

# WHEEL OF DHARMA

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## A Wish for Peace Around the World

On Friday, September 11, 2015, the American Buddhist Study Center and the New York Buddhist Church (NYBC) observed the 60th Anniversary of the Shinran Shonin statue installation. This statue once stood in a park in Hiroshima, and now stands in front of the NYBC on Riverside Drive in Manhattan, NY. The event included a rededication ceremony conducted by Reverend Kodo Umezu, Bishop of the Buddhist Churches of America. (Please see page 2 for more images.)

The message which follows was presented by the Jodo Shinshu Hongwanji-ha Head Priest, OHTANI Kojun during the Memorial Service Wishing for Peace conducted in front of the monument for the atomic bomb victims in the Hiroshima Peace Memorial Park on July 3, 2015. It was excerpted from the July 20, 2015 issue of the *Hongwanji Journal* and re-printed in the program booklet for the New York event.

### Wish for peace on the 70th anniversary of the end of World War II

As a special observance expressing our wish for peace, I solemnly pay tribute to the memory of all those who perished in World War II.

On August 6 seventy years ago, a single bomb that was dropped on Hiroshima devastated the beautiful city, and taking the innocent lives of many. The horrendous tragedy that the atomic bomb brought about, however, continues to remain as effects of radioactivity and as a painful memory for many to this day. In reflecting on this, I cannot help but be reminded of the stupidity

of human beings, the brutality of war, and the cruelty of the atomic bomb.

This is why I feel there is deep meaning in our being able to renew our aspiration for peace together here in Hiroshima, at the very site of the atomic bombing, on this occasion of the 70th anniversary since the end of WWII.

Seventy years have passed since the conclusion of WWII. Although seventy years may have elapsed following the experiences of brutal warfare at an unprecedented global scale, have we really been alleviated from the deep sorrow and pain? As a result, has our aspiration for world peace and awareness really been deepened?

As those who experienced war firsthand become fewer, the painful memories of war becomes a thing of the past as it slowly fades away eventually becoming forgotten. We must also not forget the fact that Hongwanji at one point supported the then militarized regime's war campaign. Seventy years after WWII, it is our most important duty to pass down the memories and emphasize the importance of peace. In order to shape a brighter future, let us be guided by the teaching of the Buddha's wisdom and face the reality of the ongoing disputes constantly taking place somewhere in the world.

At the root of disputes is the notion of self-righteousness, which justifies our mindset while denouncing others who argue against us. Such human tendency filled with biased views was acutely pointed out by Shinran Shonin as, "With a foolish being full of blind passions, in this fleeting world that is empty and false, totally without



The 60th Anniversary Commemoration of the Shinran Shonin Statue Installation was held on September 11, 2015 at the New York Buddhist Church. Resident minister Rev. Earl Ikeda (far left) and Rev. Kodo Umezu, Bishop, Buddhist Churches of America (before the altar) officiated. The event was attended by interfaith Buddhist leaders including Venerable Pare Rinpoche from Sera Jey Buddhist Culture Center (in orange robes) and Geshe Tashi Dorje (in red robes). Photo by David Okada.

truth and sincerity." In the name of justice, each individual or party is apt to persist in their legitimacy, however, their insistence is never detached from their selfish desires. However, this is inevitably shattered when illuminated by the light of Amida Tathagata's wisdom and compassion that embraces everything equally. With those words, Shinran Shonin also warns us that we all have the potential to behave inhumanely depending on the circumstances and situation.

We must take to heart that there is no war that is not accompanied with tears of sorrow. All of us equally receive birth as human

beings in this world and live the same moment. Despite the bond with which we are tied together, why is it that we hurt one another, rejecting others' existence? By being aware of the Buddha's wish that is extended to all life equally, we are able to realize a society in which each life cherishes and respects others under the guidance of the Buddha's wish. At the very least, we as Nembutsu followers must do our best to actualize a society in which all people can live in peace and harmony.

We should not let the seventy years following WWII become merely a time in making the sor-

row and pain of warfare to be forgotten. Rather, together with all people around the world, let us take this 70th anniversary as the opportunity to pursue the realization of a global society that mutually supports one another, where every life can coexist through acceptance of differing values. It is my hope that each of us will reconfirm this principle on this occasion.

July 3, 2015

OHTANI Kojun  
Monshu  
Jodo Shinshu Hongwanji-ha

## "I Go to the Sangha for Guidance" Over 80 attend EBL Conference in Cleveland

By Rev. Ron Miyamura  
Midwest Buddhist Temple

The Eastern Buddhist League (EBL) held its annual conference in Cleveland, Ohio over the Labor Day weekend. The EBL is an informal group of Shin Buddhists in the eastern part of North America. Just over 80 delegates gathered and shared the joy of the *Nembutsu*.

The EBL is a unique group that crosses borders and organizations. It includes Buddhist Churches of America temples: New York Buddhist Church, Seabrook Buddhist Temple (NJ), Ekoji Buddhist Temple (Washington, DC), Cleveland Buddhist Temple, Midwest Buddhist Temple, and the Twin

Cities Buddhist Association (MN) (a BCA Sangha), plus the Toronto Buddhist Temple of the Jodo Shinshu Buddhist Temples of Canada and the Buddhist Temple of Chicago (an independent temple). The annual EBL Conference rotates between these eight locations. The EBL started in 1945 as the Eastern Young Buddhist League, and has evolved and changed throughout its 70-year history.

The theme of this year's conference was "I go to the Sangha for Guidance," which was very appropriate as we discussed the many aspects of the changing Sangha. The keynote speaker was Professor Jeff Wilson of Waterloo University, Ontario, Canada. Prof. Wilson is also a Tokudo ordained

Minister's Assistant at the Toronto Buddhist Temple. He gave the Dharma Talk at the opening service and presented the first session.

Next, Rev. Earl Ikeda of the New York Buddhist Church presented a session on "Balancing the Old and the New." A lively question and answer period followed. The Sunday morning session was a panel of five people who have taken different paths to Shin Buddhism. We were able to hear why they decided to become part of the Sangha. There were many questions and comments, resulting in an interesting dialogue.

Bishop Kodo Umezu of the BCA attended the conference, and we had a surprise (and spe-



Back row, left to right, Rev. Ryuhei Endo (Toronto), Rev. Earl Ikeda (New York), Bishop Kodo Umezu (BCA Bishop), Prof. Jeff Wilson (Toronto), Rev. Patti Nakai (Chicago) and Rev. Ron Miyamura (Midwest)... and seated on the floor at the far right is Ken Tanimoto of the Watsonville Buddhist Temple, and President-elect of BCA. Photo by Bill Zaffiro

cial) visitor in Ken Tanimoto, President-elect of the BCA. I hope they learned that Shin Buddhism is growing in the East.

All of the delegates appreciated the hard work of the host temple, Cleveland, and everyone enjoyed the friendships created by

gathering as a Sangha. The sense of Sangha is really a part of the community in the East. The temples and Sanghas are spread out, with 1,200 miles separating Minneapolis and New York, but the warmth of sharing the Dharma makes the distances short.



# Shinran Shonin is Everywhere

By Rev. Kodo Umezu, BCA Bishop

I spent a lot of my time outside of the San Francisco Bay Area in September. I was invited to two events in the Eastern District. One was the 2015 Eastern Buddhist League (EBL) Conference held during Labor Day weekend in Cleveland, Ohio. The other was the Commemoration of the 60th Anniversary of the Shinran Shonin Statue Installation on September 11, sponsored by American Buddhist Study Center (ABSC) and the New York Buddhist Church.

The EBL Conference was well organized by a small group of dedicated members and was very inspiring and encouraging for me. This year's theme "I Go to the Sangha for Guidance" explored how traditional and modern sanghas can unite to express the same message. There were about 80 attendees, including some newcomers. They all listened attentively to messages about Shinran Shonin given by Prof. Jeff Wilson, Rev. Earl Ikeda, and others. Many people expressed their desire to hear more and to share it with others in their communities.

