

# WHEEL OF DHARMA

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## IBS Students Honored at Commencement

By Rev. Dr. Seigen Yamaoka, IBS Vice President for Development

The faculty, trustees, students and friends of the Institute of Buddhist Studies gathered May 24 in the Kodo of Jodo Shinshu Center to honor the accomplishments of students who completed degrees and certificate programs.

Also, during the 2018-2019 academic year, the IBS was the honored exchange host of two students from the Dharma Drum Institute of Liberal Arts, Master of Arts Program.

At the May 24 event, opening introductions were by Rev. Marvin Harada, IBS Vice Chair of the Board of Trustees, followed by the chanting of the “Juseige” by all, and led by IBS Ministerial Students.

Opening remarks were given by IBS President Rev. Dr. David Matsumoto, followed by the introduction of Ms. Hoshina Seki of the American Buddhist Study Center in New York and IBS Board of Trustee member, who gave the commencement address.

Ms. Seki gave a fascinating commencement address, “Lady Takeko Kujo Riding on the Winds of Amida,” through which she introduced to the audience the life of Lady Takeko Kujo, born into the family of the Head Priest of the Nishi Hongwanji.

Lady Kujo struggled through personal difficulties that came with her social position in order to express and actualize her personal interests.

In her lifetime, Lady Kujo went on to found and act as President of Buddhist Women’s Association of Women’s Association, Kyoto Women’s University, and a hospital for the poor in Tokyo, currently known as the Asoka Hospital. The organizations developed by Lady Kujo continue to serve their communities to this day.

President Matsumoto and Mr. Richard Endo, Chair of the Board of Trustees, distributed the graduate degrees to the following students:

Brent Beavers, Master of Arts (Buddhist Studies) Thesis: “No-Self, Five Aggregates, and a Fearless Heart in the Interruption of Transgender Otherness in Healthcare.” Committee: Rev. Dr. Daijaku Kinst, Coordinator and Dr. Scott Mitchell, Member.

Rhiana Elizabeth Wiggins, Master of Arts (Buddhist Studies) Thesis: “The Buddhist Teachings of Impermanence as Heuristic Means: Transforming Fear and Denial of Death and Dying.” Rev. Dr. Kinst, Coordinator and Dr. Mitchell, Member.

Rev. Blayne Higa, Master of Divinity: Thesis: “Becoming an Imperfect Companion: Shin Buddhist Spirituality and the Art of Pastoral Care.” Rev. Dr. Kinst, Coordinator and Dr. Matsumoto, Member.

Certificates were presented to the following:

Nisha Shah, Certificate in Buddhism and Contemporary Psychology. Advisor: Dr. Richard K. Payne.



The Institute for Buddhist Studies held its commencement for students May 24 at the Jodo Shinshu Center in Berkeley. In the front row, from left, are: Chiyon Shih, Lien Chun Lalita Lin, Christopher Lee Dunford Jr., Rev. Blayne Higa, Rhiana Elizabeth Wiggins, Brent Beavers, Jesse Zavala. Cynthia Keiko Yasaki and Landon Yamaoka. In the back row, from left, are: Rev. Gerald Sakamoto, Dr. Daijaku Kinst, Dr. Richard Payne, Hoshin Seki, Dr. Seigen Yamaoka, Dr. Patricia Hiromoto, Richard Endo, Dr. David Matsumoto and Rev. Marvin Harada. Not pictured are Kaitlyn Mascher-Mace, Amy Lynn Umezu and Christina M. Atienza. (Institute for Buddhist Studies)

Brent Beavers and Rhiana Elizabeth Wiggins, Certificate in Buddhist Chaplaincy. Adviser: Rev. Dr. Kinst.

Christopher Lee Dunford Jr., Kaitlyn Mascher-Mace, Amy Lynn Umezu, Landon Yamaoka, Cynthia Keiko Yasaki, and Jesse Zavala, Certificate in Shin Buddhist Studies. Adviser: Rev. Dr. Matsumoto.

Christina M. Atienza, Brent Beavers and Rhiana Elizabeth Wiggins, Certificate in Soto Zen Studies. Adviser: Rev. Dr. Kinst.

Lien Chun Lalita Lin and Chiyon Shih received certificates for completing a year-long study at IBS under the Dharma Drum Institute of Liberal Arts and IBS Exchange Program. Adviser: Dr. Mitchell.

### Monshu Kojun Ohtani to Visit BCA

As the new Monshu of our Jodo Shinshu Hongwanji-ha tradition, His Eminence Kojun Ohtani will be paying official visits to the temples of the Northwest and Southern districts of the BCA.

The visits to the districts will begin following Gomonsu-sama’s participation in the 16th World Buddhist Women’s Convention in San Francisco, which will be held from Aug. 30 to Sept. 1.

Members of the Northwest and Southern districts may contact their local temples and churches for further details regarding Gomonsu-sama’s visit.

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

*Keynote Speakers:*  
 Reverend Yukiko Motoyoshi  
 Professor Keiko Toro

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

www.wbwconvention.org

### Historic 16th WBWC Gathering Nears in S.F.

What does it mean to “Live the Nembutsu”?

Buddhist Women’s Associations members, ministers, and supporters from throughout the continental United States, Hawaii, Canada, Japan and Brazil will be exploring this theme at the 16th World Buddhist Women’s Convention (2019 WBWC) of the World Federation of Jodo Shinshu Hongwanji-ha Buddhist Women’s Associations taking place at the San Francisco Marriott Marquis from Aug. 30 to Sept. 1.

The historic gathering will include two keynote speakers, two dozen workshops, district panelists, a marketplace, religious services and a mass choir.

The 2019 WBWC will also convene several official meetings:

- World Federation of Jodo Shinshu Hongwanji-ha Buddhist Women’s Association (“World Federation”) Representatives Meeting on Aug. 30;
- World Federation WBWC General Meeting on Sept. 1;
- BCA Federation of Buddhist Women’s Association (FBWA) Delegates Meeting on Aug. 30; and
- BCA FBWA General Meeting on Sept. 1.

Two keynote speakers will share insights from their distinctive Dharma paths:

**Rev. Yukiko Motoyoshi**, resident minister of the Buddhist Church of Stockton, was born in Japan to a temple family, grew up in Hawaii, and, in the 1970s, became one of the few female Hongwanji ministers serving in Hawaii, and now with BCA.

**Keiko Toro**, also born to a temple family in Japan, has forged her own path as an independent researcher and

Continued on Page 5

### Seattle Betsuin Publishes ‘Sing Namoda Butsu’



Mrs. Yumi Hojo, of San Jose, was delighted to receive her personal copy of “Sing Namoda Butsu” during a visit in April at the Seattle Betsuin. Kemi Nakabayashi, left, and Reiko Iwanaga, right, are shown with Mrs. Hojo. (Courtesy of Seattle Betsuin)

By Kemi Nakabayashi and Dennis Yamashita  
Seattle Betsuin Buddhist Temple

The Seattle-Tacoma Gatha Book Project Committee has published “Sing Namoda Butsu,” culminating five years of work by the Seattle Betsuin and Tacoma Buddhist Temple.

The project had many contributors, including

Continued on Page 7





## BISHOP'S MESSAGE

## O-bon Season Is a Time to Reflect on Our Lives

*Those who have attained birth in the Pure Land may lead those who come after them and those who aspire for birth may follow their predecessors, thus following one after another endlessly and uninterruptedly until the boundless sea of birth and death is exhausted.*

— Shinran Shonin

By Rev. Kodo Umezu  
BCA Bishop



A few months ago, I had an opportunity to attend a small interfaith event called “The National Buddhist-Christian Dialogue” held at Hsi Lai temple in Hacienda Heights near Los Angeles.

This was convened by the National Council of Churches, Hsi Lai Temple, University of the West, Claremont School of Theology, and the Guibord Center. This was their second gathering.

The first one was held at the First Congregational Church in Los Angeles in 2018 and I was able to have a meaningful time with 15 other Buddhist and Christian leaders.

During this year’s conference, one of the Chinese Buddhist delegates shared her denomination’s recent development.

In her presentation, she said that her school of Buddhism used to focus on memorial for the deceased, but now they are shifting their focus to people living now.

Other religious leaders in attendance were all nodding their heads. I, too, was agreeing with her comment.

But a few seconds later, I had another thought on this matter. Buddhism is for living people, but people need to take care of the important issue of death and dying.

We live our lives with anxieties and fears; especially fear of losing things that we treasure, including our own lives. We don’t want to think about our own death and dying and I think we are trying to avoid it consciously and unconsciously.

It is true that we do things around memorials in our tradition and I feel that more people are now putting less priority to our

traditional rituals like funerals and memorial services.

We, however, must know that these rituals are not only for the deceased. These services allow us to think about our own life and death. Through these services, we are made aware of the world beyond birth and death. As our tradition uses the term “birth” for our passing, we return to the capital of Buddhahood and become one with the ongoing activities of the Buddha.

By not having opportunities of hearing the words of our predecessors, we will miss something great in our life. Therefore, in order for us to truly live, we need to stop and hear the Vow of Amida Buddha so that we find our destination in our life and are able to live this life with clarity and humility. Let us not discard our traditional values and rituals.

Many temples, churches, and Sangha fellowships observe their annual O-bon services during this time of the year.

Although O-bon season is a time that many of us look forward to dancing, eating great festival food, and seeing our friends, we should also remember that O-bon is not only a fundraiser or social activity; it is a time for us to reflect on our own lives.

The observance of O-bon is not just a dancing festival; another part of O-bon is the O-bon Hoyo -- an annual service that allows us to listen to the Dharma and hear the Nembutsu that has been passed on to us from people who have been born in the Pure Land before us.

Through participating in both of these activities, we are able to realize, as Shinran Shonin said, that those who have been born before us are ceaselessly guiding us in our lives today.

During this O-bon season, let us remember that Buddhism is not only for remembering those that have left this world before us, but it is also to help us live our lives today.

Let us continue to live our lives together with those who have been born in the Pure Land before us and, through living our lives today and continuing our tradition by participating in temple activities and services, guide those who come after us.

## Jodo Shinshu Teaches, Affirms That All Lives Matter



By Rev. John Iwohara  
Gardena Buddhist Church

not only allowed him to keep his dignity but also motivated him to propagate the Dharma to those people who lived in territories deemed worthy only for an “outsider.”

Japan, at that time, viewed these people as better off unseen, unheard, and otherwise forgotten. Since then, Jodo Shinshu has continued to help people who have been persecuted and discriminated against to recognize and realize their full potential as human beings.

For example, Jodo Shinshu was one of the first to actively work toward women’s suffrage in Japan. This would also lead to the establishment of the Buddhist women’s movement

or Bukkyo Fujinkai. Through their work, institutions like the first all-women college would be established.

The activity of reaching out to ostracized groups is not limited to Japan. The Buddhist Churches of America (BCA) can also be seen in this light. Immigrants that were visibly different and who held a “strange” belief could not possibly feel “at ease.”

I quote from part of a letter that was sent to the Hongwanji in Kyoto, Japan, as found translated in the “Buddhist Churches of America: 75-Year History” book:

“... for those of us living in the United States, there is no possibility of basking in the

*Compassionate Life of the Buddha. Not only are we unable to hear about the Buddha-dharma in general, we are cut off from enlightenment through the Teaching of Jodo Shinshu. ... In the eight directions are non-Buddhist forces surrounding the Japanese Buddhists, and we cannot be at ease. It is as if we were sitting on the point of a pin; no matter how we move, we will be pricked. Our burning desire to hear the Teachings is about to explode from every pore in our body.”*

In response, the Hongwanji would send two priests to the United States, and in less than two years, temples would be

Continued on Page 10



By Rev. Patricia Usuki  
San Fernando Valley Hongwanji  
Buddhist Temple

Urgent words, born of a crisis – not a spiritual one, though the burning house metaphor might sound familiar.

In fact, this is part of an

address given by 16-year-old Greta Thunberg of Sweden to global leaders at the World Economic Forum this year, regarding climate change. I encourage you to view it on YouTube (<https://www.youtube.com/watch?v=RjsLm5PCdVQ>)

to sense the gravity and sincerity in her voice. You’ll be caused to reflect on core issues that are truly important to you and your loved ones. This is a call to question ourselves and

our choices on many fronts.

Ms. Thunberg has put her words into action, organizing the School Strike for Climate in which millions of students in 133 countries have participated. Bravo to the youth of the world!

If you think she is too young and inexperienced to take seriously, think again. She has been featured on the cover of Time magazine and nominated for the Nobel Peace Prize. She

accuses parents of “stealing (the) future” due to the economic and political decisions we’ve made that are destroying our ecosystems and our planet. On reflection, in many aspects of our lives, what seemed good for us in the past has put us on the wrong track and now we’re paying the price. Either we adjust or we disappear.

