という毒についてお話しましょう。

貪欲というと、ウォール街での金銭欲にまみれたような人や、権力を求める独裁者など、他人のことを思い浮かべるかもしれませんが、仏教では、貪欲を持っているのは自分自身なのだといっています。

私たちは自分のことを「欲深い」人間だとは思わないかもしれませんが、貪欲とは必ずしもウォール街でのお金に対するものだけではありません。仏教における「貪欲」とは、シンプルに言えば「もう少し欲しい」という思いです。給料であれ、家であれ、キャリアであれ、名声であれ、自分が今持っているものに満足できない、という思いです。私たちはいつも、「あともうちょっとあれば、、、」と思っているのです。「もうちょっとお金があれば、あれもこれも買えるのに。」「もう少し大きな家があれば、自分のオフィスやゲストルームを持てるのに。」「仕事でもう少し上のポジションになれば、あれこれ命令されるのではなく、自分がボスになって命令できるのに。」

仏教では、このような「もうちょっと欲しい」という願いは尽きることがないと教えています。どんなにお金を持っていても、どんなに大きな家を持っていても、どんなにいい事を持っていても、私たちはいつも「もうちょっと欲しい」と思っているのです。

以前、熱心な登山家と面白い話をしたことがあります。彼は、登山は本当に中毒のようなものだと話していました。登山者たちは、一度山に登ると、もっと高い山に登りたくなり、さらに高い山にも登りたくなるものらしいのですが、中には、悲しいことに、登山中に高い所から落ちて亡くなる方もおられるそうです。

真宗では、貪欲をどのように対処すればよいと言っているのでしょうか。親鸞聖人は、自分の持つ三毒の煩悩のはたらきを痛感されていました。親鸞聖人は、自分の心の奥底に、名声を求め、人の師となることを求める欲があることに気づかれ、反省し、和讃に「少慈少悲もなけれども　名利に人師をこのむなり」と書かれています。

三毒の煩悩がどうしてもなくならないこの愚かな存在は、仏の光、法の光に照らされています。もしこの光がなければ、自分の貪欲に気がつくことができず、終わりのない欲を追い求め、人生に多くの問題を引き起こすことになっていたことでしょう。ありがたいことに、私たちはダルマの光によって、私たちの持つ「貪欲」という強力な感情の存在に気づくことができるので、貪欲に対処し、超越することができるのです。

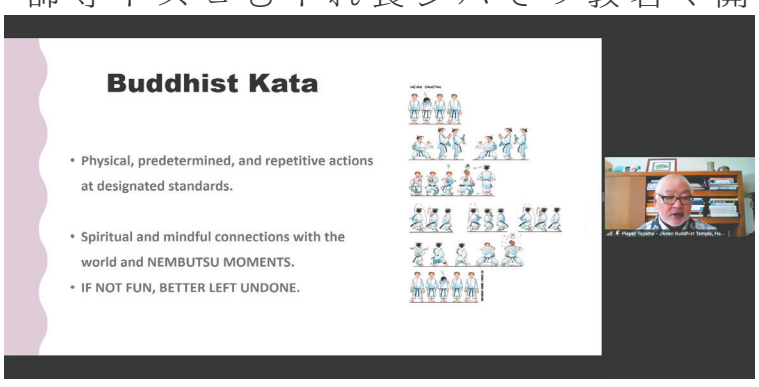
南無阿弥陀仏

ダルマスクール教師大会の開催

4月24日にダルマスクール教師カンファレンスが開催され、全米各地のダルマスクール教師ら約百六十名が参加した。今回は南部教区の主催で、インターネット会議プログラムを用いて行われた。基調講演にはハワイ教団元理事長で、パシフィックアカデミー元校長の当山パイパー氏が招かれた。講演の後、ダルマスクールの意義や中心とすべきものに関するディスカッションのほか、クラスのレッスンプランや教え方などのワークショップが行われ、各寺院のダルマスクールの教師たちが活発に意見交換をした。参加者は、「今回は朝10時半から夕方6時までずっとオンラインでの参加でしたので、疲れましたが、他の寺院のダルマスクールの先生たちからレッスンプランのことなどを聞けて、参考になりました。来年の大会ではぜひ皆さんと対面でお会いしたいです。」とコロナ禍での印象深い大会となった。大会の様子はyoutubeで視聴できる。

オープニングサービス、https://www.youtube.com/watch?v=33-vigmVSP8

基調講演、https://www.youtube.com/watch?v=pd5K8tYH-WM



Mr. Piper Toyama. FDSTL Conference

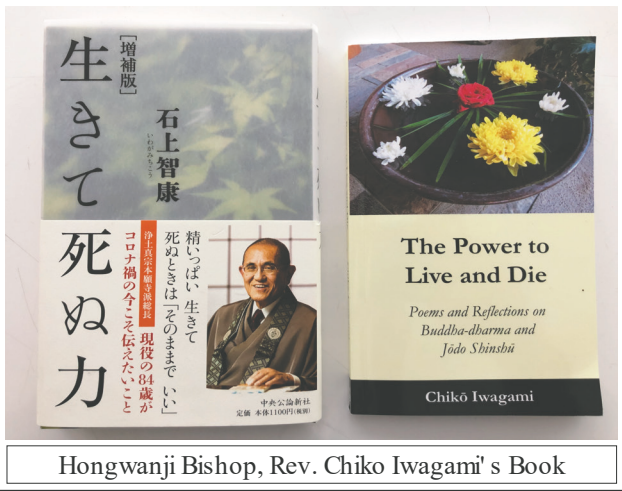
著書紹介

「生きて死ぬ力」

浄土真宗本願寺派総長、石上知康師による著書「生きて死ぬ力（増補版）」が出版された。一般の方にも理解しやすいよう、平易な言葉で簡潔に仏教の教えを伝えている。絶対で無条件の救いがテーマで、お経や親鸞聖人の言葉のほか、妙好人、僧侶、著名人などの言葉も紹介されている。読者からは「生きることと死ぬことがすっと楽になる」と好評を得ている。最近、英語版も出版され、本願寺プレースなどから購入できる。日本語の「生きて死ぬ力（増補版）」を読みたい方は浄土真宗インターナショナルオフィスの桑原開教使に連絡。　hongwanjioffice@bcahq.org

～本文より抜粋～

このまま生きてみなさい　そのまま死んでごらんなさい
生きている今も　死ぬ時も　腹はすわっていない「それでいい」のです
花は美しく咲いても自慢しない　いつまでも咲いていたいと欲張らない



Hongwanji Bishop, Rev. Chiko Iwagami's Book