

WHEEL OF DHARMA

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2018 Temple Leadership Seminar: “Re-energized!” Forty Leaders Focus on Dharma-Centered Leadership, Sharing, Networking, and Fun

Re-energized! ...New ways to look at the temple’s purpose in our lives... Did not feel alone in our challenges... Many ways to tackle the same problems... Now I know who to call for possible new projects!... All the presentations were really on target for me... I’m eager to share with our board...

Above are some of the comments received from the 40 temple and sangha leaders participating in the second Temple Leadership Workshop presented by the Center for Buddhist Education (CBE) on January 19-21, 2018, at the Jodo Shinshu Center in Berkeley. This program was designed to reach all 60 Buddhist Churches of America (BCA) temples, churches, and sanghas over a two-year period.

Among the attendees, many had grown up in the BCA temples and came searching for new ideas and support. Some were being groomed for future leadership roles; others were relatively new to Buddhism and BCA temples. At least four were experienced leaders in their 30s and early 40s, with new talents and insights. A few of the temples are growing and thriving; a few are relatively healthy and stable; a few are feeling quite anxious about the future; at least one is recovering from near closure. Everyone went home from the workshop with a few more dharma friends to call on for support and ideas. CBE is facilitating ways for them to stay in contact and share their ideas.

Sessions included talks on “What is Dharma-Centered Leadership?” by Rev. Kodo Umezu, BCA



These youthful BCA leaders (left) attended the second Temple Leadership Workshop organized by the CBE. (Right) The seminar, which served 40 leaders from 24 BCA temples, was held at the Jodo Shinshu Center.



Bishop; Rev. Jerry Hirano, Chair, BCA Ministers Association; and Rev. Marvin Harada, CBE Director. Other presentations were by Ken Tanimoto, BCA President, on diversity and inclusivity; Rick Stambul, BCA President-elect, on BCA and religiosity; Rev. Dr. David Matsumoto, Institute of Buddhist Studies Provost, on conflict resolution, and Rev. Harry Bridge, Buddhist Church of Oakland, speaking on using technology for outreach and education.

Highlights of the weekend session were the stories and insights by each attendee, particularly in the five-minute presentations on their temple successes, as well as the small group discussions on challenges and concerns, and possible solutions. In these sessions, attendees learned the range of BCA temple stories, resources, and lessons of perseverance and survival through crises. At the end of the weekend, many commented on having a better sense that “We Are BCA.”

Infinite Light

By Tara Tamaribuchi, Seattle Betsuin Buddhist Temple



Members of the Planning Committee for the LGBTQ & Shin Buddhism Seminar included its Engaged Buddhism Committee, Dharma School parents, ministers, minister’s assistants, and board leadership. Included above are Seattle Betsuin Rimban Katsuya Kusunoki (seated, far left); BCSF minister’s assistant Elaine Donlin (standing, far left); Rev. Kojo Kakihara, Spokane Buddhist Temple (back row, far left); Rev. Kiyonobu Kuwahara CBE Co-Director (next to Rev. Kakihara); keynote speaker Rev. Dr. Jeff Wilson (back row, far right) and at his left, Seattle Buddhist Temple board president Alan Hoshino.

Reflecting on the New Year, I am astounded by the progress at Seattle Betsuin on valuing the LGBTQ community. Just a year ago, this topic wasn’t regularly discussed. But after a

few dozen Buddhist Women’s Association members and Dharma School families walked together in the 2017 Women’s March on Washington, DC, the energy as Buddhists to engage

in social activism brought us to plan our first participation in the Seattle Pride Parade. After the parade, the planning committee continued meeting and organized “Rainbow of Infinite Light: A Seminar on LGBTQ in Jodo Shinshu,” with the Buddhist Churches of America (BCA) Center for Buddhist Education. The one-day seminar, held November 18, 2017 and attended by 100 people, featured a talk by Rev. Dr. Jeff Wilson on “LGBTQ in Buddhist History,” a personal story from Marsha Aizumi and her transgender son Aiden Aizumi, and a panel of local LGBTQ Buddhists.

Rev. Wilson explained that, in classical monastic society, the distinction between laypeople and monks was celibacy. Monks were banished from monasteries if they had sex – regardless of with whom (or what). When Shinran Shonin was exiled, he and his followers became “gender-criminals” because they lived in an in-between state as married monks and nuns.

When Shinran saw a vision of Bodhisattva Kannon at Ryokakku-do, Kannon appeared as Prince Shotoku, and said he would manifest as Shinran’s future wife and lead him to the Pure Land. “This is significant,” Wilson said. “Kannon is famous for gender-bending, so there is nothing odd about this in the Buddhist tradition. Shinran went on to carry the tradition and believed his wife to be a manifestation of Prince Shotoku.”

The Aizumis shared their life experience of Aiden growing up female, but truly being a male inside. He was accepted as a tomboy in elementary school, but in middle and high school the boys closed their group to him, and he found little in common with girls. When he decided to come out as lesbian, daily bullying ensued. By senior year, Aiden could no longer endure it and completed high school at home. He developed agoraphobia, the fear of going outside. Aiden began recovering when he realized he was transgender.

“From this point on, I saw not only the light in his eyes, but hopes and thoughts of what he wanted to do in the future,” Marsha said. “It was hope that kept our family going forward...” Marsha talked about the Asian culture of shame, and fear of bringing shame to the family for being LGBTQ.

“I learned since that it is not a choice for our LGBTQ children,” she said. “It was up to me as a parent. Was I going to stand by him and walk this path, or was I not? For me, I realized I was going to honor my family best by standing by my son. Today, I feel that shame has turned to pride...”

Minister’s Assistant Elaine Donlin of the Buddhist Church of San Francisco moderated the LGBTQ Buddhist panel. One panelist said her friends she grew up with at Seattle Betsuin were the last she came out to, because she hadn’t known anyone else coming out at the temple. She was relieved her friends told her they loved and accepted her. Another panelist

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INTERSECTIONS FDSTL Conference 2018

We are all connected to and living at the intersection of many communities.

ethnicity
belief gender
cultures
family
age education
community



Topics and curriculum materials include:

- Parable of the White Path
- Classroom Exercises - Exploring Intersectionality
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Bay District Dharma School Teachers League invites you to join the “Dharma Line” at this intersection of food for thought, fun, and fellowship!



April 27-29, 2018
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Intersections is for Everybody!

You don’t have to be a Dharma School teacher; everyone is welcome at the Federation of Dharma School Teachers League (FDSTL) 2018 Conference! Parents, grandparents, aunties, uncles, all sangha members are invited to learn how to share the Dharma with children of all ages and many communities. For more information, contact Carl Yanari, FDSTL President, at fdstl2018conference@gmail.com.



Back to Low Tech

By Rev. Kodo Umezu, BCA Bishop

I don't know if I can survive with high technology in the world-to-come. I already have difficulty with the existing technologies. We are surrounded by things that didn't exist before the last ten years or so. I even hear in the news that Artificial Intelligence (AI) and/or robots will replace many of our workers in the near future. All this may make some things more convenient for us, but I feel we are living under more stress. Yet we enjoy technology and it is difficult to turn the clock back to the past life style. We have a lot of desires. Information Technology (IT), Virtual Reality (VR), AI, etc. are allowing us to make our dreams and desires to come true. In this forest of IT, aren't we missing something?

