



WHEEL OF DHARMA

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FEBRUARY 2019



Perspectives on Shin Buddhism & LGBTQ* Community

Shin Buddhism teaches that we are all equally embraced by Amida Buddha's infinite wisdom and compassion. How do we build temple cultures that are more welcoming, accepting and inclusive of the LGBTQ* community, particularly younger generations and families? How do we create inclusive and affirming programs for youth?

Learn about LGBTQ* terminology, and resources for temple members. (What does it mean to be an 'ally'? What is a 'preferred gender pronoun'?)

Why is this important for the well-being of the whole sangha?

LGBTQ* includes Lesbian, Gay, Bisexual, Transgender, Queer as well as other gender identities and orientations

Speakers:

- **REV. KIYONOBU KUWAHARA**
Supervising Minister, Berkeley Buddhist Temple (BBT) and Program Coordinator, Hongwanji Office
- **CJ DUNFORD** Minister's Assistant at BBT and IBS Ministerial Student
- **AKIKO ROGERS** Minister's Assistant at BBT & Senshin and IBS Ministerial Student

SATURDAY, MARCH 9, 2019 1:30 - 3:00 PM

RENAISSANCE PHOENIX DOWNTOWN HOTEL
100 N. 1st Street, Phoenix, Arizona 85004

Contact CBE:
cbe@bcahq.org Ph: 510-809-1460
Visit: buddhistchurchesofamerica.org

Presented by the BCA Center for Buddhist Education (CBE) in conjunction with the Buddhist Churches of America Ministers Association & National Council Meeting

2019 Ministers' Association and National Council Meetings March 6 – 10, 2019 • Phoenix, Arizona



Southern District to Host Ministers, National Council Meetings

The Southern District Council of the BCA will host the Ministers' Association and National Council meetings for the first time in Phoenix, Arizona in March.

The meetings will be held on March 7 and March 9 at the Renaissance Phoenix Downtown Hotel in Phoenix, Arizona.

From 1:30 to 5 p.m., March 7, the Institute of Buddhist Studies and Center for Buddhist Education will host a symposium titled, "Hearing the Light: Innovation and Compassion in American Pure Land Buddhism."

The keynote speaker will be Dr. Lewis Lancaster, professor emeritus, Department of East Asian Languages and Cultures at UC Berkeley, and president and adjunct professor of the University of the West in Rosemead. Lancaster was awarded the IBS President's Award in 2015.

Additional speakers will include: Dr. Jane Iwamura, associate professor and chair, Religious Studies Department, University of the West, and Dr. Scott Mitchell, Yoshitaka Tamai professor of Jodo Shinshu Buddhist Studies at IBS.

The moderator will be IBS President Rev. Dr. David

Matsumoto.

From 1:30 to 3 p.m., March 9, the Center for Buddhist Education will host a workshop presented by Rev. Kiyonobu Kuwahara, supervising minister of the Berkeley Buddhist Temple (BBT) and program coordinator of the Hongwanji Office; CJ Dunford, a Minister's Assistant at BBT and IBS ministerial student; and Akiko Rogers, a Minister's Assistant at BBT and Senshin Buddhist Temple in Los Angeles, and an IBS ministerial student.

They will present a program titled, "Perspectives on Shin Buddhism & LGBTQ Community," and discuss LGBTQ (lesbian, gay, bisexual, transgender and queer) terminology and resources for temple members and why this is important for the Sangha.

For those not attending the meetings, booster activities include a day trip to Sedona, Arizona; a tour of Hohokam Stadium in Mesa, Arizona, the spring training stadium of the Oakland A's; and a shopping and casino trip.

For more information, contact the planning committee at ncm2019bca@gmail.com.

IBS & CBE SYMPOSIUM

"Hearing the Light"

Innovation & Compassion in American Pure Land Buddhism

KEYNOTE SPEAKER:
Dr. Lewis Lancaster
Professor Emeritus, Department of East Asian Languages and Cultures, University of California, Berkeley; President and Adjunct Professor, University of the West; Institute of Buddhist Studies, President's Award, 2015.

Shinran Shōnin writes in his HYMNS ON THE PURE LAND, that one who entrusts in Amida's Vow, "hears the power of light."