The second event was held in New York. You already know the story behind the statue—it was covered in the August issue of the *Wheel of Dharma*. Incidentally, the statue was missing its cane. Incidentally, the statue was missing its cane. A longtime supporter of the ABSC donated a new cane for Shinran Shonin. This statue is a symbol of peace and tranquility for all people. It is very symbolic that Shinran Shonin now has a cane so that he can go out to the world and share his message.



Mr. Shoji Miyazawa, Associate Conservation Preparator for the Metropolitan Museum of Art, made and installed the new bronze staff for the Shinran Shonin statue. University of Oregon professor Rev. Dr. Mark Unno (right), was the event's keynote speaker, and Ms. Michi Takeuchi described her grandfather's experience as a survivor of the Hiroshima atomic bombing. The statue is unveiled. Photos by David Okada.

During my stay in New York, I learned that there was a picture tile of the Shinran statue at the 86th Street and Broadway subway station (See photo on page 7). I went there to see it with my own eyes. Yes, it was there, silently talking to people every day. I was able to read the words clearly saying, "Shinran Shonin is the Founder of the Jodo Shinshu Sect of Buddhism...a symbol of lasting hope for World Peace. *Namu Amida Butsu.*"

Just before these events, I came across

the following statement from the *Larger Sutra* which was quoted in Venerable Daiei Kaneko's book, *A Thinking Person's Guide to Shin Buddhism*: "Be loving and respectful, do not be hateful and jealous. Be generous to those who have not, do not be greedy or mean. Be in constant harmony in word and deed, do not be cross or contrary." Ven. Kaneko says this is the Jodo Shinshu ethic based on our realization and awareness of the Original Vow of Amida Buddha.

*Namu Amida Butsu*, indeed, represents



the tears of Universal Compassion and Wisdom shed for all people who are living lives of confusion and turmoil. We are privileged to hear Shinran Shonin's *Nembutsu* message. Let us once again visit the Call coming from the Realm of Amida Buddha and wish for peace for everyone, everywhere.



By Rev. Harry Gyokyo Bridge  
Buddhist Church of Oakland

One of Shakyamuni Buddha's core teachings is the Middle Way. It is a path between extremes. It is often traced to the life story of the Buddha—when Shakyamuni was meditating under the Bodhi Tree after years as an ascetic, he realized that torturing his body was an extreme, as was the life of pleasure he had experienced as a prince. The Middle Way can also be seen as the correct view between existence and non-existence as

## Reflections on Myself and the Middle Way

found in Nagarjuna's teaching of Emptiness.

One thing that I understand from this is that I need to be very careful if I am going to make absolute statements. For instance, if I say, "Things are much worse now than they used to be," it may be true from my perspective and experience, but someone else may see things differently. I might want to consider the issue from another viewpoint, or think deeply about whether it is really "true" or not. In fact, I'm sure we can come up with a contrasting viewpoint; for example, "Things were so much easier back then..." I'm not sure when "back then" is; it could be in my youth when all I had to worry about was when I could get my next Atari game cartridge, or maybe it could mean

in the days before television.

Maybe this kind of reflection and analysis could be seen as moving us closer to Wisdom—Buddha teaches us to try and see things *as they are* instead of as I *think* they are. But this is very difficult. Even in a worldly sense, can I really separate my thought from my experiences? Can I really view things without the opinions and prejudices that I hold? Can I see the world with the Wisdom of the Buddha? Can I really see *myself*, as I truly am and not as I just want to see myself?

Most likely not. But maybe that's okay. Maybe I don't have to hold to an absolute **see things as they are** approach to life. It doesn't mean that I shouldn't *aspire* to see things more as they are than as I think

they are. But perhaps it is just as important to realize that I *don't* see things as they are; that I am constantly reacting based on my preconceptions, my misconceptions, my prejudices. Maybe **this** is seeing myself as I am—a foolish being filled with karmic obstructions, unable to awaken Buddha Wisdom on my own.

This doesn't mean that I give up everything I believe in. It doesn't mean that I should just go on with life without any convictions. I still have opinions. And I still make mistakes. But the teaching of the Middle Way gives me a route to follow; encourages me to reflect on myself and my thoughts, words and actions, within the light of the Buddha's wisdom and compassion, with the Nembutsu as my guide.

## BCA Administrative Update

The Buddhist Churches of America (BCA) announces that Alan Kita, chief administrative officer, is no longer with the BCA. We gratefully appreciate his service to the BCA over the past two years and wish him all the best in his future endeavors. All BCA business-related issues may be re-directed to Kevin Arakaki at the BCA national headquarters.



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## Reedley Buddhist Church

The Reedley Buddhist Church was established in 1936 at the present site in Reedley in California's Central Valley. As a result of WWII, the principal section of the church's shrine, the *Go-ku-den*, was dismantled and taken to the Poston, Arizona Relocation Camp by Rev. Seijo Onoyama. Upon the members' postwar return to Reedley, the altar was accompanied back to Reedley by the first church president, Mr. Kango Togioka. During this time, the Church undertook an expansion and reconstruction program in which most of the work on the church was done by members. The new hondo and altar were dedicated in 1953. It continues to be one of the most beautiful onajin in the area.



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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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## President's Message

### Researching Shin Buddhism: US, Japan & England



By Dr. Kent Matsuda  
BCA President  
Enmanji Buddhist Temple

Last year in August, while attending the 32nd World Joint Coordinating Council Meeting for Jodo Shinshu Hongwanji-ha in Southampton, England, I met Professor Louella Matsunaga. She is a senior lecturer on the Anthropology of Japan at Oxford Brookes University in Oxford, England.

Professor Matsunaga is researching how Shin Buddhism is practiced in the United States, compared to Japan and England. She has visited BCA temples in the past, and next summer she would like to return to California

and visit more of our temples. She would like to experience some of the activities at BCA temples, as well as talk to temple members.

Professor Matsunaga will be in this country from mid-June until late August, 2016. I recommended that she visit the Orange County Buddhist Church (OCBC). OCBC is one of the busiest temples in the BCA and has a very active education program that is partially run by the OCBC's ministers' assistants.

Additionally, many of the BCA's archived materials are at the Japanese American Na-

tional Museum in Los Angeles, so visiting Southern California should be very helpful for her research.

If possible, Professor Matsunaga will try to visit other temples, but this will be determined by her schedule and her budget.

While she is in Southern California, she will need lodging. I am hoping that, with the information I am presenting in this column, we can arrange for someone to help Professor Matsunaga with accommodations. If that person is you, please let me know.



By Rev. Alan Sakamoto,  
Central California District

At the end of February 2015, I drove down to Los Angeles to visit my uncle on my way to the BCA National Council Meeting in San Diego. He had recently experienced a rough case of pneumonia and was hospitalized for about a week, and then he had to spend a few weeks in a rehabilita-

tion center before returning home. I entered his home and was warmly greeted, as always. My cousin happened to be there too since they had just returned from my uncle's doctor appointment. My uncle was sitting at the kitchen table eating lunch. He had lost some weight and was obviously weak from his extended stay in the hospital and rehab center, but as always, he had a huge smile to greet me. He asked how I was and how Renka, my wife, was, and of course, how everything in Fresno was. I asked him how he was feeling, and he replied that the time in the hospital and rehab center were the "most terrible time" he had experienced. It was obvious from

his smile and his words that he was very happy to return home. He started to tell me stories about his friends and experiences at past BCA National Council Meetings, and his memory was as clear as if it had just occurred.