Buddhist Churches of America's President, Mr. Ken Tanimoto and I took a short trip to Hongwanji in Kyoto, Japan to attend the Hoon-ko Services, which are gatherings to express gratitude to Shinran

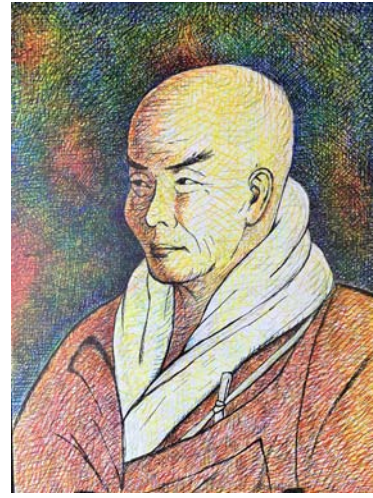
Shonin on his memorial day. The services are always observed for seven days from the 9th to the 16th of January. The tradition of Hoon-ko began on Shinran Shonin's 33rd memorial year and has been observed every year, even during the time of the Japanese Warring States (Rennyō Shonin's time), the Ishiyama Battle (Kennyō Shonin's time) and many wars during the last century including the World War II. Each temple in Japan observes its own Hoon-ko services preceding the Hongwanji's so that members are able to go to Kyoto to attend the Hongwanji's Hoon-ko Services in January.

This was a first experience for both of us. After attending the services and seeing everything with his own eyes, Mr. Tanimoto commented that photos cannot capture the atmosphere. Though it was really, really cold inside the old wooden buildings, we did feel the warmth of people's religious appreciation. We were joined by Rev. Anan

Hatanaka and two other devout Jodo Shinshu members. One is a BCA member and the other is from the United Kingdom. Both of them really appreciated the wonderful opportunity to participate in very traditional observances.

During my stay in Kyoto, what I enjoyed was not to be bothered by phone calls and emails. Because I did not use my phone or computer, I was able to immerse myself in the timeless time during those three days. I was able to see and feel something important in our daily lives.

The Buddhist term "useless use" describes something that doesn't serve any practical purpose for our daily lives, yet it does serve us in different ways. Hoonko services fall into the category of "useless use." We can live without Hoonko services. They are useless. Yet, to me (and the thousands of other people who attend), in my personal life, Hoonko services are very useful. They remind me of



Shinran Shonin 1173-1262
Drawing by Masanori Watanabe

the true and real life I am striving to live as a Jodo Shinshu Buddhist.

We need something like Hoonko to find the timeless value and a secure place and space so that we do not lose our spiritual vision. The call coming from the timeless past is urging us to hear it and we respond by saying *Namo Amida Butsu*.

I would like to express my deepest appreciation to those who have passed on to us this spiritual gem so that we can live our lives with humility and joy.

From Practical Buddhism to Truth-Level Buddhism

By Rev. Marvin Harada, Orange County Buddhist Church



In my mind, there are two levels of Buddhism. The first level is "practical Buddhism." We all begin with this first level, and ask questions like, "What can Buddhism do for me in my life? Will it make me happier? Will it make me more serene? Will it lower my blood pressure? Will it ease my stress and anxiety?"

Especially here in the west where people are very practically oriented, I think that those are the very natural questions that we all have at this level.

Buddhism, however, challenges us to go deeper, to realize the teaching not for its practicality, but for its truth-value. The person at the truth level already knows what Buddhism does for you in your life. For the person at the truth level, Buddhism is everything. The teachings are everything. The greatest meaning and value of life is found in the Dharma for the person who arrives at the truth-level of Buddhism.

I think that one of the reasons why Shin Buddhism has not "caught on" in the west

like other schools of Buddhism is that we have yet to show this "practical" side; the practical level of Shin Buddhism. Other Buddhist writers like the Dalai Lama and Thich Nhat Hanh write directly about this practical level. Take, for example, the best seller, *The Art of Happiness* by the Dalai Lama. In that book he opens with the statement,

I believe that the very purpose of our life is to seek happiness. That is clear. Whether one believes in religion or not, whether one believes in this religion or that religion, we all are seeking something better in life.

In that opening sentence, the Dalai Lama grabs each and every reader of his book. Who is there that doesn't want to

live a happy life? Truly, the Dalai Lama has connected with all people in his writings.

Thich Nhat Hanh, also writes beautifully and addresses this practical level of Buddhism in his books. For example, on page 30 in his book, *Anger*, he writes,

Embrace your anger with a lot of tenderness. Your anger is not your enemy, your anger is your baby. It's like your stomach or your lungs. Every time you have some trouble in your lungs or your stomach, you don't think of throwing them away. The same is true with your anger. You accept your anger because you know you can take care of it; you can transform it into positive energy.

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OCBC Adult Buddhist Association's 50th Anniversary

By Margie Mio

ABA President, Orange County Buddhist Church

The Adult Buddhist Association (ABA) at Orange County Buddhist Church (OCBC) celebrated its 50th Anniversary on October 28, 2017 at the Royal Garden Restaurant in Cerritos, California. It was a time of great joy and acknowledgement of its pioneers. Past presidents and advisors were honored for their dedication and leadership, including Dr. Henry Sanematsu who was the first president in 1967 and Reverend John Doami who was ABA's advisor for over 15 years.


ABA has provided strong leadership for many temple Boards and committees; Hanamatsuri and Obon festivals; delicious luncheons; fundraising events such as bingo; many trips to Japan, Canada, and U.S. scenic spots; and religious and social events to support OCBC through the years. Past presidents Kaz Ichikawa and Ed Tanaka shared their wit and wisdom as they gave a vivid description of events that took place in years past.

Today, we are 78 members strong. All members, past and present, have contributed to the growth and prosperity of ABA, and therefore, to OCBC through their continued involvement and support.



Adult Buddhist Association members at Orange County Buddhist Church are pictured at their 50th Anniversary celebration, wearing their tenugui hand towels.

The planning committee was made up of Kathy Nishimoto, Ron Suzuki, Janet Uyeno, and Margie Mio, who served as Master of Ceremony. Gordon Tani designed the programs and beautiful Tenugui favors that were shipped to us from Japan. Lynn Morita and Aaron Nagayama created and presented a memorable archival video of ABA with 50 colorful years of "Fun, Food, and Friendship," and Mark Sollberger took extra crisp photos that captured this anniversary event. With all of our members' dedication and love of service, we are filled with gratitude and joy as ABA leaves behind history and a legacy for the next 50 years to serve and support Orange County Buddhist Church.



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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.