The point of this article is not about climate change. Yes, climate change is a frightening

reality caused by human activity, just as natural disasters, famine, and disease were a fact of life in Shinran’s time. So were wars, injustice, and inequality, as they remain today. The point is, if our teachings were needed back then, how much more so are they relevant now when people continue to cling to calculations based on greed, hatred, and selfish delusion?

It is not surprising that young people are questioning the status quo and taking matters into their own hands. Shinran was a boy when he started his quest, and still a



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#### Submission Guidelines:

Articles should be around 500 words, typed, double-spaced in Microsoft Word. The editors may ask for longer articles, or split in multiple parts at the editors’ discretion. Documents should be sent as an email attachment to WODeditor@bcahq.org. Please include the article’s author or contact, temple, and suggested title. Images, preferably in color, must be submitted as 300 dpi JPEG or TIFF in separate attachments and never embedded in a Word document. PDF is not preferred. The editors reserve the right to crop images and to edit articles. Articles and news releases are reviewed for publication on the 10th of every month.

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

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## Like a House On Fire

*“I don’t want you to be hopeful. I want you to panic. I want you to feel the fear I feel every day. And then I want you to act as you would in a crisis. I want you to act as if the house was on fire – because it is.”*

address given by 16-year-old Greta Thunberg of Sweden to global leaders at the World Economic Forum this year, regarding climate change. I encourage you to view it on YouTube (<https://www.youtube.com/watch?v=RjsLm5PCdVQ>)

to sense the gravity and sincerity in her voice. You’ll be caused to reflect on core issues that are truly important to you and your loved ones. This is a call to question ourselves and

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Continued on Page 10





## PRESIDENT'S MESSAGE



By Richard A. Stambul  
BCA President

The 2019 National Council (NC) met for the second time in Phoenix, Arizona, to spread the Dharma, meet new friends, renew longstanding friendships, to conduct the business of the Buddhist Churches of America, and even to watch a baseball game. We had 167 voting delegates present and ready to work.

The NC debated seven recommendations from a blue-ribbon special committee formed by a vote of the 2018 NC and approved by the BCA National Board.

One of the motions overwhelmingly passed by the NC was to support the launch of a new capital campaign -- to be orchestrated by a joint committee composed of leaders from BCA and the BCA Endowment Foundation -- from which to raise funds for a multitude of worthy purposes: raising funds to pay off the remaining JSC debt of about \$3.4 million; fully fund professorial chairs at

the Institute of Buddhist Studies (IBS); hire more staff for CBE (Continuing Buddhist Education) to support conferences, seminars, and retreats in our eight district councils; fund more long distance learning opportunities; scholarships for ministerial candidates; enhance our online presence to spread the dharma, and more.

Also passed overwhelmingly by the NC was a motion to begin a campaign to raise \$1 million dollars for urgent maintenance needs at BCA Headquarters in San Francisco -- elevator repairs, elevator replacement, asbestos removal -- and at the JSC in Berkeley -- leak and structural issues -- as well as to address annual debt payments for the remain-

ing JSC debt. This list is not exhaustive, but you get the idea. Many hours and much effort have already been spent by the Joint Committee on Development co-chaired by Steve Terusaki, BCA vice president, and Koichi Sayano of the BCA Endowment

Foundation. Steve and Koichi are veteran members, so their time, effort and involvement are not a surprise yet gratefully accepted. A relatively new member, John Mullins of San Fernando Valley Hongwanji Buddhist Temple and an IBS graduate student, has already proved indispensable to our efforts. Our thanks to them all. Our thanks to them all.

As we gear up for both of these campaigns urged by our members at the NC, it may be time now to consider bequests as donations for these urgent and long term projects in addition to the campaign itself.

Most people leave their property through wills and trusts. Both are simple to create and are usually a one-time

proposition. I recently made a bequest in my family trust for both BCA and IBS. Bequests are gifts made in a will or trust. Any experienced attorney can assist you in creating a will or a trust without much pain to your pocketbook. It's really pretty simple. A bequest can be as simple as, "I give \$1,000 to

BCA." Or it can be set up with any restrictions and conditions you may desire. Don't be put off by contacting a good attorney to help you prepare a will or a trust. I recommend an estate planning and tax attorney who has practiced law for at least 10 to 15 years in this area. You don't need to speak fancy legalese. That's the lawyer's job. You just need to tell her or him where you want your money, your estate, to go when you pass on to the Pure Land.

For our wealthiest members, such gifts may provide an unlimited tax deduction for charitable bequests making it a powerful tool for reducing estate tax. Regardless of the size of your estate, a bequest

Shin Buddhism has changed my life for the better, so it's important to me to create a living legacy to ensure this future continues. As a result, I created a bequest in my trust for IBS and for BCA as I've come to appreciate that BCA and IBS are mutually interdependent.

BCA would not long endure without IBS to train and graduate Shin Buddhist ministers to spread the Dharma. And IBS would not long survive without BCA's annual and substantial financial support. Although IBS and BCA have already begun negotiations to reduce the financial support BCA provides, it will be many years before that funding allocation is no longer needed.

Over the years, I have been invited into the homes of many of our members and have become aware of the generosity of spirit, of the *dana* of so many among us. I am grateful for the largesse of my fellow Buddhists spreading the Dharma now and for the future.

Planning together for tomorrow is part of BCA's karma. It's been that way for 120 years. So tap into your spirit of *dana* and generosity to support a cause you care about by making a bequest today to BCA and IBS. Help us spread the Dharma for another 120 years! *Namo Amida Butsu*

*"Planning together for tomorrow is part of BCA's karma. It's been that way for 120 years. So tap into your spirit of dana and generosity to support a cause you care about by making a bequest today to BCA and IBS. Help us spread the Dharma for another 120 years! Namō Amida Butsu"*

## White River Temple Installs New High-Tech Sign

White River Buddhist Temple has recently installed a new electronic sign in front of the temple in Auburn, Washington.

The new, 20-foot tall, 8-by-8-foot programmable sign allows the temple to share short messages, event announcements and lets the community know that our doors are open to all.

"The sign gives us a way to contact the general public, tell them that we are here, and that they are welcome to come and join us," Rev. Jim Warrick said.

Over the past few years, White River Buddhist Temple has been working to come up with new ways to reach out to the community.

The temple has formed working relationships with local organizations through its community speaker series under the theme of "Compassion, Gratitude, Community," which provides a monthly opportunity to learn about and find common ground between diverse organizations, the temple, and Shin Buddhism.

In addition to the new sign, a new website (wrbt.org) and pamphlet for visitors were created to share messages with the community.

The White River Sangha has supported the outreach efforts, including the installation of the new sign, because it understands the importance of the temple being part of the larger community. The temple's goal is to encourage increased community engagement, share the Dharma, and truly embrace the sentiment, "You are welcome here!"



Rev. Jim Warrick stands in front of the new White River Buddhist Temple electronic sign in Auburn, Washington. (Courtesy of White River Buddhist Temple)

## 18 Tokudo Students Attend Training, Ordination Workshop

By Anita Kazarian  
Cleveland Buddhist Temple

The Jodo Shinshū Center was home to 18 Tokudo aspirants from May 9-11 at a workshop designed to prepare the group for the 11-day training and Tokudo ordination in July at the Jodo Shinshu Hongwanji-ha in Kyoto, Japan.

We came from England, Canada and across the United States for the third and final workshop in the United States. The JSC was transformed to simulate the experience in Japan.

The expectations placed on us, as students, was higher than we thought possible to meet. The dedication of our teachers to help us learn was even greater.

Under the guidance and training from Bishop Rev. Kodo Umezu, Rev. Dr. David Matsumoto and Revs. Marvin Harada, Jerry Hirano, Kiyonobu Kuwahara, Anan Hatanaka, Harry Bridge and Michael Endo, we deepened the understanding of what it is and what it means to become a Tokudo Jodo Shinshu minister.

We learned the proper way to wear and fold robes. We learned to chant the "Shoshinge" -- without our service book, on key and in tempo. We learned new wasans and new chants. We learned the proper placement of items on the *naijin*. We learned the "ritual" knowledge expected of ministers.

is one way to create a lasting legacy for BCA, or IBS, or for any organization that supports a cause you care about.

As for me, I deeply care about keeping our Shin Buddhist teachings alive for the future, for my new grandson just born in April (Hi, Jake!) and for generations to come.



The last of three Tokudo Preparation Seminars presented by the BCA Center for Buddhist Education took place May 9-11 at the BCA Jodo Shinshu Center in Berkeley. In front row, from left, are: Anita Kazarian (Cleveland), Amy Umezu (Gardena), Cynthia Yasaki (Gardena), Rev. Harry Bridge (Buddhist Church of Oakland), Rev. Jerry Hirano (BCA Minister's Assistant Coordinator; CBE Co-Director). Second row, from left, are: Rev. Anan Hatanaka (Hongwanji Office), Tanis Moore (Canada), Melissa Opel (Spokane), Akiko Rogers (Senshin and Berkeley), Jeff Haines (Canada), Roland Ikuta (Canada), Landon Yamaoka (Palo Alto). Third row, from left, are: Maribeth Smith (San Diego), David Quirke-Thornton (United Kingdom), Enrique Galvan-Alvarez (United Kingdom), Kaitlyn Mace (Denver), CJ Dunford (Berkeley), Todd Tsuchiya (Twin Cities). Participating via Skype were Caroline Brazier (United Kingdom), Louella Matsunaga (United Kingdom) and Kenneth Mullen (United Kingdom auditor). (Courtesy of Yumi Hatta)

Even the dining room at the JSC was made to resemble what our meal times would be like. Meals are eaten in silence -- a new experience for many. The silence allowed an awareness and gratitude for food that we miss when lost in conversation. In the spirit of *mottainai* (もったいない), we are expected to finish the food we put on our plate, down to the last grain of rice.

More important was the transmission of the non-ritual understanding that will be our role. We studied the contributions of the seven Jodo Shinshu masters and the teachings of Shinran Shonin. Our teachers were tireless in their messages. They not only taught us the required text lessons, but more important, they taught by ex-

Continued on Page 6





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

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

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

Your name, together with the names of those you wish to honor, will be written

Lindsey, Jesse, Peter & Kelly Kim - **Hatsumi Kumagai, Michiko (Grace) Kamita, Setsuko (June) Yamamoto**, Judy Kono - **Sue Itatani, Beatrice Kono, Wakayo Itatani**, Ed & Kate Tamiyasu - **Kisayo Tamiyasu, Tomi Tsujimura and Kimiko Iwamoto**, Aiko Kojima & Fumi Suyeishi - **Sadako Inouye**, Richard Kaku & Dorothy Sato - **Tomo Yano Hatekeda (obaachan)**, Richard Kaku & Dorothy Sato - **Chise Kaku (obaachan)**, Georgine Sato & Cristine LaMontagne - **Yoshiko Sato (obaachan)**, Georgine Sato & Cristine LaMontagne - **Shizuye Margaret Kaku (obaachan)**, Richard Okiuye - **Hana Tamura**, Richard Okiuye - **Sue Fukunaga**, Richard Okiuye - **Sato Okiuye**, Hisako Dairokuno - **Matsu Babaguchi, Kiyoko Hokonohara**, The Tanaka Family - **Kimiko Tanaka, Misao Yoshida**, Mr & Mrs Yoneo Uchida - **Arigato Obaachan**, Patti Wong - **Chiyoko Hanabusa, Mitsue Hanabusa, Natsuyo Umetsu**, Kumi Tashiro - **Natsu Tashiro**, Chieko Eitoku - **Hiro Haraguchi**, Rosalie Y. Kido - **Tora Kido and Iso Nishima**, Cindy Mae Sagara

- **Kazuko Yonehiro**, Joyce Aoki - **Marion Miyamoto, Hanayo Omatsu, Chiyono Miyamoto**, Shigemi Kato - **Mitsu Florence Kato (mother)**, Shigemi Kato - **Miwa Noyoshi (grandmother)**, Jill & Troy Aylor - **Ann N. Fujiwara**, May Mukai - **Kiyono Mukai & Katsumi Nakatsukasa**, Judy Hopfield - **In Memory of Amy Okafuji**, Christine Nakamura - **Mieko Ishigo**, Kayoko Fujimoto - **Sue Sakamoto, Kuni Fujimoto, Hisae Noda, Hiroko Sakamoto, Tomiko Okamoto**, Ronald & June Nomura - **Sylvia Nomura, Mary Shigaya, Asano Otsuka, Hatsumi Yokomizo**, Seigen Haruo Yamaoka - **Rev. Juko Kane Nakashima**, Brent, Noriko, Kyle & Jarod Sasaki - **Yukiye Terada**, William & Suzanne Nakashima - **Juko Nakashima, Kuo Uyemaru, Rai Sato, Hatsune Ishikawa, Mikiye Nakashima, Susie Sato**, Barbara Brennan & Suzanne Nakashima - **Jean Hirohata, Sally Ishikawa, Mary Tanita, Sami Nishida**, Frances Shintaku, Hannah Kishi, Jean Vaart - **Jane Natsuye Oto**, Alice Fujikawa - **Shizue Fujikawa and Chizu Miyagawa**, Jennifer Ura Gavin &

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

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

For information or question, please contact Terrie Masuda at [terriemasuda@wbwconvention.org](mailto:terriemasuda@wbwconvention.org).