It was at this point that I realized that the greatest gift that we can give someone, especially family members, is **ourselves**. This was only my fifth time back to Los Angeles since I had moved to Fresno. I had thought that the three- to four-hour drive took too long and that I could utilize my time better doing something else. **I was wrong!** I realized that sending gifts of food, pictures, or money couldn't replace seeing the twinkle in my uncle's

eyes, nor was there anything more valuable than sitting with him. He may have told me the same stories that I heard over and over again from prior visits. You know, the ones that I could probably finish for him. But, the time we share with our loved ones is irreplaceable, priceless.

We take for granted so many things in our lives. We should be grateful for our health and just being able to wake up in the morning. Or, how about the cup of coffee or tea you may have in the morning? Are we thankful for the ability to drink? What about all the people that had to work hard to provide us with that coffee, tea, hot water, and cup...just

to name a few? This "taking things for granted" attitude extends way beyond the morning ritual. How about the ones that we love? Do you say "thank you," or that you appreciate them or even a simple "love you?" Do you spend time with them?

Over time, this sense of appreciation has gotten dull as we take things for granted. Rev. Gyomay Kubose wrote, "Buddhism is awareness." This simple sentence is spot on! How aware are we today in our busy lives? We need to take an inventory of what is truly important before we can appreciate all that we are fortunate to have and experience.

Sometimes it takes a

swift kick in the rear, and sometimes, it takes sitting across a kitchen table from relative who is truly a Bodhisattva. It takes a Bodhisattva to show us the path to a Buddha-Dharma life.

I am very fortunate to have found a Bodhisattva who has and continues to teach me how to live. I'm the one who received the greatest gift from him.

Finally, my advice to you? Go and visit that family member. If necessary, put aside any differences you have, and remember that the greatest gift that you can give is **yourself**.

*I go to the Buddha for guidance.  
I go to the Dharma for guidance.  
I go to the Sangha for guidance.*

## BCA Welcomes Five New Ministers

The Buddhist Churches of America (BCA) Office of the Bishop is pleased to announce that two *Kyoshi* ministers, Rev. Kory Quon (left) and Rev. Matthew Hamasaki (center), and *Kaikyoshi* minister Rev. Sala M. Sekiya (right) have very recently been appointed within the BCA. Two additional *Kyoshi* ministers, Rev. Mutsumi Wondra and Rev. Candice Shibata, will be introduced in the next issue of the *Wheel of Dharma*. Please join us in welcoming our new ministers!

### Rev. Kory Quon

As of August 1, Bishop Kodo Umezu has assigned me as the new resident minister of the Venice Hongwanji Buddhist Temple. I am happy to bring my wife Kim and son to this warm and beautiful family temple. I look forward to sharing my life and appreciation for Amida's *Nembutsu* with all who are ready.

I grew up as a Jodo Shinshu Buddhist at the Los Angeles Hompa Hongwanji Buddhist Temple (LA Betsuin/Nishi) and did the usual things: I went to Dharma School with 15+ years of perfect attendance, attended the *Saishin Dojo* (Summer Program), and had various cabinet positions in the Nishi Junior Young Buddhist Association (Jr. YBA).

However, I didn't understand the gift that we had received and took it for granted. At 20, I was posed the question, "When has Amida been there for you?" I could not think about a time when Amida and *Namu Amida Butsu* had not, and this sparked an appreciation that I have always tried to share. For the past 17 years, I have (among other things) worked in two temple offices, been on staff at the Los Angeles Buddhist Coordinating Council Camp, spent six years as the Nishi Jr. YBA advisor, 10 years as a Dharma School teacher, and five years as a minister's assistant for the Gardena Buddhist Church.

I am thankful to all who paved the way and guided me to Amida and Shinran's Teachings. When deeply contemplating where I would be without Jodo Shinshu, I cannot imagine



living such a wonderful life and having such a wonderful Nembutsu family. Wouldn't you want to share Amida's gift of the Primal Vow as well? *Namu Amida Butsu*

### Rev. Matthew Hamasaki

I was born and raised in Berkeley, California and graduated from Berkeley High School. My grandparents and father are from the Placer area in Northern California.

Growing up, I attended the Berkeley Buddhist Temple and was active in Dharma School and Church League basketball. I was not the easiest child to coach or teach, but my teachers were very patient with my annoying antics. I credit them in large part with fostering my interest in Buddhism and basketball. In high school I was active in the Jr. YBA.

I went to the University of California, Davis and graduated with a Bachelor of Arts in religious studies and a minor in psychology. While at Davis, I was on the board of the Japanese American Student Society. I also took part in the College YBA, a group that brought together Buddhist college students from different temples and offered them an organization away from home.

After Davis, I returned to Berkeley and went to the Institute of Buddhist Studies (IBS). I graduated with a Master in Buddhist studies. The IBS offered a student exchange program with Ryukoku University in Kyoto, Japan, and I was fortunate enough to study Japanese for a year there. I received Tokudo ordination in 2012, and *Kyoshi* certification this year. I was given the wonderful opportunity to receive orientation at the Salt Lake Buddhist Temple, and was finally assigned to the Central California District, where we are implementing the new hub system. Instead of one minister per temple, a team of ministers rotate between the different temples in our district. It's exciting and I have had a great experience so far! Everyone is so nice and welcoming and the food is so good! I am looking forward to the future here!



### Rev. Sala M. Sekiya

I began my new career this September at the Seattle Buddhist Church under Rinban Rev. Donald Castro.

Originally from Tokyo, Japan, I spent my high school and college years in various parts of the U.S. because of my father's work. Having the opportunity to be in this diverse mix of people and different ways of thinking, my experiences in the U.S. led me to ponder how we should face the world and ourselves. The world sometimes seems filled with anger, sadness, and hatred, although many of us seek happiness and peace. Why is that?

While working for a Japanese company back in Tokyo, I started studying Buddhism and visited temples of different sects. In my seeking I became interested in Pureland Buddhism and found Shinran Shonin's path of Nembutsu, which led me to focus and walk the Buddhist path for good, finding answers to my questions.

I am grateful for all the training I was able to receive since then, with support from many people and organizations including Chuo Bukkyo Gakuin, the International Ministerial Orientation Program (IMOP), and the Hongwanji liturgy school.

I truly value the time we spend with the Buddha Dharma. Liturgy and chanting help me align myself as a Buddhist to be in front of Amida Buddha. I am looking forward to sharing valuable time chanting and reciting the Nembutsu together with you in the coming days, hoping that someday the calm vibe of Nembutsu voices will surround the world.

Lastly, I would like to extend my sincere appreciation to Bishop Umezu and the staff at BCA Headquarters for all their work to allow me to serve as a BCA minister. And, to the wonderful people at Seattle Betsuin, I feel very privileged to walk along with you.





## BCA Education News & Highlights - Live a Real Life!

### IMOP and SHARE: Bridging Eastern and Western Cultures

The Buddhist Churches of America (BCA) and our mother organization in Japan, the Jodo Shinshu Hongwanji-ha, are working together to bridge cultural differences between east and west as we share the universal teachings of Shinran Shonin. Over 100 years ago, the Hongwanji sent the first ministers to Hawaii and the mainland US to propagate Shin Buddhism. Now in the 21st century, two new programs are being implemented to this end: the International Ministerial Orientation Program (IMOP) and Staff of Hongwanji Advanced Research and Education (SHARE).

This is the sixth year of IMOP. IMOP gives Japanese ministers the opportunity to visit and speak at temples, attend English classes and lectures, and participate in ministerial internships outside of Japan for three months. Since it began, 12 ministers have become *kaikyoshi* in four Jodo Shinshu Hongwanji-ha overseas districts, including the BCA. This year, two ministers are participating in IMOP: Rev. Chikako Tsuyama and Rev. Yugo Fujita.

SHARE is another three-month program, now in its second year. According to Rev. Anan Hatanaka of the Tsukiji Hongwanji, who has returned for the second time, "The purpose of the visit is for Hongwanji staff to observe and learn as much as possible about Jodo Shinshu in America and how our tradition is practiced here."

We would like to introduce the three ministers participating in IMOP and SHARE in 2015.