In this symposium, three well-known scholars will address the manner in which American Pure Land Buddhists, having been awakened by the illumination of Amida's wisdom light, have engaged in innovative and compassionate action in the world.

ADDITIONAL SPEAKERS:
Dr. Jane Iwamura Associate Professor and Chair, Religious Studies Department, University of the West; author, *Virtual Visions: Buddhist Religion and Popular Culture in the U.S.* (Oxford Univ.)
Dr. Scott Mitchell Yoshitaka Tamai Professor of Jodo Shinshu Buddhist Studies, IBS; author, *Buddhism in America: Global Religion, Local Contexts*, SUNY Press (2015), Bloomington Academic.

MODERATOR:
Rev. Dr. David Matsumoto
President, Institute of Buddhist Studies (IBS)

Thursday, March 7, 2019 1:30 - 5 pm
Renaissance Phoenix Downtown Hotel
100 N. 1st Street - Phoenix, Arizona

FREE & OPEN TO THE PUBLIC
Presented by the Institute of Buddhist Studies & BCA Center for Buddhist Education in conjunction with the Buddhist Churches of America Ministers Association and National Council Meeting

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

Keynote Speakers:
Reverend Yukiko Motoyoshi
Professor Keiko Toro

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

www.wbwconvention.org

By Edythe Vassall
Berkeley Buddhist Temple

Lady Takeko Kujo, recognized as the founder of the Buddhist Women's Association (BWA), was born on Oct. 20, 1887. She was the second daughter of Koson Ohtani, known as Abbot Myonyo, the 21st Monshu (head priest) of the Jodo Shinshu Hongwanji-ha Buddhist organization in Japan. Takeko Kujo was a devout Nembutsu follower, renowned poet, writer, artist, and humanitarian. Her older brother Kozui became the 22nd Monshu, and another

brother, Sonyu, became a high-ranking government official.

Abbot Myonyo chose the name Takeko, which represented the samurai warrior-like virtues of old feudal Japan. Takeko was raised at the head temple apart from her mother, Fujiko Matsubara, who was the daughter of a physician.

Takeko's early education was at a respectable, conservative school where she studied with both rich and poor students. This contact with ordinary people influenced her dedication as an adult to carry on the social work initiated by her father.

When Takeko was 5 years old, her future sister-in-law, Kazuko Kujo, came to live at the temple to receive training in the Buddhist way of life. Kazuko was the daughter of Prince Michikata Kujo. She was 10 years old at the time and was betrothed to Takeko's 16-year-old brother Kozui. The two girls became very close.

From around age 11, Takeko began receiving an aristocratic education from

private tutors at her temple home. When Kazuko married Kozui Ohtani in 1897, it was a lonely time for Takeko. However, in 1898, Kozui left to visit Central Asia, and Takeko moved to Tokyo to live with Kazuko. When Takeko's father died in 1903, her brother returned and became the Abbot Kyonyo. Takeko then lived under his care.

During the Russo-Japanese War of 1904-1905, Takeko Kujo and Lady Kazuko Ohtani (her sister-in-law) co-founded the Buddhist Women's Association to do public service and foster the solidarity of Japanese Buddhist women. The BWA sent care packages to soldiers at the front and helped families who had lost sons and husbands in combat.

In 1909, Takeko married Kazuko's brother, Baron Yoshimune Kujo, and thus became a baroness. The couple moved to the Kujo mansion in Tokyo. Baron Kujo worked at the Specie Bank of Yokohama. Shortly after their marriage, they went to London and Baron Kujo studied at Cambridge University. He was later assigned to work at the



Lady Takeko Kujo

branch bank in London. Lady Kujo returned to Japan after one year. They lived apart for 10 years, leaving her feel-

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In Tribute to a Nembutsu Poet

By Rev. Kodo Umezu, BCA Bishop

Marcus Cumberlege, a Nembutsu poet, was born into the Pure Land on Dec. 30, 2018. He was 80 years old and lived in Bruges, Belgium. Janet and I got to know him through the Shin Conference in Europe and we became fans of his poems. He used to send us his latest works and I have shared some of them with you in the Wheel of Dharma.