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

Kainu'u Gavin - **Helen Kuwada Yamakoshi (Jenn grandma)**, **Esther Yamakoshi Ura (Kai grandma)**, Mr & Mrs Will Dea - **Arigato Obaachan**, Alice Shibata & Mary Hiromoto - **Kazue Mori & Helen Ushijima**, Yvonne Karimoto Kishi - **Mrs. Chiyoko Karimoto**, Carol Osugi Cisneros - **Mitsuko Osugi and May Osugi Fujino**, Butch, Blake, Bo - **Janice Yotsuya Hara**, Susan Kawamoto - **Kaneyo Sakai, Shizue Sakai Kawamoto**, Tom & Nobuko Okada - **Sue Okada & Koko Nishi**, Walnut Grove Buddhist Women's Assn. - **Past and Present Members of the Walnut Grove Buddhist Women's Association**, Eiko Iwata & Yuri Fukui - **Chiyo Araki & Shizuko Uyeno**, Kay Sasaki - **Mary Michiko Shimizu, Chiyoko Yamashita, Ayako Sasaki**, Mrs. Jean Kotake - **Mrs. Hajime Ota, Mrs. Shitoya Kotake**, Cheryl Oyama, Kathy Wat, Diane Ono & Pamela Davis - **Some Kobuke, Yoneko Shimizu and Masako Ono**, Walnut Grove Buddhist Church - **In honor of all of our Walnut Grove Buddhist Church "Obaachans", present and past**, Mariko, Kentaro & Tamiko

Cavey and Lisa and Paul Noguchi - **Evelyn Yoshisato**, SACBC Bingo - **In appreciation for all of the ladies that have helped with SACBC Bingo**, Jennifer, Stephanie and Madeline Kubo - **Teruko Wakamiya**, Kuroda Cousins (c/o Hatsumi Yamamoto) - **Grandma Lillian Kuroda**, Kuroda Cousins (c/o Hatsumi Yamamoto) - **Auntie Jackie Wakabayashi**, Milnes & Nori Kurashige - **Mrs. Yasashi Ichikawa & Mrs. Kikue Kurashige**, Orange County Buddhist Church Adult Buddhist Association - **Honoring the dedication of our ABA Obaachans**, Mitsuye Nakao - **Seki Higashiyama (grandmother)**, **Miyoshi Nakao (mother)**, Ford, Terri, Katie & Kurtis Omori - **Mutsu Omori and Grace Omori**, Ralph & Keiko Furusho - **Mrs. Some Kobuke**, Diane & Cole Kitaura - **Teruko "Terry" Sato, Midori "Michi" Kitaura**

**Correction: We apologize for the errors (correction underlined) appearing on the previous acknowledgment: Charlene Yoritsune & Janice Yoritsune - Shigeko Yoritsune**

## BCA History, Ministerial Hierarchy Explained

*Editor's Note: This is the second of a two-part series on the BCA's Minister's Assistant Program.*

**By Rev. Jerry Kyosei Hirano**  
**Co-Director of Center for Buddhist Education**

Now, I would like to share with you some of the history of the BCA, while focusing on the ministerial aspects of our organization.

The Buddhist Churches of America (BCA) falls under the official jurisdiction of the North America District of the Jodo Shinshu Hongwanji-ha branch of Jodo Shinshu Buddhism with headquarters in Kyoto, Japan. The Bishop of the BCA is the officially recognized representative of the Jodo Shinshu Hongwanji-ha for the North America District. As the official representative, the Bishop is the head of all priests and lay leaders and members who reside within the continental United States.

Under the Bishop of the BCA is the Chairperson (Gicho) of the BCA Ministers Association, currently Rev. Patricia Usuki, and the President of the Buddhist Churches of America, currently held by Mr. Richard Stambul.

BCA has 60 temples in the continental United States of America, with headquarters in San Francisco, California located at 1710 Octavia St. Our

national headquarters is home to the Office of the Bishop, the BCA administrative offices, the BCA Endowment Foundation office and the new Jodo Shinshu International Office.

Located immediately adjacent to the BCA Headquarters is the Buddhist Church of San Francisco (BCSF). The chapel (hondo) of BCSF serves a dual purpose because it serves BCSF, but it also serves as the hondo for the BCA headquarters. BCSF also serves as the home registration temple for all Jodo Shinshu Hongwanji-ha priests ordained by the Jodo Shinshu Hongwanji-ha under the jurisdiction North America District (BCA).

The BCA's Jodo Shinshu Center (JSC), located at 2140 Durant Ave, Berkeley, California, houses our graduate school, the Institute of Buddhist Studies (IBS), the BCA Center for Buddhist Education (CBE), the Jodo Shinshu International Office (JSIO) program offices, and Ryukoku University's Berkeley Campus.

As stated on the IBS website, "IBS is a leading American Buddhist graduate school and seminary that provides graduate level education across the full breadth of the Buddhist tradition with specialized training in academic studies of Buddhism, Buddhist chaplaincy and Jodo Shinshu Buddhist ministry." The IBS is governed by a president and a board of trustees. The current

President of the IBS is Rev. Dr. David Matsumoto.

The BCA Center for Buddhist Education (CBE) has been developing the lay education programs for BCA. The CBE is under the leadership of a board of governors of both Kaikyoshi and lay leaders of BCA. The Co-Directors of the CBE are Kaikyoshis Rev. Marvin Harada and Rev. Jerry Hirano. In conjunction with IBS, and the Jodo Shinshu International Office (JSIO) under the direction of Rev. Kiyonobu Kuwahara, the BCA Minister's Assistant Program (MAP) provides education, training and certification for American-born individuals who may want to become priests.

The BCA Office of the Bishop is responsible for all ecclesiastical matters for the North America District as they relate to the Jodo Shinshu Hongwanji-ha's presence in the continental United States. The current staff for the Office of the Bishop is made up of two Co-Executive Assistants, Rev. Marvin Harada and Rev. Jerry Hirano, and the Secretary to the Office of the Bishop, Michael Endo.

It is this office which oversees and carries out the ecclesiastical and ministerial personnel issues for BCA. The Bishop of the BCA is nominated by the Kaikyoshi ministers of the Buddhist Churches of America Ministers Association.

In the event that the Bishop is not able to carry out the functions of the office, the Chairperson (Gicho) of the BCA Ministers Association shall serve in the interim until such time that a Bishop Pro-tempore can be named, and a new Bishop is elected. The Gicho, as head of the BCA Ministers Association is, therefore, second in ecclesiastical leadership in the BCA.

To be a member with full rights and privileges of the BCA Ministers Association, you must be an active Kaikyoshi of the North America District. Within this Ministers Association are eight district leaders (Kyokucho) from the Bay, Central California, Coast, Eastern, Mountain States, Northern California, Northwest, and Southern districts. These eight district leaders form the cabinet of the Ministers Association. Chairpersons (Kyokucho) of each district are elected or are appointed on a rotational basis, depending upon the guidelines of each respective district.

### What is a Kaikyoshi?

The term Kaikyoshi is a special ecclesiastical designation or title granted by the Jodo Shinshu Hongwanji-ha to individuals who wish to serve as ministers in the overseas districts and regions outside of Japan (i.e., BCA, Hawaii, Canada, South America, Taiwan, Nepal, Australia, etc.)

To be a Kaikyoshi for BCA,

a request for Kaikyoshi status must first be made by the Bishop of the BCA to the Jodo Shinshu Hongwanji-ha. Upon approval by the Jodo Shinshu Hongwanji-ha, the individual may then be assigned to a temple as a resident minister or to some other official position by Jodo Shinshu Hongwanji-ha at the request of the Bishop of BCA.

Individuals outside of Japan seeking Kaikyoshi status must have received tokudo ordination and kyoshi certification from the Jodo Shinshu Hongwanji-ha. In addition, you must also have the appropriate degree from the Institute of Buddhist Studies or its equivalent as determined by the office of the Bishop of BCA and approved by Jodo Shinshu Hongwanji-ha.

For ministers from Japan, Kaikyoshi status guidelines and rules are determined by the Jodo Shinshu Hongwanji-ha.

The second ecclesiastical designation under the Kaikyoshi category is called Kaikyoshi-ho (Assistant Minister and not Minister's Assistant). This is a designation recognized by Jodo Shinshu Hongwanji-ha, but has been used infrequently in the BCA.

This is an assigned position by the Jodo Shinshu Hongwanji-ha made at the request by the Office of the Bishop. It has been used at temples that could

Continued on Page 6





## 1000x\$1000x4 Program Donor List

Four years ago, the 1000x\$1000x4 fundraising program was established to help replenish the \$4 million borrowed from the BCA Endowment Foundation to settle the remaining bank loans related to the construction of the Jodo Shinshu Center (JSC) in Berkeley.

Since the program's inception, BCA members and friends have pledged and contributed more than \$250,000. We are most grateful for their generous support of this program.

Please help us by supporting the 1000x\$1000x4 program. Your pledge allows our temples and the Endowment Foundation to move forward to help create a thriving

environment for Buddhism in America. To make your pledge, please contact the BCA Endowment Foundation at [donate@bcahq.org](mailto:donate@bcahq.org) or 415-776-5600 ext. 311.

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

The donors listed below are the 1000x\$1000x4 donors since last reported to April 25.

**1000x\$1000x4 Donors**  
Buddhist Temple of Alameda

Kats & Terrie Tanino  
Koko Doami  
Rev. Dennis and Sharon Fujimoto  
Joe Kuniaki Ozaki, MD

## WBWC

Continued from Page 1

scholar on the topic of everyday Buddhism.

Two dozen workshops and activities will be offered by BCA ministers, Minister's Assistants, and Sangha leaders and community resources. The schedule and languages offered (Japanese and Portuguese) will be updated.

An evening banquet will feature special guests, entertainment by The Grateful Crane Ensemble and other festivities. A panel of BWA speakers from each of the five districts will share their personal perspectives on the convention theme.

After the official closing of the 16th WBWC on Sept. 1, the WBWC attendees are invited to join "American Bon Dancing: In Joy & Remembrance," from 1 to 3 p.m. by the Yerba Buena Gardens Festival at Yerba Buena Gardens on Mission Street between Third and Fourth streets, across from the Marriott.

The event is curated by WBWC workshop presenters, Dr. Wynn Kiyama and Reiko Iwanaga (Hanayagi Reimichi), and will feature San Jose Taiko, Shirley Muramoto and Murasaki Ensemble, and PJ Hirabayashi, taiko artist and composer.

All are encouraged to join in dance, in celebration of Rev. Yoshi Iwanaga's introduction of bon dance to the continental United States 88 years ago.

For more information, go to [www.wbwconvention.org](http://www.wbwconvention.org).

Following is a list of the workshop titles and presenters:

### Friday Evening Workshops and Activities

- Conversations: "Responding to Shinran's Wasan Through Poetry" – Jerry Bolick, Minister's Assistant

- "Exile & Onembutsu in the World War II Internment Camp" (video) – question and answer session by Rev. Hiroshi Abiko

- Activities include: "Yours, In Nembutsu Card Making" (Patti Hisaoka); "Chocolate Bliss" (Irene Preston, Laura Santo, Corey Fujioka); and "Qi Gong" (Masanori Naito)

### Saturday Workshops & Activities

- "Lady Takeko Kujō: The Secret of Her Inner Beauty" – Rev. Dr. Mutsumi Fujiwara Wondra

- "Mindfulness and Shin" – Leo Joslin, Minister's Assistant

- "Practicing 'No Practice; The Nembutsu in Our Lives" – Rev. Kenji Akahoshi

- "Blissfully Ever After – Buddhist Weddings in BCA" – Rev. Katsuya Kusunoki

- "Buddhist Psychology & Therapy: Stories of the Transformative Nature of the Dharma" – Dr. Carmela Javellana Hirano and Rev. Candice Shibata

- "Dharma Glimpses" – English: Rev. Ron Miyamura; Japanese: Rev. Chiemi Bly

- "Nembutsu Challenge: Live in the Moment and Have Fun!" – Koichi Mizushima, Minister's Assistant

- "Line Dancing for Enlightenment!" – Rev. Grace Hatano, Minister's Assistant

- "Live the Nembutsu Through Music" – BJ Soriano

- "Connecting to the Buddha Through Apps (Young Adult Workshop)" – Rev. Matthew Hamasaki

- "Intersecting Identities: Shin Buddhism and LGBTQ+" – Rev. Elaine Donlin

- "Changing With the Times" – Rev. Ron Miyamura

- "Jodo Shinshu Buddhism, Mottainai & EcoSanghas" – Rev. Donald Castro, Joanne Gozawa and Karen Akahoshi

- "Create a Song!" – Koichi Mizushima

- "Sexuality – Just As We Are (Young Adults Workshop)" – Rev. Matthew Hamasaki

- "Live the Nembutsu Through Bon Dance" – Dr. Wynn Kiyama and Reiko Iwanaga (Hanayagi Reimichi)

## Review

# Williams' 'American Sutra' Is Compelling, Essential Reading

By Janis Hirohama  
Orange County Buddhist Church

What does it mean to be an American? What does it mean to be a Buddhist?