Change of address and subscription cancellations:

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

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Like the Buddhist Churches of America





President's Message: Looking To Our BCA Future

By Ken Tanimoto, BCA President

A few months ago I had the pleasure of attending the Gardena Buddhist Church Sunday Service. There were many Dharma School children present. I was overjoyed seeing their energy, innocence, and the excitement of being with their friends. When I was attending Dharma School (called Sunday School in those days) I had the same experience and, to tell you the truth, learning about Buddhism and the life of Shinran Shonin seemed secondary.

I think many of the Dharma School students you see in the picture feel the same way. Today, many kids use iPhones to connect with their friends, but I see the same thing as when I attended; kids with their parents, grandparents, friends, and relatives all coming together and feeling the safety and interconnectedness of our temples.

It is unfortunate that in today's times, our lives have

gotten so complex with other activities that take us away from services. It is really too easy to find excuses not to attend. I do not blame anyone: sometimes I even find excuses not to attend regular services. But when I see our Dharma School numbers dropping, I see our temples' futures in jeopardy. In my perspective, the future of our temples depends on our younger kids growing up to eventually be part of the temple community.

Erik Hammerstrom, an active member of the Tacoma Buddhist Temple and Associate Professor of East Asian and Comparative Religion at Pacific Lutheran University in Tacoma, talked about this issue in his lectures. He believes that the future of our temples depends on how we invest time in our youth, as well as on diversity and inclusivity. He mentions that Dharma School offers temples new life with families coming together to listen to Buddha's Wisdom and Compas-



Gardena Buddhist Church Dharma School students, teachers, and ministers.

sion. With these families come grandparents and relatives, and other families as well. This simple foundation was the start of our first BCA temple when it was established over 100 years ago. Our temples could be reinvigorated by investing more in our Dharma School and youth programs, thus possibly increasing membership.

Brian Nagata, the *Wheel of Dharma* editor, sent me an article a few years back about decreasing youth involvement in religion across the USA. What caught Brian's eye was that the BCA has the only nationally organized school curriculum that teaches Buddhism to our youth. With this in mind, I think that with extra energy and

effort a temple could easily gain renewed interest by informing their community that our Dharma Schools can teach their children the Buddhist principles of peace and understanding.

The Federation of Dharma School Teachers League (FDSTL) has for over 50 years offered help to temple members to become Dharma School teachers. The FDSTL gives lesson plans and youth educational literature free of charge to willing members to become Dharma School teachers like myself.

I thank Carl Yanari, the current FDSTL president, for leading these dedicated teachers who give so much of their time and energy. I also thank the other hundreds of Dharma School teachers past and present whose efforts have given our children a Buddhist foundation.

Your support of Dharma School will help achieve your temple's goal of sustaining its membership, as well as to promote Jodo Shinshu in America.

In Memoriam: Judge Mikio Uchiyama

The Buddhist Churches of America (BCA) announces with deep sympathy the passing of Judge Mikio Uchiyama, former BCA President (1986-87) on January 7, 2018 in Fresno, California.

The Honorable Mikio Uchiyama was born in Sanger, California and spent most of his life in the Central California area. He was the first Asian American to graduate from the University of Texas Law School. After World War II, he was assigned to General Douglas MacArthur's general headquarters in Tokyo, Japan, where he helped to re-write the Japanese Constitution and post-war laws and also served at the International War Crime Trials.

The Honorable Mikio Uchiyama served as City Attorney for the City of Fowler, California before being appointed as judge to the Municipal Court. He was also the first justice court judge to sit on assignment for the California Supreme Court.

Judge Uchiyama served as President and longtime Legal Counselor for the Buddhist Church of Fowler and regularly spoke on the Central California Buddhist Churches of America weekly radio broadcast on KBIF. He was active in the Central California Judo Black Belt Association, the Nisei Farmers League, and the Japanese American Citizens' League.

The BCA expresses its deepest appreciation to the late Judge Mikio Uchiyama and the Uchiyama family for his many years of dedicated service to the BCA Sangha.



The term *orei* has the following meanings: salutation, propriety, ceremony, worship, good manners, politeness, courtesy, respect, reverence, thanks, appreciation, remuneration, return present, etc. There are additional meanings depending on what religious tradition is using the term; Buddhist, Confucian, or Daoist. In Japanese "o" is an honorific prefix making the following word more polite or formal.

Jodoshinshu Buddhist temples in the U.S. were originally supported entirely on an *orei* system. As the *Nisei* generation came of age, they introduced a system of membership dues, which they added to the *orei* system. This system of requiring a set annual fee to become

a member of a temple began in the 1960s and is unusual, even by American religious standards, for which voluntary donations are the norm.

What then is the difference between *orei* and membership dues? Bluntly put – Attitude. The paying of money for membership is a businessperson's way of thinking. If someone pays membership dues for membership in anything, the first thought that occurs is, "What do I get for this?" When you find out what you will get, you then judge whether it is worth it to you or not.

In the more Buddhist *orei* system, you are asked to donate to the temple and minister for services rendered for you or your family (funerals and memorial services), personal use of facilities, etc. When you ask, "about how much," the usual answer is "*kokoromochi*" or "whatever your heart dictates." This answer was as difficult for the *issei* and *nisei* as it now is

for *sansei* and *yonseis*. One has to pursue further and inquire what an average might be.

Senshin Buddhist Temple continues with the vague and challenging *orei* system. Why? Because it places the responsibility on the giver to think of why he or she wants to give and how much. Life at a temple is not a business where you know what the product is and how much it is worth. When you go to a Buddhist temple for the first time, do you know what it's all about, and can therefore put a value judgement on it? And what is the real value of chanting, burning incense, and bowing, other than the exotic meanings you put into it, or how you define Amida Buddha and the Pure Land and summarily dismiss it as superstition? For authentic religion, one doesn't go shopping for a religion that agrees with you, but for one that changes you.

The Buddha emphasizes *dana* as a primary practice to

understand *bodhi*. This means giving to others, money, things, service, and yourself, without expectation of reward or praise. It is the most important and difficult of acts – this *dana* – this giving oneself away. Its value or worth cannot be set and, depending on one's *kokoromochi*, \$10 may be more than another's \$100. *Dana* therefore can never be a set price; it moves as the heart moves. It does not calculate in ounces and pounds. As the heart moves, so the temple rots or flourishes. This special kind of well-defined giving called *dana* is the Sanskrit word for which its sister language, English, uses the term donation.

Issei: immigrants from Japan
Nisei: children of Japanese immigrants born in the new country

Sansei, *Yonseis*: third and fourth-generation Japanese-Americans.

Bodhi: awakening or enlightenment

Enmanji Wildfire Survivors' Benefit, Feb. 28

In early October 2017, much of California was covered by a blanket of thick smoke with around 250 wildfires burning in many areas of the state. The worst started on October 8 in Northern California around the Napa region and ended up destroying some 245,000 acres. Hotels, offices, stores, homes, and businesses went up in flames in a matter of minutes with little or no warning.

The Enmanji Buddhist Temple and even the Jodo Shinshu Center in Berkeley became temporary evacuation homes for several Buddhist Churches of America (BCA) families threatened by the various fires.

Now thought to be the costliest wildfire in U.S. history, total economic losses are estimated at more than \$8 billion dollars, with a loss of at least 44 lives.