**Rev. Chikako Tsuyama:** I was born in Niigata, in the city of Echigo where Eshinni was born. My father was the minister of Sainenji Temple.



I graduated from Musashino Bijutsu University, a Japanese art university. I studied advertising. After that, I was engaged in the production of TV commercials for about 16 years. Four years ago, I entered the Tokyo Bukkyo Gakuin, a Shin Buddhist school beside the Tsukiji Hongwanji in Tokyo. I graduated while I was working and I received Tokudo ordination that same year.

I decided to become a minister after visiting temples in Hawaii about six times over a period of two years, while I worked in the web department of Isetan Mitsukoshi Ltd. At that time I had some family problems. The ministers and members of Hawaii's temples showed me great kindness and gave me the teachings of Shinran Shonin. I was saved in Hawaii. After that, I trained for two weeks in the International Propagation Seminar at the Hongwanji International Center in Kyoto. Now I'm trying to become a *Kaikyoshi* minister in America. I am not young anymore, but my mind and passion are fresh and strong!

My favorite music is house and rock music. My hobby is snorkeling. My favorite quote by Shinran is:

Through countless kalpas and innumerable lives,  
We did not know the strong cause of liberation;  
Were it not for our teacher Genku,  
This present life also would pass in vain.

*(CWS p.387, Hymns of the Pure Land Masters)*

**Rev. Yugo Fujita:** I was born in Tokyo and grew up in Kagawa prefecture. I received a bachelor's degree in Shin Buddhist Studies from Ryukoku University, and I'm currently studying for a master's degree in Practical Shin Buddhism at the Ryukoku University Graduate School.



I have a lot of reasons for deciding to become a minister. I visited Seattle from November 2014 to August 2015 to study English. I felt joyful when American sangha members and I were reciting the Nembutsu. And then, I thought that I would enjoy doing this and listening to the teachings of Amida Buddha with people who live in the US.

My favorite foods are pizza and curried rice, and I like pop, grunge, and classical music. Some of my hobbies are karaoke, basketball, swimming, and running. My favorite quote by Shinran is: "In people who have long heard the Buddha's Name and said the Nembutsu, surely there are signs of rejecting the evil of this world and signs of their desire to cast off the evil in themselves." *(CWS p.553, Lamp for the Latter Ages)*

**Rev. Anan Hatanaka:** I was born in Fukui prefecture and graduated from Chuo Bukkyo Gakuin.



Last year I had the experience of visiting about 30 Buddhist temples in the BCA as well as in Canada, and I attended various lectures and seminars. It was important to actually see with my own eyes and hear with my own ears about Buddhism in the West during my visit. I will take back to Japan ideas and themes I was able to learn about. I would like to report these ideas and themes to Japan and I would personally like to put them into action and help spread the Nembutsu teaching.

My favorite foods are natto and soba. My favorite music is gagaku [an ancient form of Japanese court music with roots in Buddhism]. My hobby is soccer. My favorite quote by Shinran is: "When I consider deeply the Vow of Amida, which arose from five kalpas of profound thought, I realize that it was entirely for the sake of myself alone!" *(CWS p.679, A Record in Lament of Divergences)*

### Jodo Shinshu Correspondence Course - Monthly Essay

This article was written in response to an assignment for the JSCC and reflects the author's individual understanding of this topic.

Visit: [www.JSCC.cbe-bca.org](http://www.JSCC.cbe-bca.org) for course details



**How have the Three Baskets (*Tripitaka*) and the Three Dharma Seals enabled the teachings of the Buddha to continue thriving for the past 2,500 years?**

By Jennifer Sotozaki, Ottawa, Ontario, Canada

Many religions have existed for thousands of years; this is not unique to Buddhism. These religions still thrive today and are practiced around the world. One difference, however, is that Buddhism is currently gaining more and more practitioners from traditionally non-Buddhist countries. For example, Buddhism has been on the rise in North America, which is traditionally a Christian region. In fact, the 2011 Canadian census shows that Buddhism is one of the top five religions in Canada. How have Buddhist teachings contributed to this proliferation?

This month's reading says that "Sakyamuni Buddha is said to have taught according to the needs and capacities of his audience, like a doctor prescribing the appropriate medicine according to the ailments of the patient." In many other religions, the opposite is true; practitioners are expected to mold themselves to the teachings. The idea of the teachings being catered to the audience is one that is gaining a foothold in some religions, but only in modern times. Buddhism has taken this stance since day one. With such flexibility, it is natural that Buddhism would be attractive to a variety of audiences.

The Three Baskets or the *Tripitaka* are the *sutra*, the monastic code, and the commentarial literature (*sastras*). Our reading indicates that the *sastras* were "composed to clarify the true meaning Sakyamuni's teachings so that they could be correctly understood in each era and culture that has been touched by the wisdom of the Buddha." Again, Buddhism shows itself to be a flexible school of thought and, to use modern jargon, "future-proof." Despite being thousands of years old, Buddhism is imbued with the concepts of modern liberalism, which makes it naturally more attractive to contemporary North Americans.

Different schools of Buddhism focus on different sutras, which give practitioners different options when pursuing study. Of course, this is a fairly new approach to spiritual life; traditionally religions acquire practitioners based on the culture. Children participate in the spiritual practice of their parents, and become practitioners themselves. Because Buddhism travelled from India to various countries in the rest of Asia, its texts gained a wide audience. Once in a given country, the locals would naturally be drawn to the sutras which were closest to their own pre-existing culture and beliefs.

Monastic life is not a common path in developed countries. Many monastics are drawn by a religious calling, as well as the stability of the life. While monastics are expected to surrender their attachments, they are provided with shelter and the basics of life. This stability would appeal to those who are unable to attain these basics on their own. The teachings of Buddhism may have also resonated more strongly with people who were without the means to provide for themselves. Throughout history, and sadly, in the modern world, there have been many people without access to the basic requirements of life. Embracing Buddhism has given these people the staples of life and in turn, monastics show their gratitude by living according to the monastic code.

Unsurprisingly, Jodo Shinshu Buddhism is popular in North America as well as Japan, partly because one can practice as a layperson. Even ministers in the tradition are able to live a contemporary, "modern" lifestyle, without the restrictions associated with monastic life. Temples provide a meeting place for practitioners, which in turn give laypeople a sense of belonging to a greater community. The code of practice is inclusive, which is a must for many people seeking a spiritual path in our modern age.

The Three Dharma Seals are impermanence, lack of independent self (or interconnectedness), and nirvana. As Buddhism propagated throughout the world, these three ideas formed the foundation of Buddhism. As Buddhism does not rely on idol worship, or the belief in a deity, it was not in direct competition with other religions of the world. It is perfectly acceptable to be Christian, for example, and to live life according to the Noble Eightfold Path. Again, this flexibility, or the simplicity of the ideas has allowed Buddhism to grow and to be followed in harmony with other spiritual paths. Of course, this is not always possible. There will always be spiritual beliefs that are incompatible with any other path, but where possible, Buddhism can blossom amongst other systems and form a symbiotic relationship wherein each path influences the other.

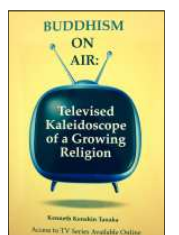
*Jen lives in Ottawa and attends Jodo Shinshu services at the Ottawa Japanese Cultural Centre. She developed an interest in Buddhism about ten years ago while planning her wedding. She is a technical writer at a local high tech company and enjoys spending time with her family and her cats.*

### BCA Bookstore News by Gayle Noguchi

Now available: *Buddhism On Air: Televised Kaleidoscope of a Growing Religion* by Kenneth Kenshin Tanaka, paperback, \$15.95.