During World War II, Japanese American Buddhists were confronted with those questions under the most difficult of circumstances.

In his new book, "American Sutra," Duncan Ryūken Williams describes how war, racism, and unimaginable hardship challenged their identities both as Americans and as Buddhists. He shows how this adversity strengthened their faith, led them to assert their right to define themselves as equally Buddhist and American, and created a truly American form of Buddhism.

Many books have been written about Japanese Americans during World War II, but "American Sutra" is the first to focus specifically on the experiences of Buddhists. Duncan Williams brings this neglected history vividly to life, weaving together documents, interviews, and first-hand accounts into a compelling story of courage, resilience and faith.

The entire Japanese American community suffered during the war, but as "American Sutra" shows, Buddhists were particularly targeted.

U.S. government and military authorities viewed Buddhism as un-American and its followers as more likely to be disloyal. Most Buddhist priests were swiftly arrested and detained after Pearl Harbor, and severe restrictions were placed on the practice of Buddhism in both Hawai'i and the mainland.

Later, the forced removal and incarceration of 110,000 Japanese Americans from the West Coast uprooted Buddhists from their Sanghas and temples. In the camps, they struggled to practice their faith while deprived of most of their clergy and burdened by policies that discriminated against Bud-

dhists.

Still, whether incarcerated behind barbed wire, living under martial law in Hawai'i, or serving in the U.S. military, Japanese American Buddhists persevered and found ways to practice their religion.

Prisoners at the Fort Lincoln, Nebraska, internment camp celebrated Hanamatsuri by pouring sweetened coffee over a baby Buddha statue carved from a carrot. Young American-born Buddhists became leaders in the camps, with YBAs organizing social activities and religious gatherings that helped revitalize their sanghas.

Innovations such as gathasinging, English service books, Sunday schools, and standardized service formats took root – elements used in BCA temples today. By fighting for the right to practice their religion despite many obstacles, and finding new, "Americanized" ways to do so, they unapologetically defined themselves as both American and Buddhist.

## Tokudo

Continued from Page 3

ample – by their own behavior, and response with compassion to unanticipated situations.

We came to the JSC as individuals for the first session held in January. We soon joined together, supported one another and worked to insure not one of us was left behind.

We were surprised at the end of our Friday night session when we were told we needed to chant six new wasans in the morning, and could only use our small black service book.

This book did not include romaji – that meant we had to

add the transliteration into our books that night. Without any formal organization, we returned to our study space after changing into our western clothing. We helped one another find different ways to add needed wasans into the book and then practice chanting them.

That evening we realized we were no longer individuals with a common goal. We had evolved into a sangha in spirit, vision and purpose to learn and share the Buddha-dharma as Tokudo ministers.

This did not happen in isolation. It began years ago with the support of our home sanghas and ministers. Turning it into a reality at the JSC

"American Sutra" also describes how the Buddhist teachings sustained people through their suffering, and how their hardships deepened their understanding of the Dharma.

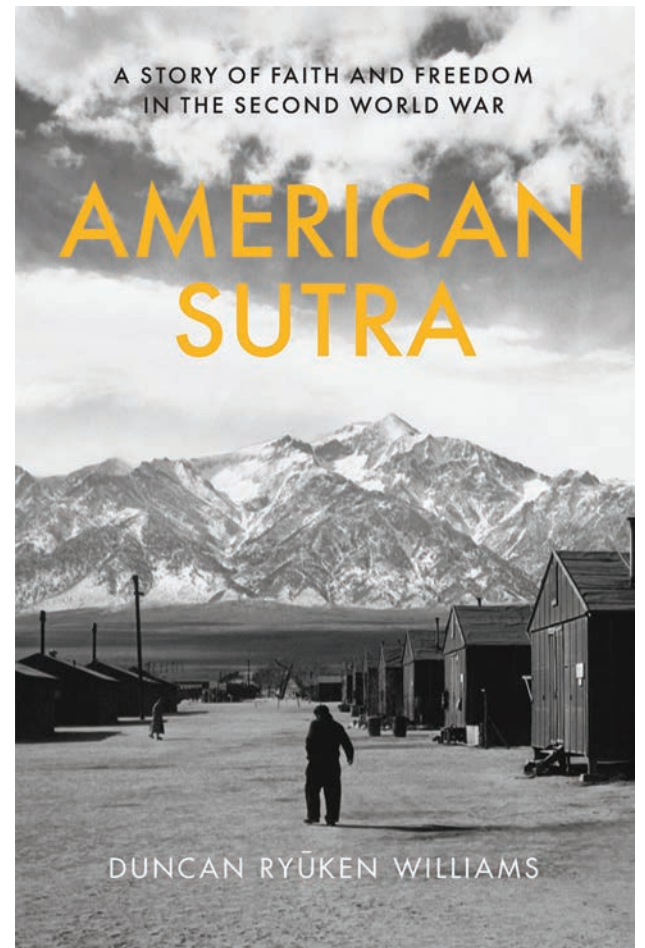
"Imprisonment became an opportunity to discover freedom – a liberation that the Buddha himself attained only after embarking on a spiritual journey filled with many obstacles and hardships," Williams states.

Japanese American Buddhists could similarly envision their ordeals as the muddy water out of which the lotus flower of enlightenment could eventually emerge.

"American Sutra" is essential reading. It preserves and shares precious stories that might otherwise be lost. It shows us how much we owe to our forebears who kept Buddhism alive in America in the face of incredible challenges. And it reminds us that it is our responsibility to carry this legacy forward into the future.

only happened with dedicated volunteers like Judy Kono and Yumi Hatta whose days were even longer than ours. They would begin the day preparing what was needed first thing in the morning, usually 6 a.m., and not end until late into the evening after most of us returned to our rooms.

The path bringing us to Tokudo ordination is different for each of us. At times, we feel joy and at other times we feel frustration -- this reminds us we are bonbu. But we are bonbu with the teachings of Shinran Shōnin and the amazing support of the BCA, our districts and temples. For this, we are grateful. Namo Amida Butsu.







## Learning the Dharma Through the Sangha



Amy Tomine shared her experiences and lessons as a lifelong member of the Buddhist Church of Alameda in December. Tomine, left, is shown with resident minister Rev. Dennis Fujimoto, right, who recently began a lay speaker program at the Alameda temple. (Courtesy of Ron Nakano)

By Amy Tomine  
Buddhist Temple of Alameda

I am a Buddhist. What does that mean? How does one explain Buddhism to non-Buddhists?

My parents never explained Buddhism to me. They simply said, “Get up, it’s Sunday, go to church. Hurry up, or you’re going to be late.” They never referred to the Buddha while growing up. They didn’t walk around the house reciting the Nembutsu. How did I come to understand what it means to be a Buddhist? In the Three Treasures, it says, “Difficult is it to hear the Teachings of the Blessed One.” Yes, it can be difficult to understand Buddha’s teachings by reading them, but much easier to understand through the experiencing of his teachings.

I have deep roots in the Buddhist Temple of Alameda. In the early 1900s my grandma, Yoshino Otsu, came to Alameda as a picture bride. She and her husband found a second home in the Sangha of the Buddhist Temple of Alameda. When my mother and her sister were born, the Sangha helped her navigate in the foreign world beyond the Temple -- with things like going to the doctor, enrolling the children in school and opening bank accounts.

My grandmother and mother were actively involved in the temple their whole lives. The Sangha supported my grandmother when her husband passed away, leaving her to fend for herself as a single mother. As a young teenager, my mother was a Sunday school teacher, and Cookie Takeshita was one of her students. I still enjoy hearing stories about my mom from Cookie when I come to church. Thank you, Cookie.

The entire Sangha was devastated when they were forced to go into concentration camps for the duration of World War II simply because of their Japanese heritage.

Upon return to Alameda, our Temple housed my family as well as many other others,

including the Sugiyamas. Shig and Satoko still attend our temple today. Until they could find a place to rent, a dozen or more families lived in the social hall divided with curtains, or in the Japanese school building where the apartments are today.

So from birth I was a part of our Sangha. Every Sunday was for Sunday school. Without question, Chris, Eugene, Naomi and I were rounded up and sent to church with our nickel for osaisen and our onenjus, or ojuzus as we called them then.

When we got a little older we could walk to church by ourselves. One of my best memories was getting to ride in Mas Takano’s shiny, new convertible. He saw my sister and me walking to church and pulled over to ask if we wanted a ride. Even though we only had two blocks to go, we gleefully said, “Yes!” Boy did we feel special! Thank you, Mas.

All of our sermons were in Japanese, so I never understood what the Senseis were saying. I sat quietly and respectfully listening to the sounds of the Japanese words which I could vaguely understand, secretly hoping the Dharma talk wouldn’t drone on and on. I learned how to chant the Junirai, recite the Golden Chain, offer incense and sing the gathas, but never understood the most important part, the sermons.

I vividly remember the time Jiro Nakaso came with his easel and colored chalk to illustrate the Eightfold Path, and when Yosh Isono told the parable about the crane and the fish. Those two sermons, I understood, because they were in English.

We recently had a guest speaker, Rev. Lama Ashma, from Nepal. In her Dharma talk, she shared how when assigned to the Jodo Shinshu Temple in Japan, she did not feel qualified to study there because she did not understand all of the Buddhist scriptures. Her superior told her that it did not matter, but to simply immerse herself in the Sangha, or Buddhist community, and she would learn.

As I look back at my childhood experiences at our temple, I realize that my parents immersed me into our Sangha which enveloped me in loving kindness. The hardworking Sangha and our parents selflessly went overboard to provide myriad rich activities beyond the Sunday services: Japanese school, Japanese odori, talent shows, picnics with games and prizes, Japanese movies, basketball (Cookie’s husband, Jug, was our coach), swimming at Hayward Plunge, and even an overnight camping trip at San Gregorio Beach!

As an insecure child, I recall the warm smile and compliments of Mrs. Takeyo Mori (one of our Keiro members) which helped me see myself in a more positive light. Thank you, Mrs. Mori.

At our annual church bazaar, Mas Nakano, Ron Nakano’s father, would often choose me, little Amy, to pull the winning names for the big raffle prizes. Again, more positive support.

I learned what it meant to be a “link in Amida’s golden chain of love.” I was learning what Buddhism was all along by being a part of the Sangha, practicing Buddhism in every

said, “The skin on your feet is so smooth and pretty.”

My laughter was overshadowed by the realization that he chose to be “in the moment” instead of complaining of his discomfort and unfortunate situation in life.

My husband, John, was passionate about coffee. Every morning, when he took his first sip of coffee, he would savor its rich flavor as if he were tasting it for the first time. He mindfully enjoyed that moment every day of his long life with gratitude.

The Zen master, Thich Nhat Hanh, wrote of a man who said he divided his time into thirds ... helping his wife with their new baby, spending time with his son, and lastly time for himself to enjoy doing whatever he wanted. He came to realize that all of his time could be for himself if he mindfully engaged in cooking for the family, helping his son with homework, as well as doing things for himself. By doing every act as if it were the most important thing in the world, he could enjoy all of his time, not just one-third.

This brings to mind a friend of mine who would make the simple act of washing dishes

I haven’t fallen apart in John’s absence. I think it is because I am a Buddhist. I believe I have always understood the meaning of impermanence as a part of life. When I think of John, I feel gratitude for all of the happy moments we shared, not sorrow, because he is not here. He is always here with me in my heart. I thank Nan Kataoka for sharing with me her similar experience, which validated my seemingly unfeeling response to John’s death.

Now that I am on this path, I try to remember to reflect on my own behavior in certain situations, and ask myself, “Am I being selfless or selfish? Is it my ego trying to separate myself from all living beings?”