Several BCA members and families of members have lost their homes and property due to these fires. The Enmanji Buddhist Temple in Sebastopol, California will be hosting a fundraiser at the temple on Saturday, February 24, 2018 to benefit some of the people who lost their homes.

The event will be a luncheon from 11 a.m. to 3 p.m. Proceeds will be distributed to eight families and individuals in the greater Enmanji community who suffered personal losses due to the fires. For further information, please contact Enmanji President Kent Matsuda at kmm.matsuda@sbcglobal.net.



Orei – 御禮

By Rev. Masao Kodani, BCA Minister Emeritus

The term *orei* has the following meanings: salutation, propriety, ceremony, worship, good manners, politeness, courtesy, respect, reverence, thanks, appreciation, remuneration, return present, etc. There are additional meanings depending on what religious tradition is using the term; Buddhist, Confucian, or Daoist. In Japanese "o" is an honorific prefix making the following word more polite or formal.

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BCA Education News & Highlights - Live a Real Life!

Orange County BWA's 60th Anniversary Celebrated at Eshinnisama and Kakushinni Memorial Service



On Sunday, December 3, 2017 the Orange County Buddhist Women's Association (OC BWA) held its annual service honoring Eshinnisama, the beloved wife of Shinran, and their dedicated daughter, Kakushinni. It was also the 60th anniversary of the OC BWA. Rev. Marvin Harada read the list of women who laid the foundation for the organization, followed by heartwarming messages from himself and Rev. Mutsumi Wondra. After the service, a nice luncheon in the social hall was well attended by 80 members and guests. The BWA ladies wore beautiful new nenju (Buddhist beads) and custom-made monto shikisho (a formal cloth worn around a lay member's neck), and everyone enjoyed the spirited atmosphere of camaraderie and friendship. Photo by Kent Suzuki.



Hear the Dharma and more on the BCA Center for Buddhist Education Channel

Learn about Buddhism and Jodo Shinshu Buddhism, and how they relate to our world. Visit [YouTube.com](https://www.youtube.com) and search "BCA Center for Buddhist Education Channel" to view the many selections in English and Japanese.

Contact CBE at cbe@bcahq.org or (510) 809-1460

TECHNOBUDDHA CONFERENCE

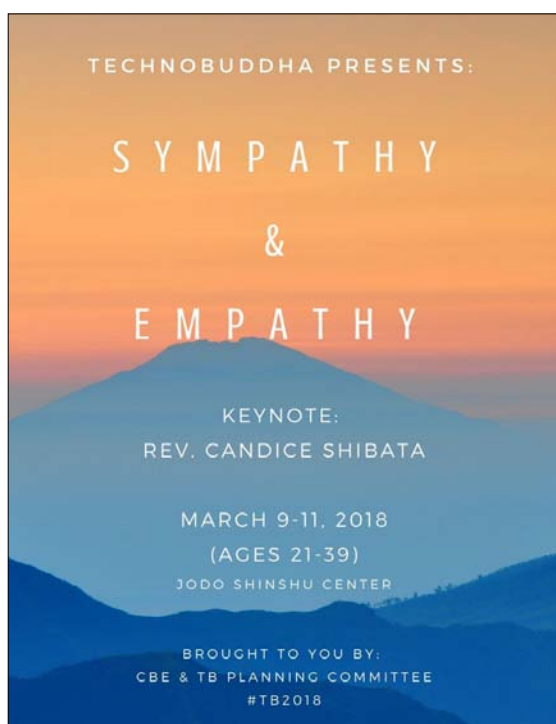
SYMPATHY & EMPATHY March 9-11, 2018



Rev. Candice Shibata

Come join us for the 11th annual TechnoBuddha Conference at the Jodo Shinshu Center in Berkeley. This year's theme is centered around *Sympathy and Empathy* and the subtle differences between the two. We'll be exploring meditation, nutrition, the joys of impermanence and so much more. This year our keynote speaker (and former TechnoBuddha attendee) is Rev. Candice Shibata of the Buddhist Church of Florin. Standard registration: \$70, from January 5 - February 9; Late registration: \$85, from February 10 - 23. Register online at buddhistchurchesofamerica.org.

This annual event, hosted by the Center for Buddhist Education, is for people between the ages of 21-39. The conference aims to provide an opportunity for young professionals to find a community of like-minded individuals and introduce Jodo Shinshu Buddhism to those who are interested in learning. For more information, visit our Facebook page at www.facebook.com/technobuddha.conference or email chairs@technobuddhaconference.org.



A Different Kind of Vegas Visit

By Rev. Peter Hata, Los Angeles Higashi Honganji Buddhist Temple



On October 1, 2017, a lone gunman opened fire on 20,000 concertgoers at a music festival on the Las Vegas Strip, and killed 58 and injured over 500. It was the deadliest mass shooting committed by an individual in U.S. history. Coincidentally, I had been invited to be a guest speaker for a Sunday Service at the Las Vegas Buddhist Sangha only one week after the tragic shooting. The temple members were of course shaken. One of their younger members, a student at the University of Nevada, Las Vegas (UNLV), told me she had friends that attended the concert and who had been shot. Her friends were some of the "fortunate" ones, and would recover.

This tragic shooting—and unfortunately too many others like it—expresses two key teachings of Buddhism, which are the truth of the impermanence and the interdependence of life. As evidenced by the shooting itself, not only is life constantly changing, unpredictable, and impermanent, in that constant flow, all life is interrelated and interdependent, as evidenced by the grief felt by the temple members.

Because of their deep sadness, I officiated a short memorial service before their regular Sunday Service. I mentioned that dealing with the death of loved ones and friends, or even just one's fellow Las Vegas residents, are very difficult losses to bear. This is why we hold funerals and memorial services in Buddhism. At these services, while we share our grief, we are also given the opportunity to listen to the teachings of Buddhism. Buddhism teaches that it is the awareness of death that leads to our living fully and appreciatively. When we acknowledge the reality of death, we appreciate and value each moment of our life, knowing each moment will never occur again.

In addition, it is in our encounters with the powerful reality of impermanence that the "shell" of the ego is broken down and the illusion of our separate ego-self recedes. When the illusion of our separate ego-self recedes, we simultaneously begin to appreciate not only our own life, we begin to see our deep connections with all other lives. Therefore, while impermanence is a key teaching of Buddhism, we could also say that a deep and compassionate appreciation for the interdependence of all life is its gift.

I closed the special memorial service by expressing my sincere hope that the wisdom of the Buddha can someday touch all people.

And what about that UNLV student? After the service, she mentioned to me that in the wake of the shooting, because of the large number of victims, many hospitals and other centers had begun to collect blood. And that, despite her great fear of needles, she was determined to go give blood and do what she could to help.

Rev. Peter Hata is a minister of the Shinshu Otani-ha assigned to the Higashi Honganji Buddhist Temple in Los Angeles. He is also a musician, having been an original member of the fusion jazz group, *Hiroshima*, and a music lecturer at California State University, Los Angeles from 2006 through 2011. Rev. Hata has spoken at several BCA Center for Buddhist Education events.