Like Rev. Dr. Ken Tanaka's previous publication *Ocean, Buddhism On Air* provides a comprehensive introduction to Buddhism articulated in an easy to read and understand format, with access to the TV series available online. Based on a yearlong televised series that aired in the Los Angeles area, this unique publication presents in transcript form talks and interviews with noted Buddhist teachers and scholars on a broad range of topics related to Buddhism – its teachings, practices, and cultural and artistic features. Combining it with the online videos makes it an ideal teaching tool that brings the material to life. *Buddhism On Air* is a valuable resource for temple libraries, and for creating Dharma School lessons, Buddhist Education programs and workshops, and Book Club discussion groups. It is recommended for all who want to learn the basics of Buddhism, whether they have been lifelong temple members or are first-time visitors to your temple.

To order, go to [www.buddhistchurchesofamerica.org](http://www.buddhistchurchesofamerica.org) and click on the BCA Bookstore link, or (510) 809-1435 / [gnoguchi@bcahq.org](mailto:gnoguchi@bcahq.org). The BCA Bookstore is open Wednesday through Saturday from 11 a.m. to 7 p.m. Like us on Facebook.



### CBE 2015 Tentative Calendar of Events

*(at the Jodo Shinshu Center unless noted otherwise. Dates and programming subject to change.)*

**October 10: Fall Japanese Dharma Gathering** with Rev. Chikako Tsuyama, Rev. Yugo Fujita, Rev. Anan Hatanaka, and Rev. Kiyonobu Kuwahara *(program is in Japanese)*

**October 15-17: Ministers' Continuing Education Seminar (MCE)** at the Salt Lake Buddhist Temple in conjunction with 2015 Parliament of the World's Religions, in Salt Lake City, UT. Program includes discussion group on the future of Shinshu in America; classes taught by BCA ministers; a sacred spaces area where BCA ministers can share our Jodo Shinshu teachings with other faith leaders and the general public, and more.

**December 10-12: Winter Minister's Assistant Program (MAP)**

**Website: [www.BuddhistChurchesofAmerica.org](http://www.BuddhistChurchesofAmerica.org)**

**Email: [cbe@bcahq.org](mailto:cbe@bcahq.org) Phone: (510) 809-1460**



## BCA Education News & Highlights - Live a Real Life!

**BCA YOUTH VOICES:** Young people share their experiences in Buddhist Churches of America's (BCA) youth leadership and Buddhist education activities. Learn more about the BCA Youth Advocacy Committee (YAC) at: [bcayouth.org](http://bcayouth.org)

### Finding "Dharma Buddies For Life"

By Trey Sano, Fresno Betsuin Buddhist Temple



*The BCA YAC Summer Retreat is an annual gathering for youth ages 15-18, hosted by the Buddhist Church of Sacramento and sponsored by the Youth Advocacy Committee. This year's retreat was held from July 6-12, with 15 attendees. Photos by Jim Shimomaye*

On July 6, I traveled to the Sacramento Buddhist Temple for the 11th annual Youth Advocacy Committee (YAC) Retreat. The main reason I decided to attend was because my brother, a member of the 7th YAC Retreat, had told me how life-changing it was and how much fun he had had while he was there. I was the only one to attend from the Central California Jr. Young Buddhist Association (CC Jr. YBA). I felt slightly nervous coming to a retreat with fourteen other delegates who came

from all over California, as well as Oregon, Washington, and even Virginia. I had no idea what to expect. However, while I was there I made great friendships and memories. The group of kids that attended were the most accepting I had ever met. Everyone seemed to enjoy the time we spent together and no one was ever left out.



While at the retreat, we learned how to run services as Youth Minister Assistants. We were split into two toban groups and switched off running each service. We did everything from setting up the *onajin* before the service, to ringing the *kansho*, to giving our own *bonvas*, also known as Dharma talks. We learned the different customs and etiquette that were to be displayed during each service. Also we were taught and were expected to lead different chants throughout the week. One of my favorite memories from YAC 11 would be the feeling I got when everyone started chanting in unison in loud, clear voices. It gave us a sense of confidence and oneness.

Throughout the week, we also had workshops led by the different ministers. One workshop that I remember well is the "Who is Shinran?" workshop led by Rev. Yuki Sugahara from the Buddhist Church of Florin. Rev. Yuki taught us about Shinran Shonin's life and how it is very difficult to become enlightened by yourself. To explain this, he had us all in a circle and blindfolded one person. He then put a basketball in the middle of the circle and had the blindfolded person try and hit the ball with a broom. Because of the blindfold, the person had a very difficult time hitting the ball. Then he had Rev. Patti Oshita help the blindfolded person until they hit the ball. Rev. Yuki explained that the ball symbolized enlightenment and, although it is difficult to become enlightened by yourself, it can be easier if someone is there to help you.

Another workshop that comes to mind is the "What is Nembutsu?" workshop, led by Rev. Bob Oshita of the Sacramento Betsuin. He told to us that when we recite the *Nembutsu* it shows our gratitude for the Buddha's teachings. He then explained to us what gratitude is. Throughout the week, we had become sleep, deprived waking up early for services and going to sleep late. Knowing this, Rev. Bob told us to take a quick 30-minute nap. We all understood what gratitude was after that.

On July 9, we had a day trip to the Jodo Shinshu Center (JSC) in Berkeley and the BCA headquarters in San Francisco. It was a great bonding trip for all of us. We started to solidify our friendships. Last January I had actually met four members of the YAC 11 group at the JSC for the annual YAC Leadership Summit. The five of us thought back to that time at the JSC where we were first introduced to YAC and started learning what it was all about.

Later that day, we headed to the BCA Headquarters in San Francisco. We were able to visit the *stupa* located on the top of the Buddhist Church of San Francisco building. We felt very lucky and fortunate to be able to meet Bishop Umezu.

However, as the retreat came to a close, reality started to settle in. After we were all able to bond so well and gain such strong friendships, the week was suddenly finished. Personally, I had a bittersweet feeling when leaving the retreat. Although I felt sad because I was leaving my new friends whom I had grown so close to, I realized that I would see them again. They had become my DBFLs (Dharma Buddies For Life) and helped me understand just how important friends can be. Also, it was great to look back on what we had accomplished that week. We all worked very hard and are now graduates of the retreat.

I would like to give a thank you to Rev. Patti, Rev. Bob, Rev. Tim, Rev. Carol, Rev. Keith, and Rev. Kelvin for their thoughtful guidance, to the cooking crew at the Sacramento Betsuin for the delicious meals, to the Fresno Buddhist Temple and the YAC committee for allowing me to participate in such a wonderful retreat, to Mr. Keith Sawada and Matt Nitta for their outstanding photography skills, to Sensei Koichi Mizushima for looking after us late at night, to all the members of YAC 11 for making my time at the retreat the best possible, and to my brother for recommending such an amazing opportunity to me. I can honestly say that being a part of YAC 11 was one of the best things that has happened to me. I recommend it to any young Buddhist who is interested in the Dharma and to anyone who wants to participate in a truly life-changing experience.

### Buddhist Global Relief Walks to Feed the Hungry BCA Temples join SF, NY and San Jose walks

Every year, Buddhist Global Relief (BGR) plans a number of "Walks to Feed the Hungry" in cities and towns around the US and elsewhere, including Cambodia and India, to raise funds for an array of projects which combat chronic hunger and malnutrition worldwide. The walks, states the BGR website, "bring together Buddhists from different communities under a shared purpose.... A walk offers us the chance to express compassion in action in solidarity with the world's poor."



For the third year in a row, participating BCA temples include the Buddhist Church of San Francisco (BCSF) (October 24) and the New York Buddhist Church (October 31). San Jose Buddhist Betsuin is also participating this year (October 11).