I recently learned a lesson from Eddie Matsuoka at one of our otoki luncheons. I wanted more tea, so I took the nearest teapot and went to the kitchen to refill it with hot water. I came back to my seat and poured myself a cup of hot tea. Shortly thereafter, I watched Eddie refill his as well as other nearby teapots and return, asking those around him if they would like more tea before he served himself. This was a small act, but a reminder of my self-centeredness, teaching

*“When my husband, John, became ill and passed away, Buddhism took on an even greater meaning for me. The members of our Sangha and my friends outside the temple overwhelmed me with their compassion and loving kindness. The Sangha selflessly took care of all of my needs during John’s long illness and during my period of grief. I felt gratitude to a degree I had never experienced before. I could feel the oneness of fellow human beings lifting me up and keeping me afloat.”*

activity at the temple. I was learning compassion, loving kindness, selflessness, and oneness through the interconnectedness of our members.

My understanding of Buddhism expanded greatly after attending a weeklong seminar taught by Rev. Dr. Shoyo Taniguchi. Words like “mindfulness,” “selflessness,” “impermanence,” took on a deeper meaning as I could now attach these concepts to my daily life. I would find myself saying aloud, “That’s Buddhism!” while observing my life experiences. Thank you, Shoyo Sensei.

For example, as my mother was near death, languishing in the hospital, she noticed the roses in her room were drooping, so she instructed me to put an aspirin in the vase to revive them. Till the end, she cared about all living things.

I remember watching my father mindfully slicing a prized piece of sashimi, first observing it first from all angles to make sure he got the perfect cut before arranging it artistically on a beautiful plate with garnish.

Even when he was bedridden with spinal stenosis, he was practicing mindfulness. As I was sitting at his bedside chatting with him about my day, he looked down at my feet and

look so joyful. He would close his eyes and get lost in the warmth of the water, the circular motions of the sponge cleaning the plates, and the final rinse before placing the plates into the drain rack. He was engaged in the moment, living it to the fullest.

As a teacher I would correct papers after school as fast as I could, so I could rush home to relax ... my time. I learned mindfulness when I watched the teacher in the next room as she corrected papers. She would say, “Look at the cute picture Johnny drew,” or “What a sweet story.” She was living each moment to the fullest by correcting papers mindfully.

When my husband, John, became ill and passed away, Buddhism took on an even greater meaning for me. The members of our Sangha and my friends outside the temple overwhelmed me with their compassion and loving kindness. The Sangha selflessly took care of all of my needs during John’s long illness and during my period of grief. I felt gratitude to a degree I had never experienced before. I could feel the oneness of fellow human beings lifting me up and keeping me afloat. Thank you, temple members.

Even today, I wonder why

me to be more selfless. I have a long way to go. Thank you, Eddie.

Rev. Dennis Fujimoto has said in his Dharma talk that we can improve ourselves by using the Six Paramitas as a check sheet as we journey on this path: generosity, ethics, patience, diligence, meditation and wisdom.

He has also made me aware of my relationship to the Sangha, the greater community, the world, and all living beings. Imagine the effect each one of us can have if we reached out to others beyond our comfort zone; if we opened ourselves up to the world for the common good of all living beings. It is so very important to realize this power we have in this time of political turmoil.

I have recited the Three Treasures for as long as I can remember. Now I can “hear it”:

“I take refuge in the Sangha. May we live in harmony in the great assembly as disciples of Buddha and be freed from all hindrances, becoming units of true accord in the Life of Harmony, in a spirit of Universal Oneness, freed from the bondage of selfishness.”

Temple member Yumi Yasuda once said that no matter

Continued on Page 7



# BCA Donor Appreciation Issue

## May All Beings Be Happy and Well



Dear Dharma Friends,

From the bottom of my heart, I express my deepest feeling of appreciation to each and every one of you who have been tirelessly supporting the mission and vision of the Buddhist Churches of America.

The mission of our organization is to promote the Buddha, Dharma and Sangha as it was appreciated by Shinran Shonin. By promoting these Three Treasures, we work to create a peaceful world where we, and future generations, can live with a sense of joy and humility.

“May all beings be happy and well” is not only the Buddha’s wish. It is the wish of BCA and has served as the foundation of our teachings for over 100 years. It is because those who came before us – our parents, friends, ministers, temple leaders and members – shared this wish that we are able to receive the compassionate light of infinite wisdom known as Amida Buddha. Because of your kindness and generosity, BCA has been able to continue its aspiration of sharing Buddha’s calling, Namo Amida Butsu, to all.

I feel very fortunate to be serving as your Bishop. I would like to say arigato and acknowledge everyone who has monetarily supported BCA during my term over the past seven years. It is because of your support that BCA has been able to continue its mission in America. Let us continue to work together so that more people can hear the wonderful with the aspiration that all being be happy and well. Namo Amida Butsu

In Gassho,  
Rev. Kodo Umezu, Bishop  
Buddhist Churches of America

*“Such is the benevolence of Amida’s great compassion,  
That we must strive to return it, even to the breaking of our bodies;  
Such is the benevolence of the masters and true teachers,  
That we must endeavor to repay it, even to our bones becoming dust.”*

— “Ondokusan”

## Ichi-go, ichi-e: One Chance in a Lifetime

By Rev. Kiyonobu Kuwahara  
Director, Buddhist Churches of America  
Hongwanji Office  
Supervising Minister, Berkeley Buddhist Temple

In 2010, I was in San Jose for an event commemorating Shinran Shonin’s 750th Memorial.

I had arrived early in the afternoon, and I was enjoying some quiet time in the hotel lobby before the evening festivities began. Another attendee arrived with her daughter, and we struck up a conversation. When I mentioned that I was based at the Jodo Shinshu Center (JSC), which had only opened a few years earlier, this attendee became quite animated, saying she had never visited the JSC and had always wanted to see it. I looked at my watch and impulsively said to her, “Let’s go!”

The member’s name was Janet Ikeda. At 88 years old, she was very sharp and engaging, sharing with me her family’s deep history of involvement with Arizona Buddhist Temple and BCA over the years.

Our 50-mile drive was anything but smooth, with heavy rain and traffic, but as we drew closer to Berkeley, her excitement increased. Finally arriving at the JSC, Mrs. Ikeda was in awe of the building and facilities, still less than five years old. I took her inside and up to the kodo, which contains the naijin (altar), and invited her to offer incense.

I will never forget the image of Mrs. Ikeda, hands in gassho, repeating Namo Amida Butsu in front of the naijin with tears in her eyes.

This was Mrs. Ikeda’s first and only visit to the JSC. I continued to keep in touch with her by exchanging year-end cards, until she passed away last year at the age of 95.

I later learned that she had made a substantial donation to the construction of the Jodo Shinshu Center, in memory of her husband, Tom Ikeda. Their names are both listed on the major donor wall in the hallway next to the lobby.

Whenever I walk by, I always notice these names, and think of Janet Ikeda’s deep appreciation for the Dharma.

I know that many thousands of members helped build the Jodo Shinshu Center, and hope that everyone who is able to visit will come and enjoy the fruit of our collective efforts to share Jodo Shinshu Buddhism in America.



Rev. Kiyonobu Kuwahara met Mrs. Janet Ikeda at Shinran Shonin’s 750th Memorial Service in San Jose in 2010. Rev. Kuwahara says he often thinks of Mrs. Ikeda and her contributions to the BCA when he sees her plaque at the Jodo Shinshu Center. (Courtesy of Jon Kawamoto and the Ikeda Family)



Rev. Masanari Yamagishi, Rev. Tadao Koyama, Rev. Blayne Higa and Rev. Yugo Fujita recently attended the Ministerial Training Programs at the Jodo Shinshu Center. (Courtesy of Tim Shimizu)

Every donation to BCA provides crucial support to our ongoing programs and operations. We recognize that your generosity goes above and beyond the many ways you support your local temples each year. Your offerings have had a major impact on BCA as we work together nationally and locally to bring the Buddha-dharma to everyone:

## Your Donations Make a Difference

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

— Kyeong-heung, “Collected Works of Shinran,” Page 44

### Jodo Shinshu Center

Built in 2006, the Jodo Shinshu Center is an incredible accomplishment of the generosity and vision of our members and friends. JSC houses the growing campus of the Institute of Buddhist Studies, Center for Buddhist Education, and Ryukoku University Berkeley Center. In addition to the nearly \$20 million that was raised during the 21st Century Campaign, donations received in recent years have been directed toward remaining construction debts, now standing at \$3.4 million.

Every year, new donors sign up for the 1000x\$1000x4 program,

which has raised over \$300,000 toward completing final payments on our loan. Several recent estate bequests have also enabled us to continue replenishing the BCA Endowment Foundation without raising temple dues assessments. Every dollar that goes back into the Endowment can be directed toward long-term investments in BCA’s future. As long as we remember our mission and take care of our flagship facility, Jodo Shinshu Center will remain a beacon of Shinran Shonin’s teachings.

**Center for Buddhist Education**  
Your donations to the Center

for Buddhist Education have been instrumental in expanding the reach of Dharma-focused activities throughout our network of temples and churches in the United States.

Through workshops, conferences, leadership trainings, youth retreats, and other special events, CBE continues to grow its offerings to connect the public, temples, and ministers with each other. CBE has been supported by the Dana Program for Buddhist Education, ongoing BCA operations funding, and direct donations to CBE or their past

Continued on Page 5



# Thank You for Your

The following list includes offerings made by Buddhist Churches of America members and friends that were processed by the BCA Endowment Foundation between 2012 and May 23, 2019. Donation levels reflect cumulative amounts given across different programs and campaigns; please see notes for further details.

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 Korin, Shoji  
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 Kuramura, Shigetoshi  
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Continued to Page 4



**Continued from Page 3**

Lyon, SR, RJ  
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 Machikawa, James  
 Maeda, Haru & Sam  
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 Maeda, Tom & Akiko  
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**Continued to Page 6**



# Institute of Buddhist Studies: Fulfilling the Dreams of Our Pioneers

By Rev. Dr. David Matsumoto

President of IBS,  
Director of the Center for  
Contemporary Shin Buddhist Studies

Jōdo Shinshū Buddhists in America first aspired to build a school for the education and training of BCA ministers over 70 years ago.

Their dreams led to the creation of the Institute of Buddhist Studies (IBS) in 1969. Since then, IBS has grown in size, diversity and importance in academic world. It has been affiliated with the Graduate Theological Union in Berkeley for 35 years. IBS is now licensed by the State of California and is nearing completion of its application for accreditation with the Western Association of Schools and Colleges.

Today, IBS offers a variety of certificate and degree programs, a Buddhist chaplaincy program, an extensive publication program, acclaimed



The Gotan-e 2019 Service was held at the Jodo Shinshu Center with current ministerial students at the Institute for Buddhist Studies. From left are IBS President Rev. Dr. David Matsumoto, IBS Registrar and Director of Student Services Helen Tagawa, IBS Associate Librarian Sayaka Inaishi, CJ Dunford, Landon Yamaoka, John Mullins, Todd Tsuchiya, Akiko Rogers, Rev. Michael Endo and Cynthia Yasaki. (Courtesy of Yumi Hatta)

scholarship, and ongoing support of the BCA Center for Buddhist Education. The IBS Mission Statement recognizes both the dreams of its founders and its expanding role in the world:

The mission of IBS is to provide graduate level education in the full breadth

of the Buddhist tradition, with specialized education supporting Pure Land and contemporary Shin Buddhist Studies, while advancing Jodo Shinshu Buddhist ministry and Buddhist chaplaincy.

In recent years, a growing number of individuals have chosen to study at IBS in

order to prepare for the Shin Buddhist ministry and Buddhist chaplaincy. The spirit displayed by our students is truly impressive, for through them, we are allowed to know that the future of Jōdo Shinshū in America is bright indeed.

IBS owes an immense debt of gratitude to the people who have given so much to grow our school. We thank all of the many Jōdo Shinshū followers whose generous support and guidance have brought the dreams of our first-generation founders to the cusp of fulfillment.

Please note that IBS' primary scholarship and endowment programs are managed separately and are not included in the center-fold donor list, though some donations may be connected to IBS. To learn more about supporting IBS, contact Rev. Dr. Seigen Yamaoka at [s.yamaoka@shin-ibs.edu](mailto:s.yamaoka@shin-ibs.edu).

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While every effort has been made to ensure the accuracy of this list, we apologize that records may not reflect all donations received due to administrative and tracking variances, especially prior to 2015.

Donation records from 2015-present are now automated. Written acknowledgements are provided for all donations processed by BCA Endowment Foundation. If you would like to receive a record of a specific donation, did not receive an acknowledgment for a recent donation, or have any other questions, please contact BCAEF.

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

## Preparing Our Facilities for the Future

By Steven Terusaki

Buddhist Church of Oakland

BCA owns and manages three properties in the Bay Area: the Jodo Shinshu Center, BCA Headquarters, and Bishop's Residence. Deferred maintenance for BCA properties has been an annual challenge for our organization as requests to set aside funds are balanced with resistance to temple assessment increases.