BCA Education News & Highlights - Live a Real Life!

2018 BCA Educational Events

Programs subject to change.

Events at the Jodo Shinshu Center unless otherwise noted.

February 16-18 ~ 71st Northwest Buddhist Convention, "Coming Down the Mountain to Spokane." Keynote speaker: Rev. Henry Toryo Adams. Info at SpokaneBuddhistTemple.org (509) 534-7954.

February 21-24 ~ BCA Ministers Association and BCA National Council Meeting Events at the DoubleTree by Hilton Hotel Sacramento, CA. **Feb 22: CBE/IBS Symposium** 1-5 pm on "**Religiosity and Social Consciousness in the Buddhist Churches of America.**" Guest Speaker: Dr. Tetsuden Kashima. **Feb. 23: Dharmathon** 4-5 pm. **Feb. 24: Ritual Presentation** 1:30-2:30 pm. **Sharing Successes** 2:30-4 pm.

February 25 ~ "New Takes on Pure Land Practice & Realization in Kamakura, Japan." Lecture by Rev. Dr. Michael Conway, 2-4 pm at the American Buddhist Study Center Library, 331 Riverside Drive, New York, NY. Suggested donation: \$10 general, \$5 ABSC members. RSVP requested. Visit ambuddhist.org, email: info@ambuddhist.org, phone: (212) 864-7424.

March 9-11 ~ 11th Annual TechnoBuddha Conference: "Sympathy & Empathy." Keynote speaker: Rev. Candice Shibata. For ages 21-39. Register online at buddhistchurchesofamerica.org. See article on page 4 for details.

March 24 ~ Bay District Buddhist Women's League Ecology Workshop: "Mottainai," at Palo Alto Buddhist Temple, 2751 Louis Road, Palo Alto, CA, 8:30 am-3 pm, \$30 includes continental breakfast and lunch. *Mottainai* means "don't be wasteful." Visit pabt.org for registration information.

March 26-30 ~ Gathering to Read Thirty Verses of Vasabandu. This intensive, five-day Buddhist seminar on "consciousness only" thought in the Mahayana tradition will be led by guest presenter, Professor Koitsu Yokoyama, professor emeritus of Rikkyo University. **Registrants must be fluent in Japanese.** Some background in Buddhism is preferred and helpful. Registration: \$300, includes lectures and meals. Register online by March 1 at buddhistchurchesofamerica.org.

April 5-7 ~ Spring Minister's Assistant Program (MAP) Seminar.

April 25-27 ~ Ministers' Continuing Education (MCE) Seminar.

April 27-29 ~ FDSTL Conference: "Intersections" in Foster City, CA. Contact Carl Yanari at fdstl2018conference@gmail.com. See flyer on page 1.

April 29 ~ Seminar with Rev. Dr. Ken Tanaka, 1-4:30 pm at Enmanji Buddhist Temple, 1200 Gravenstein Hwy S., Sebastopol, CA, on: Introduction to Shin Buddhism in America; The Nature of Shin Awakening; and The Way of Naturalness. Registration information at enmanjibuddhisttemple.org under "Events."

BuddhistChurchesofAmerica.org E-mail: cbe@bcahq.org Phone: (510) 809-1460

Before the Compassionate Eye

By Lady Takeko Kujo



The win-or-lose aspect of our world clearly reveals how unable we are to separate ourselves from the anguish of our past karma. But being defeated by the world and cursing it—or in the case of a very great loss, professing our weakness to gain the sympathy of others—is an unsightly thing to do.

Sympathy is not something to be sought, nor is it something that can be forced. Precisely because the blessing of sympathy is something we cannot ask for, are we so grateful when we receive it.

How pathetic that some seek to hide behind the blessing of the *dharma*, and yet continue to pile up one evil after another. We should never become so used to the Buddha's compassion that we play with or take pleasure in it. When we reflect on our weakness and our inability to completely attain the goals that we set for ourselves, we should savor the blessing of being within the Buddha's vow to bring about our enlightenment.

True strength is the weak realizing their weakness.

What a sorrow!

*Without even knowing the evils of our transmigrating world,
We indulge in his merciful compassion.*

Lady Takeko Kujo (1887-1928) founded the Buddhist Women's Association (Fujinkai). This passage is from her book *Muyuge: Flower Without Sorrow*, available from the BCA Bookstore. To order, visit buddhistchurchesofamerica.org and click on the bookstore icon.



BCA Summer Youth Retreat Program July 1-8, 2018 at the Jodo Shinshu Center

The Center for Buddhist Education (CBE) announces a new and invigorating Summer Youth Retreat program for high schoolers that will take place at the Jodo Shinshu Center (JSC) in Berkeley from July 1 - 8, 2018.

We invite interested BCA youth to participate in a week of relevant and meaningful lectures, workshops, field trips and discussions on how to incorporate the Buddhist teachings into their lives as young 21st century Americans. Lodging and most meals will take place at the JSC, located across the street from the UC Berkeley campus. More information and registration materials will be made available for all temples at the BCA National Council Meeting in February.

Dharma Fun: A coloring activity for kids of all ages February 15: Nirvana Day - Nehan-E

The Buddha lived many years ago and taught us many things. He taught that in this life, there is suffering. He also taught that all things are impermanent; all things come to an end. February 15 is Nirvana Day, the day that the Buddha passed away. Nirvana means perfect peace, or the end of suffering.

The Buddha became ill when he was eighty years old. He smiled warmly and said to his sad friends, "Do not weep. Everything that is born must also die. Such is life. But the Dharma I have taught will never die. Keep this Dharma in your hearts."

The Buddha passed away 2,500 years ago. Since then millions of people have been helped by his greatest gift of all...the Dharma.

From *The Life of Buddha Picture Storybook*, Published by Sunday School Department, Buddhist Churches of America, 1971. Illustrated by Atsutaka Saito





IBS Dean's Message for 2018

By Scott A. Mitchell, Institute of Buddhist Studies Dean of Students and Faculty Affairs
Rev. Yoshitaka Tamai Professor of Jodo Shinshu Buddhist Studies

The following is Dean Scott Mitchell's February newsletter message. The Dean's newsletter is distributed monthly via email. To sign up for the newsletter, go to <http://leepurl.com/bOHPxr>.

Happy new year from the Institute of Buddhist Studies. 2017 was an important year for the Institute, and we look forward to what 2018 holds in store.

By far, the biggest news for the Institute in 2017 was that we were awarded candidacy for accreditation by the Western Association of Schools and Colleges. Since holding a retreat on the future of the IBS in 2015, the Board of Trustees has remained committed to the vision that IBS become the premier center for Buddhist Studies in North America. Accreditation is an important part of this vision as it affords us legitimation and recognition in the realm of higher education.

The next step in attaining accreditation won't be complete until 2019. Between now and then, we've got a lot of work to do — but mostly this work is “behind the scenes” (setting up new computer systems, budgets, and so forth). This work isn't particularly exciting and can feel far removed from our core purpose

of Buddhist studies; nevertheless, it is vital, important work as it creates a solid foundation to ensure IBS is sustainable well into the future, so that we can attain the vision of being a world-class center of Buddhist studies.