Please go online to participate in, donate to, or organize a walk in your area: [buddhistglobalrelief.gov.sh/annual-walk](http://buddhistglobalrelief.gov.sh/annual-walk)

Bhikkhuni Santussika, a key organizer for the San Francisco Walk, describes the event as "a time for practice, mindful walking, spreading loving kindness, making spiritual friends, and exercise. It will be a pilgrimage of harmony amongst many as we visit locations of such as Gold Mountain Monastery, Buddhist Church of SF (where we will pay respects to the Buddha's relics), the Vietnamese Buddhist Association of SF, and the Mindfulness Care Center."

This year, the founder of Buddhist Global Relief, president of the Buddhist Association of the United States (BAUS) and renowned translator/scholar/teacher, the Venerable Bhikkhu Bodhi, will participate in the SF Walk.

"The SF Walk is a really inspiring, fun and relaxing event for all ages," explains Yumi Hatta, BCSF board member. "You can walk for the whole 3.3 miles or any portion of it. BCSF enjoys hosting the walkers as one of the pilgrimage rest stops. We provide water and snacks; gather in our hondo for reflection and BGR stories; and pay respects to the Buddha's relics in our stupa. The annual event supports an amazing array of projects globally as well as benefiting a local organization. No advance registration is necessary. All are welcome!"

### What Buddhism Means to Me

By Akemi Yoshida, Palo Alto Buddhist Temple



*Dharma School Senior Akemi Yoshida (second from right) was selected to receive the annual Palo Alto Buddhist Women's Association Ruby Inouye Scholarship. Pictured from left to right are Akemi's mother Magali Yoshida, her grandmother Amelia Fuentes, Ruby Inouye, Akemi, and resident minister Rev. Dean Koyama. (Photo courtesy of Carl Yanari)*

Buddhism to me means a community of compassion which has given me strength during difficult times. The most difficult time in my life was when my father passed away. It was really hard for my mother and me. I'd like to think that his passing has not affected me in any way, but of course it has. When I come home from school or being out with friends, I still see little fragments of him around the house: a painting he picked up while we were at the flea market, an antique Japanese sake bottle he brought from Japan, and the ring I had inherited from him after he passed away are all still reminders of my father.

While he was alive we were like Lewis and Clark discovering new territory. We would go to Shoreline Park every weekend and stroll around in rain or shine, admiring the wildlife and trying to capture the lizards that would scurry over our feet while we walked down the trail. He meant the world to me and we shared so much together. I remember the day of the surgery he was smiling and waving at me as he dropped me off at school. Being twelve years old at the time, I took him for granted. He went to the hospital expecting to get restorative surgery that would remove the cancer and give him more time to live. That was the last time I saw him strong, not needing assistance to go to the bathroom, not needing to be fed from a tube, and not needing a respirator to help him breathe.

When he was sick, there were Temple members who would always make sure that my mom and I were doing alright. They never hesitated to step in and offer their unconditional love and support to my mother and me. Reverend Masuda visited him in the hospital and took me out to get sandwiches for dinner one night. On the day of his passing, my mom and I were driven by the manager of our apartment complex and there we met Reverend. He burned incense and we said our goodbyes to my father. During our process of grieving we were surrounded by support from the Temple. Never in my life would I have thought that all these strangers could feel like family to me.

My Buddhist religion served to keep me positive and strong through the grieving. Focusing on getting through one day at a time, thinking of others that were suffering through more than I was, and the kindness and *dana* of others were strengths I used to work through my sadness. As a result, I think I am a more thoughtful and giving person, thinking more of others and wanting to incorporate those Buddhist qualities that I saw from others that benefitted me. As I graduate from Dharma School I will take all these life lessons and wonderful qualities with me. I am so grateful to my Temple and my religion for exposing me to the Buddhist way.



# New Dana Program Begins

## Offerings in Gratitude: Supporting our Nembutsu Community

This October, members and supporters of the Buddhist Churches of America are receiving a letter and brochure from Rev. Kodo Umezu, BCA Bishop, introducing the new BCA Dana Program. Here is an excerpt from his letter:

“... A life of Nembutsu is a life surrounded by caring people. The Nembutsu life gives us strength and courage to live with confidence, joy, and appreciation. We do not need to envy or blame others. There is no need for praying. We live our lives as we are and do our best in each and every moment. The Nembutsu teaching becomes our source of energy for living.”

“Many people are looking for a community like ours. Many people are longing for a true and real connection with Shinran Shonin. Many people are searching for a world where we can live

peacefully with one another.”

“Let us appreciate the gift of community created by those who have passed on before us, and let us connect with more people today. It is our joy and privilege to share the Nembutsu teaching with everyone. The power of one individual may be limited, but when we join our efforts, we can impact the greater society.”

“With this in mind, I would like to humbly ask each and every one of you to reflect on and support the BCA’s new Dana Program.”

Please visit [www.BuddhistChurchesofAmerica.org](http://www.BuddhistChurchesofAmerica.org) and click on Dana Program to see donations options. Questions? Please contact the Development Office by phone: (415) 776-5600 x311 or by email: [donate@bcahq.org](mailto:donate@bcahq.org). Thank you for your continuing care and generosity. Namo Amida Butsu!



Artwork by Tessa Asato

# Quietly Launched: A Thousand x Thousand x Four Wishes

## A grassroots effort to replenish \$4 million for today, tomorrow and beyond

A number of Buddhist Churches of America (BCA) ministers, leaders, and friends have generously responded to Rev. Marvin Harada’s informal challenge at the end of 2014 for a “*Thousand x Thousand x Four*” pledges to total \$4 million.

“The Jodo Shinshu Center is a wonderful facility that has reaped many benefits for our entire BCA. While it was expensive to build, no one questions its value or impor-

tance now. We can all see how beneficial the building is to our BCA.

“In order to build it, we had to take out a bank loan and we were loaned funds from our own BCA Endowment. Gratefully, we have paid back the loan to California Bank and Trust, but we still need to pay back the \$4 million loan to the Endowment.

“The thought occurred to me: What if we could get 1,000 people from our entire BCA Sangha of 16,000+ members to donate

\$1,000 a year for 4 years? Then our \$4 million dollar debt would be all paid off, and we would be able to receive that much more funding from the interest earned through the Endowment! That is the thinking behind the *Thousand x Thousand x Four* fundraising project.

“Please join me as a *Thousand x Thousand x Four* donor. This is a challenge to ourselves—to ensure that the BCA Endowment Foundation will have adequate funds

to keep advancing our Dharma mission.”

— Rev. Marvin Harada

Together, *Thousand x Thousand x Four* donors have given over \$42,000 to replenish the BCA Endowment Foundation! Find out how you can help support this effort by contacting the Development Office at: [donate@bcahq.org](mailto:donate@bcahq.org) or phone: (415) 776-5600 ext. 311. Gassho with palms together, from the Buddhist Churches of America.

## Thousand x Thousand x Four Donors

As of August 31, 2015

- Tom and Ellen Crane Charitable Fund
- Georgia Daikai
- Jeff and Namy Folick
- Minoru and Aiko Fujii
- Charlene Grinolds
- Marvin and Gail Harada
- Jerry and Carmela Hirano
- Gary and Sandra Hongo
- Lon and Sheila Inaba
- Ronald Kobata
- Mick and Norma Kubota
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- Kent Matsuda
- Aki and Emi Nakao
- In memory of George and Chiyeko Sasaki*
- Thomas and Greer Nishikawa
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- Rick Stambul
- Shizuko Strom

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- Sandra Takeda
- Sumiye and Dianne Tanabe
- Kenneth Tanimoto
- Kodo and Janet Umezu
- Roy and Alice Wakida
- Haruo and Shigeko Yamaoka
- Raymond and Caroline Yamasaki

### Organizations

Orange County Buddhist Women’s Association  
On behalf of the 2014 Southern District Conference

White River Buddhist Temple Buddhist Women’s Association

Namo Amida Butsu

If you made a donation prior to 8/31/15 and do not see your name, please contact us.