The cost of waiting to repair or replace is higher than the cost to maintain, and this reality has become clear as deferred repairs in all three locations are now necessary. The 2019 National Council Meeting delegates recognized this approach was not sustainable, and voted to establish a Maintenance Reserve account to preserve BCA's capital infrastructure. Reserve funding is a commonly used approach based on the projected lifes-

pan of facilities components, and provides a consistent maintenance regimen to keep our buildings healthy.

BCA's Treasurer and Financial Officer are developing the maintenance reserve funding plan, which will include transparent calculation guidelines and reporting mechanisms for reserve funds and projects. With these protocols in place, the BCA Executive Committee will be able to turn toward planning for long-term invest-

ments in our fixed assets.

While it may take several years to fully fortify the reserve fund, we would like to begin deferred repairs soon to ensure the safety of our facilities, occupants, and guests. We will keep members involved in this process, and hope to share plans to repair and enhance our facilities soon. Our members made these buildings possible, and we look forward to taking care of them for years to come.

## Support BCA Endowment Foundation Fund

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

Nearly 100 years ago, the first generation of Japanese settlers established the Zaidan Fund to preserve Buddhism for future generations. In recent decades, members have carried on the dreams of our pioneers as their generous gifts expanded the fund into the Endowment Foundation.

The Endowment manages and invests assets held in trust to benefit the Buddhist Churches of America. Working with Angeles Investment Advisors and overseen by a

Board of Directors, the Endowment Foundation invests funds in equities, real assets and bonds to generate income and grow assets for donors. To fully benefit from the market growth that occurs through several financial cycles, funds are strategically invested long-term.

Currently, Endowment income provides 20 percent of BCA's annual operating budget, greatly aiding BCA in its mission to share the Buddha-dharma. Growing the Endowment is crucial to our future, as income generated from investments reduces our reliance on dues assessments to fund operations.

Your gifts ensure the 800-year legacy of our tradition prospers. The BCAEF office is available to assist you and your family with Legacy Planning through bequests, real estate, annuities, life insurance, and retirement accounts.

There are non-taxable ways to make a difference today: If you are an Individual Retirement Account (IRA) holder aged 70.5-plus years, a charitable giving option has generated strong enthusiasm from members who have used it to support BCA. When you issue a direct transfer of all or part of your annual Required Minimum Distribution from

your IRA or 401(k) to a qualified charity, this is called a Qualified Charitable Distribution and is not counted as taxable income (up to \$100,000).

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

To learn more about our programs, go to [buddhistchurchesofamerica.org/donate](http://buddhistchurchesofamerica.org/donate), or contact Hideaki Mizuno, BCAEF Executive Director, for additional information and assistance at 415-776-5600 ext. 311 or [donate@bcahq.org](mailto:donate@bcahq.org).

Continued from Page 1

fundraising programs.

### Social Welfare Fund & Disaster Relief

Every year at Thanksgiving, members donate to the Social Welfare Fund in gratitude for our interconnectedness and in compassion for those experiencing deprivations of basic human needs. The fund has contributed over \$2 million to causes that promote mental, physical, and social well-being. During times of crisis, your disaster relief offerings have

made a meaningful difference in the lives of many.

### Zaidan Fund

Established in 1924, the Zaidan Fund collection continues to take place at BCA memorials, conferences, and meetings, and has contributed to countless projects, facilities, and programs over the past 95 years.

### Special Programs & Donations

Whether it is for the WABL Koromo Fund for ministerial robes, the commemoration of the Gomonsu's Ascension,

scholarships, endowments, or unrestricted gifts to support programs and operations, members continue to come forward and sustain the legacy of our Jodo Shinshu tradition.

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





## Gatha

Continued from Page 1

Dharma friends from across the United States as well as Rev. Yasuyuki Fukumoto, head of the music research department at the Jodo Shinshu Hongwanji-ha in Kyoto, Japan.

The general gatha book and separate accompanist's book contain the music service sutras "Juseige" and "San Butsu Ge" with 90 gathas.

The original goal of the Seattle-Tacoma Gatha Book Project was to republish the music of the late Linda Castro and the music in the "Dharma School Service Book" and "Gassho 'Round the World," publications of Tacoma Buddhist Temple, including original music by Donna Sasaki.

The scope of the project was expanded to include newly published music and Japanese gathas published with original lyrics and English translated lyrics.

With the assistance of Francis Okano as chairperson of the Hawaii Music Committee, the number of translated gathas was increased beyond the earlier work of the Tacoma Buddhist Temple Dharma School Service Book Committee.

The Hawaii Music Committee also commissioned the composition of music for some of the gathas included.

The funding for the first printing of "Sing Namu Amida Butsu" was provided entirely from the Hideo and Misao Kaneko Music Fund at the Seattle Betsuin. This fund was established by the late Marion Dumont in memory of her parents, who were founding members of the Palo Alto Buddhist Temple and Palo Alto Buddhist Temple Fujinkai (BWA).

Courtesy copies of the publication have been delivered to contributing composers and others assisting with the publication. Sample complimentary copies of the general gatha book and accompanist book have also been sent to each BCA temple.

The Seattle Betsuin, on behalf of the Seattle Tacoma Gatha Book Committee, recently received a Bishop's Project grant from the Federation of Dharma School Teachers League (FDSTL) to subsidize part of a second printing.

Temples interested in purchasing copies of the second printing should contact the Seattle Betsuin to express interest by July 15, and submit gatha book orders by Aug. 1.

For more information, see the Seattle Betsuin website at [www.SeattleBetsuin.com](http://www.SeattleBetsuin.com).

## Tomine

Continued from Page 6

how she is feeling when she comes to church, she always feels good when she leaves. I am sure she is feeling the harmony of our Sangha.

This is my simplistic understanding of the Dharma, or teachings, as it relates to me. Buddhism helps me enjoy my life and reach out to others "in a spirit of Universal Oneness." I realize that I have only touched the surface of my lifelong journey into Buddhism. Thank you for listening to my story.

# Thank you, Grandma, Rev. Juko Kane Nakashima

*"I rejoice in what I have heard extol what I have attained."*

— Shinran Shonin

By Rev. Dr. Seigen Yamaoka  
IBS Vice President for Development

In 1964, when I was assigned to the Buddhist Church of Oakland, I met Mrs. Kane Nakashima for the first time.

Being the son of a small farmer, found her to be refined, educated, self-assured, and somewhat aloof. So, for the first year or so, I avoided talking to her.

In 1966, I married her granddaughter, Shigeko Masuyama, who was the eldest daughter of Rev. Kenyu and Mrs. Sachiko Masuyama. After our marriage, she came up to me while we were preparing the O-naijin for a service.

"Haruo-san," she said. I started to go into shock because she always called me "Sensei."

Then, she said, "You are now my grandson, so please call me Grandma." I muttered something, and went away without giving an answer. I didn't know what to do or how to feel!

With the passage of time, I felt this warm feeling for my newly found Grandma (Obachan) and I wanted to know more about her.

I found out that she was born in 1891, the eldest daughter of Sanzaemon and Kishi Sasajima in Toyama Prefecture, Japan. She graduated from elementary school and went on to the Toyama Women's High School, where she graduated.

In 1909, she became a primary school teacher in Takaoka. At that time, Kikutaro Nakashima was eight years older, but knew of Kane. He proposed marriage through an intermediary because he was in America.

In 1909, Kane resigned her job and entered into the Nakashima family registry as his bride and in 1910, joined Kikutaro in America.

Kikutaro Nakashima was born in 1883 and was the second son of Shigezo and Yui Nakashima. The Nakashima family made a living trading in the commodities market -- beans, rice, and grains. The family fell on hard times. However, the father recouped his fortune by trading in soybeans.

At 14, Kikutaro entered junior high school, but was forced to drop out because of his father's failing business. At the age of 18, he began working with various merchants, but realized there was no future in Japan. In 1906, he decided to seek his fortune in America.

When Kane joined Kikutaro, he was working as a live-in servant with a well-to-do family. They worked day and night, saving as much money as they could to start a business.

In 1912, they were able to purchase land in Alameda to begin the K. Nakashima Nursery. The family was growing as well, with Mitsuteru, Edes, and Mary, who passed away at the age of 2. Followed by Sachiko, Junji, and Toshi.

Devastated by the tragic accidental death of Mary, the couple became active in the then Ofuu Bukkyo Kai (Buddhist Church of Oakland). In 1923, Kikutaro and Kane saw the need for a new church building, so they spearheaded the construction of the church at 6th and Jackson streets, which was completed in 1927. Kikutaro had moved his nursery operation to San Leandro a year earlier.

Kikutaro was active within the North American Buddhist Mission (later the BCA) from the 1930s as a lay representative.

In 1935, the Holy Relics of Shakamuni Buddha from the Crown Prince of Siam (Thailand) were acquired by Bishop Kenjyu Masuyama, the 8th Socho (1930 to 1938). The issue of finding a proper place for the relics became a major issue.

A special meeting of ministers and lay representatives was held to discuss the issue and after much deliberation, the decision was made to build with the cost of \$40,000. The building was to be at 1881 Pine St. in San Francisco and Kikutaro was named in charge of the project. However, the total cost of the project rose to \$83,000.

The fund-raising campaign began in 1937. Kikutaro turned the operation of his nursery business to Kane and a son, Mitsuteru, and left on a fund-raising tour together with Masuyama Socho.

He purchased a new car and provided all costs for travel, food and lodging. He wanted to make sure all of the funds collected went to the cost of construction. They traveled to every district, temple and visited local members with the help of the local ministers and were able to raise \$60,000.

Encouraged by the efforts of Masuyama Socho and Kikutaro, the San Francisco temple added another \$25,000, making the total \$85,000.

The construction began, but Masuyama Socho did not see the completion of the building because he was called back to Japan.

In 1941, Kikutaro and Kane -- in honor of the marriages of three of their children -- donated the statue of Amida Buddha and the altar to the Buddhist Church of Oakland. The



Rev. Juko Kane Nakashima, right, is shown with His Eminence Kosho Ohtani, Monshu and Lady Yoshiko Ohtani, who were attending the BCA 75th Anniversary in San Francisco in 1974. (Courtesy of Rev. Dr. Seigen Yamaoka)

children were: Mitsuteru and Mikiye Uyemaru, 1940; Haruo Enomoto and Edes, 1939; and Kenyu Masuyama and Sachiko, 1940.

In 1949, Kikutaro suffered a stroke and passed away. Kane took his ashes to Toyama-ken, Japan, in 1950, and went on to Kyoto to prepare to take Tokudo ordination training and receiving Tokudo and the Buddhist name Juko, after which she took Kyoshi training and received her Kyoshi certification at Nishi Hongwanji.

Kane was very active at the Buddhist Church of Oakland. She served as Fujinkai president from the early 1930s to 1949. After receiving her Kyoshi, she stepped down as president of the Oakland Fujinkai, but remained in the organization as an adviser.

She was also active in the Bay District Fujinkai for many years. In 1964, she was president of the Federation of Buddhist Women's Association and hosted the 8th Federation Conference, after which she concentrated on the Oakland church.

In 1974, Grandma asked me for a favor. She wanted me to arrange an audience with His Eminence Kosho Ohtani, Monshu and Lady Yoshiko Ohtani, who were attending the BCA 75th Anniversary in San Francisco.

She wanted to see them because she thought it would possibly be her last opportunity to speak to them. So, I made the arrangements. They were happy to see her and welcomed her in. I could feel the warm respect they had for each other as old Dharma friends. After an hour or so, they said their goodbyes with tears in their eyes. As we left, Grandma, with a warm smile said to me, "Haruo-san, thank you for fulfilling my last wish. Now I can die in peace. I have no regrets."

I would visit Grandma from time to time while I was commuting from Stockton to Berkeley. Our conversations were cordial, but she always insisted that I should become a head minister. I kept telling her that I didn't want to be one because of the responsibilities. I was an assistant for some 17 years.

In late 1977, with the retirement of Rev. Tesshin Shibata, it was determined that I would become head minister of the Stockton Buddhist Church. I reported this to Grandma.

She was so happy that she wanted to get me the "Jushoku Gojo Gesa" for a head minister and ordered it. When it arrived, I wore full robes and conducted a service at her home shrine. She was really pleased.

On July 1978, I became the head minister at Stockton. I received a message from her congratulating me.

Grandma's health was getting worse and she became bedridden. At nights, she would look out the bedroom window, with hands in Gassho, softly sing her favorite gatha, "Seiya" ("Peaceful Night") by Lady Kujo Takeko:

*How beautiful the starry sky!  
Who could know the mystery of the heavens?  
When these countless eyes shine brilliantly,  
my heart is filled with joy!*

*More numerous than the sands of the Ganges  
are the Buddhas.  
When I hear that they watch us night and day,  
my heart is filled with peace.*

In serene peace, surrounded by the Buddhas numerous as the sands of the river Ganges, she entered the Pure Land of Enlightenment, on Oct. 6, 1978, at the age of 86.