Meanwhile, the real work continues. We already have big plans in store for 2018, including several events, visiting scholars, and other programs.

As always, in March IBS will host a Ryukoku University faculty member for a series of talks. This year, our visiting scholar will be Prof. Yoshiyuki Inoue who will present on “Shin Buddhism Doctrinal Structure: Entrusting Heart and Mind and Nembutsu; Realization and Liberation.” IBS will also be co-hosting events with the Center for Buddhist Education, including the Pacific Seminars and the upcoming symposium on “Religiosity and Social Consciousness in the Buddhist Churches of America” at the BCA National Council Meeting in Sacramento on Thursday, February 22. Please visit the IBS website for more information.

Also in March, IBS is honored to be hosting the regional meeting of the American Academy of Religion (AAR). The AAR is North America's largest profes-

sional organization for scholars of religion, and most IBS faculty are members, regularly presenting their work at the national meetings which attract up to 10,000 attendees. The regional meetings are much smaller — we expect 100 scholars to be here in Berkeley the weekend of March 23. Having been asked to host by the AAR was a great honor, and we hope to further raise IBS's profile among the presenters and scholars who will be attending.

Beginning in January, IBS will be hosting a visiting scholar from the United Kingdom, Enrique Galvan-Alvarez. Prof. Galvan-Alvarez was last in Berkeley in 2015 for the International Association of Shin Buddhist Studies conference.

He is interested in the globalization and localization of Jodo Shinshu Buddhism, and will be conducting research both here in the Bay Area as well as other locations on the West Coast. We look forward to having the opportunity to meet with him and learn more about his research in the months ahead.

There are many more programs in the works at IBS in the coming year, and we look forward to continuing to grow our school and deepen our studies of the Dharma.

Statement on BCA Youth Leadership Development Programs

As reported in the Buddhist Churches of America (BCA) National Board Meeting, the Youth Advocacy Committee (YAC) will be discontinued as of February 2018, and the responsibility for planning summer youth retreats and related youth leadership, support, and training activities will now be taken care of by the Center for Buddhist Education (CBE). CBE is an educational arm of the BCA and provides a continuum of critical leadership and dharma programs serving the BCA national sangha.

BCA is deeply grateful to the YAC committee members, volunteers, and families for their extraordinary dedication to cul-

tivating, inspiring, and supporting over 165 youth leaders since 2002. These leaders continue to be a part of BCA and active members in the Sangha. In addition to giving youth the opportunity to further their knowledge of Buddhism and leadership, YAC has served as advocates for young people and provided a space for community building and building lifelong friendships — all necessary for the future of BCA. The CBE now takes on this great task and looks forward to providing this continued support for young people as it embarks on the next phase of BCA's youth leadership and dharma education programs: building upon the foundation

of YAC and other BCA youth programs throughout its history (e.g., Institute of Buddhist Studies summer program, Young Buddhists' International Cultural Study Exchange (YBICSE), local and district youth dharma programs, and more), as well as innovating new approaches and activities.

We are aware of many questions and concerns as we enter this new phase of BCA youth education programming, and kindly ask for your patience as we design programs that continue to meet the many needs of our BCA youth. Youth leadership development and dharma education are key to our BCA future.

Here, the Buddha encourages, admonishes us to discover the true Buddha in life, the wisdom of enlightenment. Shinran Shonin makes this kind of statement in his writings:

*The light of wisdom exceeds all measure,
And every finite living being
Receives this illumination that is like the dawn,
So take refuge in Amida, the true and real light.*

(Collected Works of Shinran, p. 325)

The wisdom of enlightenment that Shakyamuni Buddha spoke of in his final words, Shinran Shonin encounters, receives, as the light of Amida Buddha. Shinran Shonin does not negate the practical benefits of Buddhism, but he expresses the greatest benefit, the greatest value of Buddhism as receiving the light of wisdom into our hearts and minds. His heart of ignorance and darkness was transformed by the light of the Buddha, the light of wisdom, the light of *Namoamidabutsu*. It is at that point where practical Buddhism and truth-level Buddhism converge into one.

Rev. Harada

Continued from Page 2

Such contemporary writers are introducing Buddhism to the west much more effectively than we Shin writers and thinkers. They have embraced the practical level of Buddhism, and have made Buddhism accessible to the everyday person. It will be our challenge to present Shin Buddhism in a more palatable way.

Let me turn now to truth-level Buddhism. How do people at that level speak of Buddhism? In *The Teaching of Buddha*, Shakyamuni Buddha left these final words to his followers in his dying moments:

“...the true Buddha is not a human body: -- it is Enlightenment. A human body must die, but the Wisdom of Enlightenment will exist forever in the truth of the Dharma, and in the practice of the Dharma. He who sees merely my body does not truly see me. Only he who accepts my teaching truly sees me.

BUTSU BUTSU...

By Brian Kensho Nagata,
Managing Editor



Buddhist Church of Oakland Fujinkai (Buddhist Women's Association) at Topaz Internment Camp in Utah, 1945.

Seventy-six years ago this month, BCA members were shocked to hear that Executive Order 9066 had been issued by President Roosevelt, authorizing the military-enforced removal and exclusion of all Japanese Americans from the West Coast. Because of mass hysteria, hatred and ignorance, and without any formal charges or having committed any offense other than having a Japanese face, our community was imprisoned and most BCA temples were shut down. How far has our Nation come in 76 years?

The BCA community has come a long way and faces minimal discrimination and hatred today (although, unfortunately, it does still exist). *However*, there are now other minorities subject to the same hysteria, hatred and ignorance. We haven't come very far as a Nation, have we?

After returning from the concentration camps with nothing more than the clothes on their backs, our *Issei* and *Nisei* forbearers sacrificed and gave so much to not only rebuild their lives and families but to also reestablish our temples

and to continue sharing their precious Dharma so that today's fourth and fifth generation American Buddhists can be embraced by *Namo Amida Butsu*. But in these last 76 years, the Japanese-American community has paid a hefty price. Today, only 28% of Japanese Americans continue to follow the Buddhist Path. Yet our BCA temples remain the heart for many Japanese-American communities.

The precious *Nembutsu* we can recite today is due to the sweat, sacrifices and tears of generations of BCA ministers and their wives and *Nembutsu* followers. Thank you to all the *sensei* and *okusama*, *ji-chans* and *ba-chans*, moms and dads, uncles and aunts and members of the BCA for giving us the opportunity to walk the *Nembutsu* Path in 21st-Century America!

But now I pose the question to our current membership -- what are *we* sacrificing and doing to ensure that the *Nembutsu* may continue to be heard in this Nation two to three generations from now? *Nam Man Da...*

Infinite Light

Continued from Front Page

explained that the LGBTQ community needs more than allies, but proactive accomplices: “I'm looking for people who say, ‘I see you live in an uncomfortable world, and I'm going to come out with you and make this world comfortable for you.’ Step up and create the conditions so that we don't have to. We can't do this alone.”