Rev. Jishin Diane Dunn, who lives in Oregon, shared the last poem she received from him on her Facebook page. I share it with you, with her permission.

I'm the last rose
of summer, ringed
with leaves, fixed to
the wall, loving it all.

Amida is gently
drawing me home
to Sukhavati (Pure Land). I

come.

Namu Amida Butsu

He knew his earthly life was coming to an end and expressed his feelings about facing this reality. His feelings reminded me of Shinran Shonin's famous words, which appear in "Tan-nisho," Chapter 9:

"Further, having no thought of wanting to go to the Pure Land quickly, we think forlornly that we may die even when we become slightly ill; this also is the action of blind passions. It is hard for us to abandon this old home of pain, where we have been transmigrating for innumerable kalpas down to the present, and we feel no longing for the Pure Land of peace, where we have yet to be born. Truly, how powerful our blind passions are! But though we feel reluctant to part from this world, at the moment our karmic bonds to this Saha

world (this world of suffering) run out and helplessly we die, we shall go to that land. Amida pities especially the person who has no thought of wanting to go to the Pure Land quickly."

"Nembutsu life is a life of authenticity," as Rev. Dr. David Matsumoto often says. We live our lives realizing our own blind passions when they are illumined by the light of Amida Buddha. When we are touched by the light, we find that our life is a journey, traveled together with all sentient beings, to the Pure Land, the Real Home, the Realm of Nirvana.

Once one enters into the Realm of Nirvana, the person returns to our world in the purest form of compassion and wisdom. In February, we observe Nirvana Day in memory of Shakyamuni Buddha. Though he lived and died over 2,500 years ago, we can still be with Shakyamuni



Marcus Cumberlege

Buddha by hearing his words of wisdom. Those people who have been born into the Pure Land are always with us, encouraging each and every one of us to encounter the heart of Enlightenment so that we can truly live our lives and share the joy with others.

I would like to conclude my message by expressing my gratitude and sorrow at the passing of Marcus Cumberlege, who shared a deep appreciation of Amida Buddha, the Buddha that is Immeasurable Compassionate Wisdom.



By Rev. Koho Takata
Los Angeles Hongwanji
Buddhist Temple

I clean the temple altar at least twice a week. Although it is better to clean the altar daily, I tend to forget to do it because of my laziness. When I mop the altar floor, I often recall about Cudapanthaka who was one of the 10 great disciples of Sakyamuni Buddha.

Cudapanthaka had an older brother who was extremely smart but he was not so. Cudapanthaka tried to remember sacred words from the Buddha. However, whenever he remembered one, he forgot the other. As a result, his brother scolded him and encouraged him to leave the Sangha and go back to home.

When Buddha saw Cudapanthaka crying and knew about his ability and capabil-

ity, Buddha told him to stay in the Sangha and gave him a broom. He then directed Cudapanthaka to concentrate on the broom and sweep the floor every day. Since Cudapanthaka couldn't remember the phrase, the Buddha advised him to remember just two words -- "sweep" and "clean." In the end, Cudapanthaka attained the enlightenment

Shinran Shonin praised the virtue of Cudapanthaka in his writing: "He (Bodhisattva Dharmakara) established the Eighteenth Vow, the vow of birth through the Nembutsu, in which he declared that he would guide even people of 10 utterances. When we carefully reflect upon it, this vow is truly vast and profound. Because the name is composed of but three characters, it is easy to keep even for one as foolish as Sakyamuni's disciple Panthaka. (Collected Works of Shinran, Pages 687-688, "Essentials of Faith Alone")

I believe that the most important aspect in the story is

that Cudapanthaka recognized his own foolishness in the truth of the Dharma. In Jodo Shinshu, foolishness doesn't mean a lack of knowledge. It refers to an ignorant nature, which deeply rooted in our minds. Foolish being is often translated as "baka-tare." "Baka" means foolish and "tare" means overflowing. It means my self-centered mind which is full of ego, desires, attachments, etc. is overflowing. When I encounter the teachings of the Buddha and realize Amida Buddha's compassionate activities, my foolish nature caused by my self-centered mind is revealed. It makes clear by the mirror of the Dharma that I am the foolish one.