# In Remembrance of Nobi

## The Noboru & Yaeko Hanyu IBS Buddhist Chaplaincy Professorial Chair Endowment

By Rev. Seigen Yamaoka  
IBS - Vice President of Development

The Buddhist Churches of America Endowment Foundation recently received the Noboru and Yaeko Hanyu Institute of Buddhist Studies (IBS) Buddhist Chaplaincy Professorial Chair Endowment, in the sum of \$625,198.21 from their trust.

The endowment was established in 2011 by Mr. Hanyu in memory of his beloved wife, Yaeko, who passed away on Nov. 1, 2002, after 54 years of marriage. Mr. Hanyu passed away on March 3, 2014 just before his 98th birthday.

Nobi, as I knew him after our long association, was a driving force in most fund raising activities within the Buddhist Churches of America (BCA). He served as president of the Buddhist Church of San Francisco, and in 1977 was the BCA president. I first met Nobi in 1958 as I was preparing to go to Japan to study. To me he was gruff and kind of scary. If you said something he didn’t agree with



Noboru and Yaeko Hanyu

he would ask, “What do you mean by that?” He was Mr. Big in the BCA. He was the only constant leader in an often revolving administration. He held many responsible positions on many committees, usually the office of treasurer. You can imagine the many meetings that he attended.

Through it all, his wife, Yae encouraged and supported him. When Nobi established the professorial chair endowment, he said, “This chair is my way of expressing my

appreciation to Yae, for supporting me. Through this gift, I hope to keep her spirit of *dana* (giving) alive for the Buddhist movement in America.” He attributed his lifelong association with the BCA to the loving support of his wife.

In May, 2015, Rev. Dr. Daijaku Kinst, Director of the IBS Chaplaincy Program, was named the Noboru and Yaeko Hanyu Professor. Dr. Kinst expressed her deep and humble appreciation to the late Mr. and Mrs. Hanyu for their generosity and vision for the future of Buddhism in America. “I will do the best I can to fulfill their dream and vision,” said Dr. Kinst.

Dr. Richard Payne, IBS Dean, also expressed his deepest appreciation for Mr. and Mrs. Hanyu’s generosity, vision, and constant support of the IBS.

If you would like to know more about establishing a bequest or endowment, please contact the Development Office at [donate@bcahq.org](mailto:donate@bcahq.org) or call (415) 776-5600 ext. 311.

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# 今月の法話

## 「オカゲサマ」ということ

フレズノ別院元輪番  
乗元恵三

モツタイナイという日本語は、いまごろのよ  
うに、モノまみれの消費経済社会で、モノを粗  
末にはいけないという、まことに適切な戒  
語である。

アフリカのある女性政治家が、これを世界語  
にしようとキャンペーンをしたことがあったが  
うなづける。

モツタイナイということばは、モノを粗末に  
するという意味だけでなく、与えられた恵みに  
感謝するという心を表す意味深い日本語である。

この間、手もとの「大乘」誌を読んでいたら、  
相愛大学の金子暁嗣学長と釈徹宗さんの対談が  
載っていて、蒙を啓いていただいた。

法政大学が、日本の県民別「幸福度」の高い  
上位三県は、福井県、富山県、石川県だとい  
うことがわかったという。

金子先生は社会心理学者でもあり、その遠因  
にあるものを考察している。

たまたま、その三つの地方は、われわれが越  
前門徒と呼んでいる、真宗の法義が伝統的に盛  
んな地方と重なっているという。

この地方の人は、他県人に比して「オカゲサ  
マ」という意識が強く、人々は「おかげさまで  
」という言葉、くらしの中に常用しているとい  
う。むつかしくいえば、この地方の人々は「ご  
恩報謝」の気持ちをつねに抱いているというこ  
とだ。

この地方の越前門徒、または北陸門徒は、歴  
史的に、蓮如上人が生涯をかけて教化された地  
方であり、その念仏ところが、無意識に土着化  
されているのだと教えてられた。

話は逸れる。

一般に北陸地方には日本の思想哲学の極致を  
きわめた西田幾多郎、鈴木大拙が生れ、また念  
仏者として梅原眞隆、曾我量深というような人  
も輩出している風土の土徳は念仏によってつち

かわれたものであろう。  
ところで、ふだんに会った時、「お元気で  
すか」と挨拶された時、「おかげさまで」と無  
雑作に返事をしている。

よくよく考えてみると、こんなに意味の深い、  
そして大切なことばを忘れていた。説明は出来  
るがモツタイナイも、オカゲサマも、ひとこと  
の英語に翻訳できない、ユニークな日本語だと  
知らされた。

いつでも、どこでも、オカゲサマといえる  
ところで、生かされている人生はほんとうの幸  
せなのだろう。それはナモアマミダブツのころ  
と重なっている。

## 総長メッセージ

米国仏教団総長 梅津廣道

九月は出張の多い月でした。労働祭の週末に  
はオハイオ州のクリーブランドで開催された、東  
部地区の仏教徒大会に招待され参加しました。  
クリーブランド仏教団は会員の数も少なく、大  
会を担当することも容易ではないのですが、リー  
ダー達はそれぞれ一生懸命に準備し、大会を無  
事成功裏に終わらせました。

大会の参加者の数は八十名位でしたが、本当に  
熱のこもった集まりでした。基調法話はカナダ  
のジェフ・ウィルソン教授で、大会のテーマに  
そって親鸞聖人  
の教えをわかり  
やすく話してく  
ださいました。

他にもニューヨークの池田アール  
先生、それと各  
地で比較的最近  
会員になった人  
たちによる、意  
見発表があり、  
これからの東部  
の仏教会の方向  
を示唆するもの  
がありました。



ニューヨークの地下鉄駅に飾られている親鸞聖人の銅像のタイル画: A tile painting of Shinran Shonin's statue in a subway station in New York

この大会の後、ニューヨークに足を伸ばし、親  
鸞聖人銅像の六十周年記念法要と行事に参加し  
ました。この銅像は大阪の実業家であり篤信家  
である広瀬精一が一九三七年に広島に寄付した  
もので、三年後被爆し赤く焼たれていて、平  
和を願う広瀬氏は、国連のあるニューヨークに  
というところで、関法善開教使のいるニューヨ  
ーク仏教会に移されたのです。その除幕式が行わ  
れたのが六十年前の九月十一日だったのです。  
ところが、数年前聖人の杖が盗まれました。  
金属パイプが代わりをしていましたが、同様に  
住んでいる同じく実業家で仏教徒の某氏が新し  
く杖を寄付してくださり、そのお披露目も兼ね  
ての式典でした。親鸞聖人は新しい杖をもって  
これから、混迷の世界に歩みを進めてくださる  
と思います。

ところで、滞在中に知って、実際に行き見て  
のですが、この像がすでに仏教会から、ニュー  
ヨークの地下鉄のブロードウェイ線の駅のホ  
ムまで足を進めていたのです。その駅の壁にタ  
イルとして掲げられているのです。その絵の中  
には「南無阿弥陀仏」とローマ字で書いてある  
のがはつきりと見えました。私たちの知らない  
ところで、毎日聖人が多くの人に平和を語りか  
けているという事を思うと胸があつくなりま  
した。

ちょうど同じころ、金子大榮先生の書物を読ん  
でいたのですが、その中に『仏説無量寿経』の  
言葉を引用されているところがありました。そ  
こには、人間はお互い自分の思いを  
相手に強いることなく、敬い愛し合  
うべきであると説かれています。先  
生は、浄土を願うものにとってはこ  
のような生き方は自然なものである  
と説かれています。

南無阿弥陀仏は、仏さまが私たちを  
浄土へ迎えたいという願いであ  
り、すべての人にそがれている涙  
です。私たちが、仏さまの願いによ  
って方向転換することによって、お互  
い敬い尊ぶ道が開かれてくるとい  
うことです。親鸞聖人の教えに耳を傾  
けましょう。