Reflecting on these words, I see we have just begun stepping up. Our advantage is that Jodo Shinshu accepts all gender identities. But it is up to us to truly open our hearts and widen our view. The seminar revealed we have yet to create the right conditions. Rev. Dr. Jeff Wilson explained he is the only

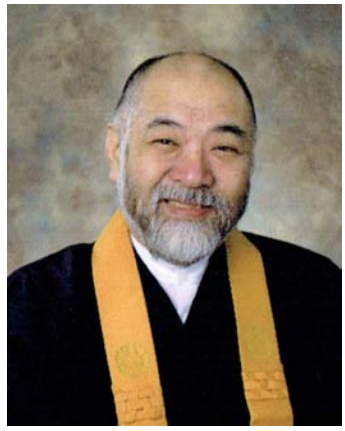
academic in Queer Studies and Buddhism, while pointing out he is cisgender [someone whose sense of personal identity and gender corresponds with their birth sex]. In my own life, I realize how much I have taken for granted as a cisgender in the BCA. After experiencing racism living in regions with few Asians, I decided only to live in cities with a Nishi Hongwanji temple to be near safe and familiar communities. I realize for our LGBTQ family members, we've been slow to support them as their true selves in the Sangha.

For 2018, my wish is that every BCA member open their hearts to the LGBTQ community. This year, let's learn what needs to be done to make our temples safe and comfortable for all gender identities.

今月の法話

「お念仏、響流十方大音宣布のためにこそ」

フレスノ別院 輪番 中川嘉慧



Rev. Kakei Nakagawa

念仏することに抵抗しながらお聴聞をしても、何もはじまらないのです。そのことについて、二つ三つ確認しておきます。

「念仏は必ず称えなければならぬものなのか」ということを疑問に思うのは、科学教育を受けてなんでもわかったつもりでいるワレワレ現代人として当然のことです。

たしかにブツダの教えを学び、ヒトとして生きること、目覚めた時、敬虔に感謝をするのに「念仏だけ」ということはありません。われわれは合掌しますし礼拝もします。もしも本当にその心があるならば、必ず態度に現れるものです。そしてその態度が自然になればなるほど、心もさらに本当になってゆくのですね。心さえあれば行いはどうでもよいというものは、現実にはあり得ません。ホトケの教えと生きるというのはまずわが身の姿勢からなのです。浄土真宗の家庭では、子供のころから仏前での礼拝が自然に行われてきました。世界に類がない素晴らしい家庭教育です。

このことに気づくならば、親鸞聖人が、敬虔な心が本当の態度に現れるのが「念仏」の瞬間であり、称名念仏を「大(ホトケ)の教えすべてに通じる(行(生き方))」であることを明らかにされたことに深く気づくべきです。考えてみれば、お聖人はもの凄いくらいを言っておられます。称名念仏「大(ホトケ)の教えすべてに通じる生き方」とは、「南無阿弥陀仏」の発声は「南無佛」「南無三宝」「南無妙法蓮華経」「南無遍照金剛」等々のすべてに通底しているという意味です。すなわち、生きとし生けるものが出会うであろう宗教的な真実の一切が、その音声で表現されていると親鸞聖人は確信されたからこそ「浄土真宗」なのです。このことを納得するために、ちょっと知識が必要です。

声は「心が発する音」だということは誰しも納得して

います。たとえ声帯を失い、さらに聴覚を失っていても心が声を出そうとすれば、心は振動し、その振動はカラダ全体、細胞の端々まで伝わる事実は生物学で確認されています。さらにわれわれの住む宇宙に存在する全ての物質の原因は、音を発するのと同じ振動であることを現代科学は知り始めました。驚くべきことに、ブツダの生まれ育った2700年前(ルンビニー発掘)2014年以後の、古代インドの哲学者たちは、すでにこの事実に基づいていたようです。後にミーマンサー哲学として体系化される基本の言葉「Na brahm・(世界は音)ー!」とある事の重大さに、21世紀になって現代科学はやっと辿り着きました。

もちろん、仏教の土台となっているインド文明の大発見の一つですから、ブツダの教えはもちろんこの事実に基づいています。遠く宇宙にある一切の存在から、われわれ地球に住む人間もみな例外なく「発声」することによってその存在を顕わし、それ自身を名乗っているのです。「南無阿弥陀仏」は「名号」と言われます。自らの名前「名」を、口を大きく開けて出す大きな声「号」で、名乗っているからです。われわれの「ことば」の核心がその音にあるのは疑いありません。音が合わなければ論理も何もありません。音声が乱れていることばでは、どのようにしても真意は伝わりません。ですから「お念仏」はしっかりと発声されなければならぬのです。

振り返ってみると、善導大師が七世紀の中国で「南無阿弥陀仏」はインドの「ことば」を中国語に写した六字で「なむあみだぶ」と音節ごとに発音することを明確にされ、それが中国、さらには東アジア全体の「お念仏」となりました。600年後、わが親鸞聖人は新たに知り得た古代インドの情報にもとづいて、「南無阿弥陀仏」を「南無阿弥陀仏」と書き換えられ「なまのみだぶ」と発音されました。十念相続の時は「なんまんだぶ」と発音されたようです。以後、浄土真宗では「お念仏」はそうになりました。この書き換えは現在の常識では小さな事のようにですが、当時としては、僧侶として歴史上初めて結婚宣言された時と同じように、実際に法律で死刑に処せられてもおかしくほどの危険な決断でした。親鸞聖人は本当に真面目に命懸けでブツダの真意を聞くことされた方でした。

現在のわれわれが本当に親鸞聖人の精神を受け継いで「お念仏」を称えるのならば、いまここで聖人と同じように新しい古代インドの情報を活用したいとおもいます。19世紀以降のインドの歴史文化の研究によってお

おくの事が明らかになってきています。古代インド語の研究もその成果の一つで、最初に中国人仏教徒の聞いた「南無阿弥陀仏」の原語はシルクロード地方に於けるインド語の方言であり、幸運にもこの原語は歴史的に紀元前までその変化の跡を辿る事ができ、北インドでの最初の表記が Nam mittha・で「ナムオミタアヴァ」と発音されていたであろうことが明確になっています(アショーカ碑文・磨崖文)。この原語はサンスクリット語ではなく2000数百年まえの北インド方言ですから、かなりの高い確率でシャカ族の「ことば」すなわち、ブツダが実際にしゃべっておられた可能性があるので。一度、「ナムオミタアヴァ」と称えてみてください。するとその音が浄土真宗で伝統的に称える「なんまんだぶ」と非常に近いことがわかります。このように過去2700年間、アジアの仏教徒たちは後世のわれわれのためにブツダの真意を伝える大音宣布のお念仏を伝えてくださっています。驚くことにほとんどブツダの言葉そのままに。この思いがけない響流十方の歴史は言葉に表せないほど、文字どおり本当に有り難いのです。

真宗門徒は、すえ通らないお念仏もどきを呪文のように称えることのないよう心掛けたいものです。どうか、親鸞聖人や七高僧、さらには過去2700年間の先輩仏教徒たちが、時には命がけでこの「ことば」を子々孫々まで伝えようとした真意を聴聞してください。