Thank you, Grandma (Obachan), Rev. Juko Kane Nakashima, for the joy of your life of heartfelt gratitude in Nembutsu that you left for each and every one of us.

Gassho,

Seigen Haruo Yamaoka and Karen Sugiyama (granddaughter, the daughter of Edes)





# Teen Delegates Attend Coast District Conference

By Kailey Wong

San Jose Buddhist Church Betsuin

The Coast District Conference Team, led by Brandon Gatanaga, Vicky Shinkawa and Kailey Wong, welcomed more than 200 teen delegates, ministers, advisers and parents March 16 at the San Jose Buddhist Church Betsuin.

Attendees came from: Berkeley, Florin, Fresno, Mountain View, Oakland, Palo Alto, Placer, Portland, Sacramento, Salinas, San Francisco, San Jose and San Mateo. They participated with the theme of “Moana: Who Are You Meant To Be?”

The conference theme “Who Are You Meant To Be?” was inspired by the Disney movie “Moana.”

In the movie, Moana journeys past her island’s safe shores to find the stolen Heart of Tefiti. During her journey, she encounters different characters who help her understand who she truly is.

The conference surrounded the idea of interdependence and self-discovery. The conference team spent more than a year working with the following: Coast District ministers Rinban Rev. Gerald Sakamoto, Rev. Yushi Mukojima and Rev. Yugo Fujita; and head conference advisers Wendy Ikebe-Wong, Frances Gatanaga, Brent Izutsu and Craig Hamasaki.

The event kicked off with a message from guest speaker Rev. Yuki Sugahara from the Oregon Buddhist Temple. The addition of an ukulele solo made his Dharma message even more entertaining for all.

Among the attendees was Bishop Rev. Kodo Umezu.

After a quick group picture, delegates met their group leaders: Connor Alicaya, Jenny Mizota, Brandon Onitsuka, Tyler Sato, Kohei Tsuchitani and Evan Tsukahara for “Moana”-themed Buddhist workshops created and run by the Coast District Jr. YBA Team.

The workshops were supported by Cheryl Sweeney and Matt Ogawa and included:

**“Dancing with the Sting-rays”:** By using dance as a form of expression and symbolism, this workshop established connections between the delegates’ identities and the people around them. Through the Buddhist teachings of Sangha, interdependence and no-self, these activities are meant to create a sense of importance within social groups and help foster the Sangha. While learning the basics of the art of hula and its connections to Buddhism, delegates were able to discover a newfound appreciation for activities that create and unite communities for the support they can provide. This workshop was led by San Jose Jr. YBA Team: Samantha Chin, Kyle Nishimura, Mika Yamatake and Ryan Tsudama with special guest: Cindi Sa-



More than 200 teen delegates, ministers, advisers and parents from throughout Northern and Central California and Oregon met March 16 at the San Jose Buddhist Church Betsuin for the Coast District Conference. The conference team -- led by Brandon Gatanaga, Vicky Shinkawa and Kailey Wong -- organized the event with the theme, “Moana: Who Are You Meant to Be?” The attendees are shown in front of the San Jose Betsuin in a photo taken by a drone. (Courtesy of Bob Uenaka)

kuma.

**“Part of the Village”:** In this active workshop, attendees learned how their connections and relationships with others affect how they interpret the world. Through different roles, they experienced the limitations of communication. As the onenju reminds us, there are 108 limitations that may distort the way we see the world. Various distractions can make it difficult to give and receive information through clear Dharma eyes. In our everyday lives, we should call upon the Buddha, the teachings, and our community to help us overcome these 108 human limitations. This workshop was led by San Jose Jr. YBA Team: Shelby Tsudama, Kylie Kawamoto and Kimo Sweeney

**“You Don’t Always Gotta Be Shiny”:** Through playing a game similar to the concept of the game prisoner’s dilemma, the workshop, is meant to show how working together to achieve a goal as a team is better than being. This workshop relates to the three poisons of Buddhism: greed, anger, and stupidity. This activity aims to help participants realize that they don’t need to be the shiniest, or the best, and that it’s more important to only take what’s yours and not be selfish. Overall, the workshop plays into defining who you are by giving people the chance to reflect on their actions, and how they can improve themselves. This workshop was led by Mountain View Jr. YBA Team: Stacey Kawabata and Kylie Mukoyama.

**“Pua’s Pigtastic Puzzles”:** Attendees were given various restrictions and encouraged to work together to complete puzzles. Discussion followed encouraging all to explore how they can work to overcome challenges together. This workshop was led by Mountain View Jr. YBA Team: Mitchell Kita and Scott Morimoto.

**“Hook or No Hook, I AM MAUI”:** Sometimes who we wish to be, what we wish we

could do, is just not meant to be. This workshop was led by Salinas Jr. YBA Team: Grant Gatanaga, Bailey Vargas and Kaila Uota

Advisers and parents were invited to visit the hospitality suite hosted by Sharon Tsukahara’s team and participated in a discussion hosted by Koichi Mizushima, the new BCA Youth Coordinator.

Attendees were surrounded by “Moana”-themed decorations led by Kathlynn Uenaka and received conference items ordered by Lauren Hamasaki, featuring wrist onenjus organized by Joan Aoki and Debbie Ho.

All attendees were treated to the conference video created by the video team of Mr. Randy Sato and Mr. Brent Izutsu. Photos were provided by Alex Oka, June Yasuhara, Janet Yamada, Bob Uenaka and Kristine Lee.

The meals and desserts were organized by Tracey Mukoyama and provided by Santo Market, JT Express and Aloha Fresh. The most altruistic group from the workshop “You Don’t Always Gotta Be Shiny” got to eat dinner first.

At the end of dinner, Coast District President Kailey Wong thanked the entire support team for its efforts.

“We truly appreciate all the hard work and time parents and advisers have put into making this a successful conference,” Wong said. “Everything from hotel reservations by Lynn Gatanaga, registration support by Gracie Ho and parent manpower assignments organized by Fran Tsudama. This conference was only possible because of the extra time they took to help and guide us.”

A final thank you was extended to the San Jose Buddhist Church Betsuin and office staff of Randy Suzuki and Deborah Aso.

The event concluded with a dance and social organized by Lara Nakamura. Refreshments and the boba bar were hosted by Amy Furukawa.

## Rev. Iwohara

Continued from Page 2

established in San Francisco, Sacramento and Fresno.

Unfortunately, the community would again feel the pain of prejudice with the advent of World War II and the signing of Executive Order 9066 in 1942, which authorized the evacuation of Japanese Americans from the West Coast.

Even within the Japanese American community, the rhetoric of the Japanese American Citizens League during that time could not have been easy for Buddhists.

However, the teaching of Jodo Shinshu was able to survive even within these distressing circumstances. It was able to do this because Jodo Shinshu teaches that all can become a Buddha. Jodo Shinshu teaches and affirms the truth that all life has meaning and value.

In terms of the image that is shared by Shinran Shonin in his “Shoshinge,” where he states that we “are like waters that, on entering the

ocean, become one in taste with it.” For Jodo Shinshu, it does not matter where the drop of water comes from. It could be from a small river or a large one, a beautiful river or a dirty one. These distinctions do not matter. Once the water enters into the ocean, all the waters become part of the same ocean. This is the equality of all life that Jodo Shinshu is trying to help us to see, encounter and participate in.

This is important because everyone wants to find meaning and joy in their lives. This is true regardless of what your political affiliation may be, the color of your skin, and what your gender preference might be.

When we are able to share in the joy of understanding that all lives matter, including my life, we will more fully and deeply understand the words that Shinran Shonin has bequeathed to us in his “Shoshin Nenbutsuge.” Through our temples, hopefully we are able to participate in the very special encounter both with each other and with the Vow of Amida Buddha.

## Rev. Usuki

Continued from Page 2

young man when he broke free of the establishment. With an unobstructed heart and mind, he was awakened to a simple truth that innumerable people have since been able to share in difficult circumstances. His words were apt then but also sadly prescient of our times:

*“... with a foolish being full of blind passions in this fleeting world – this burning house – all matters without exception are empty and false, totally without truth and sincerity. The Nembutsu alone is true and real.”*

– “Collective Works of Shinran,” Page 679

By contrast, have we mistakenly come to cherish that which gives us a false sense of security, like fame, fortune, or even our self-constructed conventions? It will be our hubris that causes such illusions to evaporate, with nothing left to rely on. Hearing the concerns of people these days should remind us that we owe a debt of gratitude to immeasurable life, past, present and future. Let us take nothing for granted, especially the meaning of our teaching.

In a positive light, we

should feel inspired and uplifted that substantial numbers of young people around the world have been brought to seek what is right, not for self-serving purposes, but for the benefit of all. Due to the conditions we have created for them, they have been compelled to raise their voices not only with respect to climate change, but also on issues as varied as gun control, economic inequality, discrimination, and sexual harassment. Imagine how much strength they would derive from encountering a teaching based on the Oneness of all life.

Our world is undergoing enormous challenges caused by our actions. We are fortunate that those who came before us depended on the Jodo Shinshu teaching that made them resilient and steadfast in the face of inconceivable difficulties. It is still there for us, and for the next generations, though it’s difficult to hear its call in a burning house.

The strength of the BCA and our temples lies not in numbers, but in sharing the Dharma in a way that resonates with those around us, regardless of age, gender, race, language, or other distinctions. The first step, though, is to awaken to the teaching ourselves before we can guide others to the same path.

## Rev. Hirano

Continued from Page 4

not be filled by a Kaikyoshi for a variety of reasons. This position may be held by individuals with Tokudo or Tokudo and Kyoshi.

As the title implies, the Kaikyoshi-ho are assigned

to assist a resident or supervising Kaikyoshi minister. Kaikyoshi-ho, however, are not members of the BCA Ministers Association.

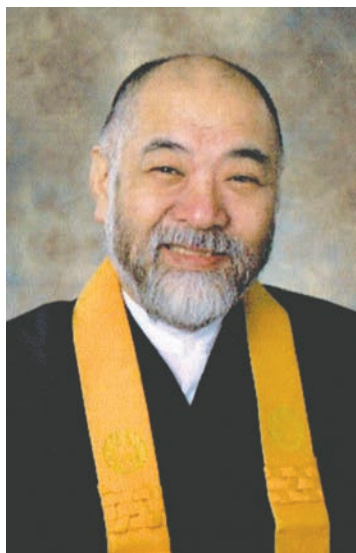
These two levels of ecclesiastical designation -- Kaikyoshi and Kaikyoshi-ho -- are determined strictly through the Office of the Bishop of BCA.



# 今月の法話

## 「お寺の鐘」

本願寺フレズノ別院輪番 中川嘉慧



Rev. Kakei Nakagawa

ます。

昔々、ほとんどの人が乗り物で旅をしなかつた時代、街道の峠には茶店があって、人々に休憩の場所を提供していました。

いま、一人の旅のお坊さんが、峠の茶店でお茶を飲みながら疲れを休めていました。すると偶然に、ふもとのお寺の時刻を告げる梵鐘がなりだしました。お坊さん姿勢をただし合掌し、静かにじいっとその音を傾けていました。そして鐘の音が止むと、傍にいた茶店のお婆さんにむかって、

「お婆さん、いい鐘ですなあ。私はこうして諸国を行脚していますが、こんなにいい鐘の音(ね)を聞いたのははじめてです。まるで仏さまが説法されているお声をじかに聞いている心地がしましたよ。ああ、ありがたい、ありがたい、」と言ひ、そのお坊さんは、峠を下っていききました。

その翌年のおなじころ、またそのお坊さんは峠の茶屋にやってきました。

「お婆さん、鐘の音(ね)を聞かせてもらいにきましたよ。」  
「おや、去年おみえになったお坊様ですね。……そういえば、もうそろそろ鳴るころですよ。」

話の半ばに、鐘の音(ね)が響いてきました。お坊さんは合掌して聞いていましたが、鳴りおわると、お婆さんの方に振り向いて、「あれが去年と同じ鐘ですか、ううん、すると、鐘をつく人がかわりましたね。」

「はい、よくおわかりで。去年までいた爺さんが亡くなり、今は若い男の人がついていますよ。」

「道理で、……」  
お坊さんはしばらく黙っていましたが、

「鐘をつく人によって、こも音が違うものなのかあ、お婆さん、お寺の鐘というものは、腕の力でつくものではありません。信心の力でつかなくては、本当の音色はできません。なつかしい法友を一人失いました。惜しいことです……」

こう言い残すと、旅のお坊さんは、寂しげにたち去っていききました。おしまひ

浄土真宗では信心開発(かいほつ)、大乗仏教全般では仏性開発(かいほつ)という。親鸞聖人が「涅槃経」を援用されたご和讃に、「信心よろこぶそのひとを、如来とひとしときたまふ。大信心は仏性なり。仏性すなわち如来なり。」[浄土 94]とある。