# カツ勝った!

Rev. Kusunoki & Mr. Mike Furuya



テンプレートが設立から100周年の記念すべ  
きシリーズに日系人リーグステイトチャンピオ  
ンシップゲームに勝利し、優勝をかざった。楠  
師はロータイ仏教団に赴任した5年前より同チ  
ームに所属し、仏教会メンバーらとリーグに参戦  
していた。9月6日に行われた優勝決定戦では  
フロリダのアステティッククラブと対戦、9回  
裏、12対6のスコアから徐々に追いつき、最  
後は楠師の決死のホームインで12対13と逆  
転、初優勝となった。楠師は「優勝の喜びに加  
えて、1915年から現在に至るまで、このチ  
ームを守ってきただけで一人一人への」あり  
がとう」の思いがこみ上げてきた。「とこのご  
縁に巡り会えた喜びと感謝の念を語った。写真  
は同チームの元選手で、亡くなる直前の201  
1年シーズンまで長きにわたってチームのマネー  
ジャーを務めた仏教会メンバー、故山下マウチ  
氏の墓前に優勝の報告をする楠師と古谷マイク  
氏。



## 今月の大会

仏教会で催さ  
れた南部教区  
Jr. YBAの大  
会で、約16  
0名が参加し  
た。大会のテ  
ーマは、Rise a  
nd Shine.  
(写真提供Toy  
o Gardena/Gary  
Miratake)



# 法輪

2015年10月号

発行所  
米国仏教団  
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二〇一五年度教化標語  
「まことの人生を歩もう」

あの記事をもう一度!

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

## 「門主メッセージ」

9月11日にニューヨーク仏教会において第二次世界大戦後七十周年と広島で被爆した親鸞聖人の銅像が同仏教会に寄贈されて六十周年を迎えたことを記念した法要が営まれた。(総長メッセージに関連情報) 法要のプログラムには大谷光淳門主が七月に述べられた平和に関するメッセージの英訳が掲載された。光淳門主は2015年7月3日に広島平和記念公園、原爆供養塔の前で「平和を願う」法要をお勧めされた。

## 戦後70年によせる 平和への願い

ただ今、皆さまと共に勤めいたしました「平和を願う法要」にあたり、第2次世界大戦で犠牲になられたすべての方々に対し、衷心より追悼の意を表します。

70年前の8月6日、たった一発の爆弾によって、一瞬にして美しい広島市の街が破壊され、多くのかけがえのない命が失われました。また、原子爆弾のもたらした惨禍は、放射能の影響として、また痛ましい記憶として、今も多くの方々を苦しめ続けています。このことを思うとき、あらためて人間の愚かさ、戦争の悲惨さ、原子爆弾の非道さを感じずにはいられません。

私は、皆さまと共に、戦後70年を迎える広島市で、平和への願いを新たにすることに深い意義を感じています。第2次世界大戦が終わって70年が経とうとしています。しかし人類が経験したこともなかった世界規模での争いが起こったあと、70年という歳月が、争いをもたらした深い悲しみや痛みが和らげることができたでしょうか。そして、私たちはそこから平和への願いと、学びをどれだけ深めることができたでしょうか。

戦争の当時を生きられた方々が少なくなっていく中で、戦争がもたらした痛みの記憶は遠いものとなり、風化し忘れられつつあります。また先の大戦において、本願寺教団が戦争の遂行に協力したことも、決して忘れてはなりません。



ニューヨーク仏教会の親鸞聖人像  
Shinran Shonin's statue @ New York Buddhist Church

ん。こうした記憶の風化に対し、平和を語り継ぐことが、戦後70年の今を生きる私たちに課せられた最大の責務です。よりよく未来を創造するためには、仏智に教え導かれ、争いの現実に向きあうことが基本でありましょう。

そもそも、あらゆる争いの根本には、自己を正当とし、反対するものを不当とする人間の自己中心的な在り方が根深くあります。宗祖親鸞聖人は「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わごとまことあることなし」と、人間世界の愚かさを鋭く指摘されています。私たちが互いに正義を振りかざし、主張しようとも、それはいずれも煩惱に基づいた思いであり、阿彌陀如来の真実のはたらきの前では打ち崩されてゆくよりほかにないという事でありましょう。それはまた、縁によって、どのような非道な行いもしかねないという、私たち人間の愚かさに対する警告でもあります。

いかなる争いにおいても悲しみの涙をとまなうことを、私たちは決して忘れてはなりません。受けがたい人の身を助け、同じ世界に生まれ、同じ時間を生きている私たちが、お互いを認めることができず、どうしてこの上、傷つけ合わねばならないのでしょうか。一つひとつの命に等しくかけられている如来の願いがあることに気付かされる時、その願いのもとに、互いが互いを大切に、敬い合える社会が生まれてくるのではないのでしょうか。少なくともお念仏をいただく私たちは、地上世界のあらゆる人びとが安穩のうちに生きることができるとする社会の実現のために、最大限

の努力を惜しんではいけません。戦後70年という歳月を、戦争の悲しみや痛みを忘れるためのものではなりません。そして戦後70年というこの年が、異なる価値観を互いに認め合い、共存できる社会の実現のためにあることを、世界中の人びとが再認識する機会となりますよう、願ってやみません。

2015 (平成27) 年7月3日

浄土真宗本願寺派  
門主 大谷光淳

## IMOPNSHARE

8月下旬からIMOPおよびSHAREのプログラムが開講された。IMOPとはInternational Ministerial Orientation Programの略で開教使を目指す日本人僧侶を対象とした養成プログラム。2008年より開始された。SHAREとは、Staff of Hongwanji Advanced Research and Educationの略で浄土真宗本願寺派の職員が、北米開教区の寺院のよいところを学び、日本の寺院の活性化にいかすべく設立された研修プログラムで、昨年からは行われている。今年のIMOP受講生は津山親子師と藤田裕豪師の二名、SHARE研修生は、京都の本願寺派国際部、畑中阿難師の合計二名、浄土真宗センターを拠点として、約三ヶ月間研修を受ける。研修では英語学校に通うほか、北米、カナダ、ハワイの各寺院を参拝し開教使や門徒と交流する。



左より、桑原浄信開教使、津山親子師、藤田裕豪師、畑中阿難師  
Rev. Kuwahara, Rev. Tsuyama, Rev. Fujita and Rev. Hatanaka

## 2名の僧侶が新たに BCAに加わる

9月1日から2名の僧侶がBCAに加わった。オレンジ



カウンティ  
仏教会のワ  
ンドラ・睦  
師(写真下)  
とシアトル  
別院の関谷  
沙羅師。二  
人は所属先  
教区の合同  
法要や歓迎  
会などで開

教使、門徒にあたたかく迎えられた。2015年は合計5名の僧侶が新たにBCAに加わり、教線拡張の勢いが増してきている。他に、9月からワシントンD.C. 恵光寺のライ・カート開教使がプラサー仏教会に異動となった。



タホマ国立墓地にて西北部教区の開教使と合同のメモリアルサービスをお勤めした開教使、左から二番目、Rev. Skiyga with Northwest District ministers @ Taloma National Cemetery

## 秋の聞法セミナー

Fall Japanese Dharma Gathering at the Jodo Shinshu Center

- つやま ちかこ 津山 親子師 (2015年度 IMOP 参加者) 「良き師」
- あじと 裕豪 藤田 裕豪師 (2015年度 IMOP 参加者) 「大きな喜びを与えて下さる阿彌陀様」
- はたなか あなん 畑中 阿難師 (2015年度宗務員研修参加者) 「私の目線からの西本願寺」
- くわはら 浄信 桑原 浄信師 (米国仏教団仏教教育センター) 「小断で真宗」

日時: 2015年10月10日 (土) 午前10:00 - 午後3:00  
場所: 浄土真宗センター 2140 Durant Ave, Berkeley

参加費は無料です。簡単な昼食も用意しております。是非ご参加ください。



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