南無阿弥陀仏
ナムオミタアヴァ なんまんだぶ
意識：南無不可思議光

“なんとブツダの智慧の尽きることはないことよ！
私には、もはや一切衆生の一人も見捨てる事など
できはしない。”

ニューヨークタイムズ紙で

親鸞聖人の思想が紹介される

昨年十二月四日付けのニューヨークタイムズ、オピニオン欄の記事で親鸞聖人の教えや言葉が紹介された。記事は、マサチューセッツ大学哲学科、カーク・ジョン教授とミズーリ大学哲学科、マーティン・クランシー教授による共著となっており、In Dark Times・Dirty Hands・Can Still Do Good (暗黒の時代に活躍するのは不浄の者)の題で掲載されている。二人は経済格差などさまざまな面で不平等な世界において、純粋な

行いを為すことは不可能に近い状況にあることを指摘。末法の濁世に阿弥陀如来への信仰によって浄土への道を歩んだ親鸞聖人の教えに学ぶことが現代アメリカ人にとって有意義なのではないかと提示している。文中には「外儀の姿はひとごと、賢善精進現せしむ 貪瞋邪偽おほきゆえ 奸詐もはし身にみり」の和讃や歎異抄の「善悪のふたつ、総じてもつて存知せざるなり」、「煩惱具足の凡夫、火宅無常の世界は、よろづのこと、みなもつてそらごとたはごと、まことあることなきに」、「などの語に加え、聖人が「愚禿」と名のられたことを紹介、自分のどうしようもない不完全さを常に意識することが信心、とも言及している。記事を読んだ開教使は「BCAが頼んだわけではないのに、とてもよい記事を書いてくださってお二人に感謝しています。連絡をとってゲストスピーカーに来ていただきたいと思えます。」と浄土真宗の教えが全米に広く知られたことを喜んだ。記事へのリンクは、
<https://www.nytimes.com/2017/12/04/opinion/purity-is-overrated.html>

横山絃一師による唯識の集中講義

三月二十六日から三〇日の五日間、浄土真宗センターにおいて「唯識三十頌」の講義が行われる。講師は日本に

立教大学名誉教授 横山絃一先生と



Trisikā-vijñapti-mātratā
識三十頌を読む会

2018年3月26日-30日
浄土真宗センター
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唯識研究の第一人者として知られる横山絃一師。参加条件は日本語を話すことができ、唯識に興味があること。登録費は300ドル。登録は三月一日までで、
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二〇一八年度教化標語

「平和と調和」

あの記事をもう一度!

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仏教心のリーダーシップ



2018 Temple Leadership seminar at JSC

一月十九日から二十一日の3日間、浄土真宗センターにおいて門信徒のリーダーのためのセミナーが開催された。BCA所属の60ヶ寺、6サンカグループを2組に分け、昨年よりセミナーを実施。今年は2組目にあたる寺院とサンカグループの代表者、約50名が参加した。「仏法を中心としたリーダーシップ」をテーマとし、仏教や浄土真宗の基本的な教え、より効果的な情報発信を行うためのインターネットやソーシャルネットワークワーク活用などを学んだ。ディスカッションでは各寺院で共通する問題点についての意見交換が行われた。

また各仏教会の現状や取り組みで成功している事例紹介のプレゼンテーションも行われた。参加者は「セミナーに参加し、他の寺院の代表者たちと話すことで、どのお寺も同じような悩みを持っていることを知りました。また、寺院のよりよい将来に向けて試行錯誤していることも同じでした。他寺院の門信徒の方と協力していくことが大切だと思いました。We are BCA!」と真宗門徒同士の連帯感を強調しました。

冬のパンパシフィックセミナー

一月二十七日にオレンジカウンティ仏教会で冬のパンフィックセミナーが開催され、南カリフォルニア教区の門信徒ら約230名が集った。テーマは「Path of Our Passion (大悲の道)」で、海野徹雄師と海野マーク

総長コラム

米国仏教団総長 梅津廣道

一月初頭に私のコンピューターがハックされました。というより、差出人不明のメールを開けたのが間違いでした。皆さんも気を付けてください。これから先、このような時代を生きていかないといけないと思うと気が滅入ります。世の中はIT、AI、またVRなど訳のわからない言葉で表される、新しい時代に入っています。人に代わってロボットがいろいろな仕事をするようになりつつあります。便利な世の中になりつつあるようでもあり、味気ない世界になってきているように思えます。

ところで、本願寺の報恩講に谷本会長と一緒に参りしてきました。昨年末に『法輪』で案内をしたところ、二名の方がご一緒したいということで、畑中先生を含めて五名で一月十五、六日の二日間の尊いご法縁にあわせていただきました。京都の寒さは有名ですが、特に今年の寒さは厳しく、お堂の中はフリーザーのようでした。しかし、大勢のお参りで温かさを感じさせていただきました。十五日の夜から十六日の朝にかけて通夜布教が行われますが、その会場にも足を運び、夜

師が基調講演を行った。午前中の日本語セミナーでは両師がそれぞれ信心や聴聞など浄土真宗の要となる教えについて話した。午後からは海野師らは英語のパネルディスカッションを行い、日本語では法話大会(ダールマソン)が催された。ダールマソンでは福間誠幹師、松林ジョージ師、宮地信雄師ら引退開教使と信雄師夫人の美子師が法話をし、参加者が耳をすませた。「今日は朝から夕方までずっと聞法することができてうれしかったです。先生方のお味わい



Rev. Tetsuo Unno at Winter Pacific Seminar at OCBC

ました。常連の聞法者に加え、若い世代の女性が少ないから参りされておられたのは大変喜ばしいことです。」と念仏の教えが日本語聞法者に受け継がれていることに期待感を持った。



Rev. Dr. Mark Unno at Winter Pacific Seminar at OCBC

深いお話しが聞こえてきました。お念仏の深意を聞き取ることができて、とても有意義なセミナーでした。参加者の中には約50名の参加者があ



Bishop Umezū, Mr. Tanimoto, Mrs. Terada, Mr. Quirke-Thornton, and Rev. Hatahaka in Kyoto.

三十三回忌から毎年報恩講をお勤めしているということでした。どんな時代も、お念仏を喜ぶ人たちが集まり、親鸞聖人に感謝する集いが続けられているのです。そこで感じられるのは、コンピューター時代になっても、人間の苦悩の根源に光を当ててくださる教えが語り継がれているということの驚きと喜びです。

私も携帯電話やコンピューターなしで数日過ごすことができ、自由な時間が取り戻された思いがしました。世の中が変わっても変わらないものがあり、それに出会うことなくしては、本当に生きるといふことはありえないと感じたこのたびの日再来年につなげていきたいと思えます。開教使の先生と一緒に本山の報恩講にお参りする企画を作っていたかと思えます。

写真右より、梅津総長、BCA会長谷本さん、ホワイトリバー仏教会寺田さん、英国の聞法者クオーク・ソントンさん、畑中阿難師