大信心の「大」は、大無量寿経の宗教の「大」と同じ用法で、「それぞれ全ての」と云う意味。すなわち、われわれ各々全ての信心は、仏性||仏さまの働きであり、そして、悟っただけでなく、衆生の済度に働く仏さまこそが如来であると示されている。

誰でも、己れの仏性||信心を、発見にともなう鋭い喜びの感情と共に確信出来るなら、その鋭い喜びの感情こそが、この私のイノチが仏さまの働きと一体になっている証拠だと親鸞聖人は教えてください。

仏性の土壌となる生命(イノチ)は、すべての生きとし生けるものにあるのだが、仏性はただの可能性でしかない。その気配すらないのが現実のわれわれなのである。

優れた素質の修行僧のことはさておき、われわれは、お釈迦さまが最も気掛かりとされたフツウに生きることしか出来ない凡夫である。

しかしながら、凡夫であるからこそ、仏さまの最大の願いが働いて、六字六音の名号となり、顕在化して念仏となって我々に届くのだ。因位の「名」が果位の「号」として、今、この「ワタシ」が念仏しているのだ。この名号こそが、仏さまの願いをわれわれに届け、なんと!各々の果てしない宿業を宿縁として縁起し、このイノチに、信心||仏性を、発見(顕) ||開発(かいほつ)せしめて

悟りの世界へ導くという、われわれの、理解を超えた(||アマミターバ、あ・み・だ・ぶ、阿・弥・陀・佛)、唯一の原因となっている。

信を得た人の発する念仏は、声のよし悪しにかかわらず、声の大小にかかわらず、美しく深く気高いものである。  
念仏にかぎらず、その人のつく梵鐘の音(ね)もまた、その人の

仏性を通じて、仏さまの力強い獅子吼(ししく)が溢れだし、気高く響流(こころ)するのだろう。

ああ、しまった。こんなエラそうな事を書いてしまった。来週、盆踊りの時にみんなの前で鐘をつくの忘れてた。果たしてわたしがつく梵鐘は「響流十方(こころ)じっぽう」するのやら。今月のお盆に鐘をつく係のご同行、こころしまししょう。

南无阿彌陀佛、なもあみだぶ、なんまんだあ Nam mitu to na. 人間の言葉を越えた、ホトケの言葉のやさしさと感謝

## 先月号の「1000人が1000ドルを寄付」の記事、訂正とお詫び

先月号の「1000人が1000ドルを寄付」の記事中、「現在このファンドレイジングをサポートしている方々より約2500万ドルの寄付が約束されているが、目標金額返済のため多くの人々の協力を呼びかけている。」と書きましたが、2500万ドルは25万ドルの誤りでした。このファンドレイジングプログラムの目標金額は400万ドルですから、2500万ドルだと大幅に超えてしまっています。大切な情報を誤ってお伝えしてお詫び申し上げます。

現在ご寄付を約束して下さっているのは、25万ドルで、目標金額にはまだ達していません。そこであらためまして皆様からのご協力をお願いいたします。「1000x1000x4ファンディングプログラム」は1000人のBCA会員や有縁の方々、1年間に1000ドルを寄付して下さると、4年間で四百万ドルを返済できるというものです。ご寄付に協力をして下さる方は開教本部内のdonate@bcachq.org または 415-776-5600 ext. 311へ連絡ください。

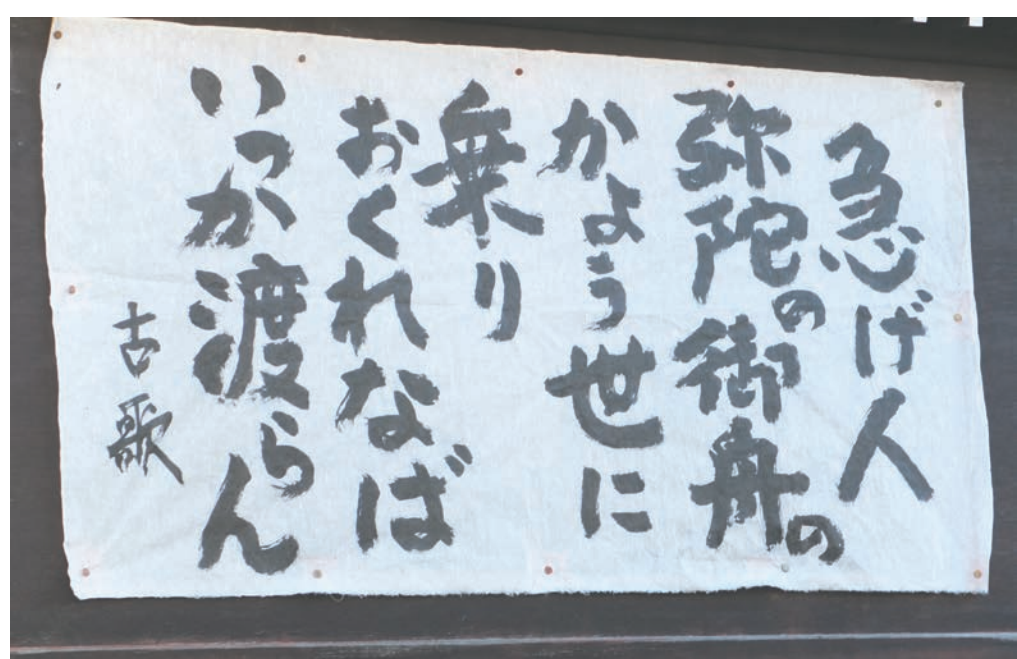
また、英語欄には2012年から2019年の7年間に「1000x1000x4ファンディングプログラム」や、それ以前の浄土真宗センター建設費用のためにご寄付をいただいた方、またさまざまなBCAのプログラムご寄付をいただいた方へ梅津総長が感謝のメッセージをしたためています。また寄付に関する情報や寄付をして下さった方のお名前なども掲載していますのでご覧ください。

## ご門主が二教区の寺院を巡回の予定

サンフランシスコで開催される世界仏教婦人会大会には大谷光淳ご門主がご臨席される。大会後、ご門主は約1週間米国に滞在され、北西部教区と南部教区の各寺院をご巡回される予定になっています。ご門主の訪問の知らせを聞いた門信徒は「ご門主がきてくださるのがあります。70年前私が幼い時に前々門主さまが来てくださいました。20年前は私の子供と一緒に前門主様にお会いできました。そして今年ご門主様が来て下さると、孫と一緒に親子三代でご門主さまをお迎えできます。とても楽しみしています」と感激している。ご門主さまのご巡回予定の寺院と日程については所属寺院の開教使に連絡。

## 今月の掲示伝道

この掲示の法話は梅津総長が岐阜県高山市を訪れた際に、ある浄土真宗寺院の前を通りかかり、掲示板を見て撮影されたもの。



A temple bulletin board in Takayama, Gifu. "Hurry! Get on Amida's ship. If you miss this ship, in what life you will cross over to the Truth?"



# 法輪

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二〇一九年度教化標語

「ありがとう  
おはあちゃん」

あの記事をもう一度!

法輪のバックナンバーがBCA  
ウェブサイトで読めます。  
<http://buddhistchurchesofamerica.org/about-us/wheel-of-dharma>

## MCEの開催

6月3、4日に開教使連続研修会(MCE)がオレンジカウンティのデーナポイント市、ダブルツリースイートで行われた。例年この時期に南部教区が布教研究会を行っており、今回はCB Eとの共催で開教使連続研修会とした。南部教区の開教使をはじめ、沿岸、北カリフォルニア、北西部教区の開教使ら25名が参加した。講師はIBS学長の松本ダイビッド開教使がとめ、親鸞聖人のご消息と蓮如上人の御文章に関して話した。また、B



MCE at Dana Point

CAや各寺院の名称に使われている「チャーチ」の語を変更するかどうかの討議や、往生礼讃、無常偈のお勤めの練習も行った。南部教区の開教使は「他の教区の先生たちとコミュニケーションをとり情報を共有することで教団がまとまっていくように思えます。合同の勉強会が開催できたらいいですね。」と好評の研修会となった。

## 第16回世界仏教婦人会 大会開催が2ヶ月後に

今年8月30日から9月1日に行われる第16回世界仏教婦人会大会の開催が迫ってきた。「Live the Nembutsu (お念仏に生かされて)」の大会テーマに沿った基調講演や様々なワークショップが行われる。基調講演はストックトン仏教会の本好由紀子開教使、仏教研究家の都路恵子師が務める。ワークショップには念仏の教え、九条武子夫人、仏前結婚式、エコロジー、LGBTQ、仏教音楽に関するものや、ライندگانズなどのエクスサイズもある。(下記日程表参照)。大会へは約2000名が参加予定で、登録費は450ドル。ワークショップのほか昼食と夕食交流会への参加費も含まれている。参加希望者は所属寺院の開教使か婦人会、またはBCA本部へ連絡。

## 総長コラム

米国仏教団総長 梅津廣道

前(さき)に生まれんものは、後を導き、後に生まれんひとは前を訪(とぶら)へ (教行信証)

数ヶ月前にロサンゼルス郊外のハシエンダハイツというところにある西来寺という中国系仏教寺院で開催された「第二回仏教とキリスト教の対話」というイベントに参加しました。これにはそれぞれの宗教から六名ずつの代表者が参加して、お互いの理解を深めようという催しでありました。昨年のテーマは「悟り」でしたが、今年は「歴史とあゆみ」を学ぶということに重点が置かれていました。仏教にも色々なグループがあり、インドや中国からの代表が顔を合わせて、お互いの発表に耳を傾けていました。

その時、中国仏教代表の尼僧が、彼女の教団では、今までの死者中心の仏教から生きている人を中心にするという方向転換がなされたという発表をしました。そこにいた人たちはほとんど全員がう

## 第16回 世界仏教婦人会大会

### 基調講演講師



もとよし ゆきこ  
本好 由紀子

常駐開教使 スtockton仏教会 米國仏教団

ハワイ大学を卒業後、ウィスコンシン大学にて仏教学修士号取得。1978年からハワイ教団開教使としてヒロ別院に赴任。1981年から83年に信行教団で学んだのちミラニ本願寺、リフエ本願寺、ハワイ別院と勤める。2011年より北米開教区のストックトン仏教会に従事している。



とろ けいこ  
都路 恵子

仏教研究家 元仁愛大学専任講師 (仏教・浄土真宗担当)

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

### 日程

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

★ワークショップについては裏面参照

## 2019年8月30日(金)-9月1日(日)

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

なすっていました。私もその一人でしたが、そのあと「ちょっと待てよ」という思いが頭をよぎりました。仏教はもろろん生きている人たちのためのものであります。しかし、その「生きている人」が本当に生きているのか、本当に生きるとはどういうことなのかということも考えなければなりません。本当に生きるためには、心の奥底にある、生と死の問題を解決しないと、本当に生きることができないと昔から言われています。そこには、死の恐怖、大切なものを失うことへの恐れなどがあります。しかし、今の私たちは、そのようなことを考えないようにしているところがあります。

ところで、仏教は亡くなった人中心の行事が多いように思われています。そして、近年ではご法事やお葬式に対する思いや考えが変わってきているというのを耳にします。ご存知だと思いが、こういった行事は亡くなった人のためというより、生きていく私たちのためなのです。ご法事やお葬式を通じて、自分自身のいのちを考えさせていたただかねばならないのです。そして、仏さまの教えを聞かせていただき、私たちの思う世界とは違う、大きな世界のことを知らせていただくのです。それは「死ぬ」ことがただ消えてしまうということではなく、大きな世界に帰らせていただく、すなわちお浄土へ「生まれる」と知らせていただくのです。お浄土に生まれるということは、無上仏にならせていただくということなのです。そして、私たちに「本当に生きる」とは何かということを知らせてくださるのです。

私たちがより先にお浄土へ生まれた方々の声を聞くことができないうと、今の人生で大切なものを見失うことになりま。だから、忙しい毎日の生活の中で、ご縁をつくり、家族一緒にいのちの願い、仏さまの願い、本願を聞かせていただかねばなりません。それによって、自分のいのちの方向を知らせていただき、生きているのではない、生かされているのだというように、自分の思い上がりやをちょっと横に置いた生き方ができるようになるのです。どうか、ご法事とか仏事を大切にさせていただきよう心がけていただきたいものです。

多くの仏教会では七月にはお盆法要がお勤めされます。お盆といえば、踊りや食べ物と思われるのではないのでしょうか。それも大事ですが、今は亡き親しい方々が私たちに仏縁を結んでくださる時でもあります。どうか、ご家族やお友達と一緒に法要にお参りし、仏さまのお言葉に耳を傾けてください。

南無阿彌陀仏