Jodo Shinshu, which was clarified by Shinran Shonin, is a teaching for those foolish beings possessed full of blind passions and who cannot be free from the self-centered mind. Our blind passions obstruct us to see what the "truth" is. The Buddha, called "Awakened One to the Truth" knowing

about our foolish nature, established Hongan or Primal Vow to save all beings equally at all times and in all places. The Nembutsu, NamuAmidaButsu, is none other than Amida Buddha's Primal Vow. Whenever we recite the Nembutsu, which is only true and real in this fleeting world, it will sweep away our foolishness and bring us to true settlement.

By listening to the significance of the Nembutsu, our blind passions and ignorant nature are opened up to the true and real mind of Amida Buddha, which turns our foolish nature to awaken to the Buddha's mind (Primal Vow). Let us listen to the calling voice of the Buddha, NamuAmidaButsu, on every possible occasion for awakening our foolishness to the great compassionate mind of Amida Buddha.

"Evils, faults, dirt and trash that I accumulate day after day, Namu Amida Butsu is a bloom sweeping them away."
Jutaro Oshima, Kona, Hawaii

Listen to Nembutsu's Significance to Awaken Our Foolish Nature



Participants gather for a group photo in January at the joint Minister's Assistant Program and Tokudo Ordination Training Seminar at the Jodo Shinshu Center in Berkeley.

30 Attend MAP, Tokudo Training Seminar at JSC

A joint Minister's Assistant Program and Tokudo Ordination Training Seminar was held Jan. 24-26 at the Jodo Shinshu Center in Berkeley under the supervision of Rev. Jerry Hirano and Rev. Marvin Harada, co-directors for the Center for Buddhist Education, and Rev. Kiyonobu Kuwahara, program coordinator for the Hongwanji Office and supervising minister of the Berkeley Buddhist Temple.

Among the 30 participants, 17 were preparing for their Tokudo ordination at the Hongwanji this summer and 13 were part of the BCA's Minister's Assistant Program.

Two members from the United Kingdom's Shin Buddhist fellowship and two members from the Jodo Shinshu Buddhist Temples of Canada attended the seminar.

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Have something of interest for the Wheel of Dharma? If so, send it to: WODeditor@bcahq.org.

Articles should be around 500 words and editors reserve the right to accept and/or edit articles. Please include the author or contact information, temple affiliation, and suggested headline.

Images must be submitted as 300 dpl JPEG or TIFF, not in PDF form. Editors reserve the right to crop the images.



PRESIDENT'S MESSAGE



By **Richard A. Stambul**
BCA President

BCA's National Council to Consider Several Solutions to Financial Issues

and to the 2019 National Council.

The committee, chaired by Dr. Kent Matsuda, a past BCA President and the current BCA President-Elect, met five times over the course of last year including dozens of hours of discussion. The committee agreed and passed seven proposals, all of which are designed to be carried out simultaneously.

On Dec. 1, 2018, following a Town Hall meeting the night before and debate the next day, the National Board approved each of the following seven recommendations, which will be voted on at the March National Council meeting. Some of the proposals were without controversy.

1. Report progress on each of the following items to the National Board and the National Council.

2. Renegotiate payment of the Jodo Shinshu Center loan with the Endowment Foundation. The loan's current balance is about \$3.4 million. We are obligated to make annual debt service payments of about \$134,000 of combined principal and interest. A balloon payment is due in 2024. (Note: Such negotiations are already being scheduled by the BCA President and the Endowment Foundation.)

3. The BCA Budget & Finance Committee will make maintenance of the three BCA "Real Properties" a yearly budget item "that cannot be eliminated" and would reasonably meet annual needs.

4. Without any obligation, BCA will be open to negotiate sale of the BCA headquarters in San Francisco

with any BCA-related organization, including the Jodo Shinshu International Office and Buddhist Church of San Francisco.

5. We would all support the launch of a new capital campaign to raise funds to pay off the Jodo Shinshu Center debt, and to raise money for other needed endeavors.

6. Sell the BCA Parsonage in Belmont, California, and use the net proceeds to buy or rent appropriate housing for any new BCA Bishop, and to pay down the Jodo Shinshu Center debt.

By way of example only and as discussed by the committee, if the Parsonage was sold for \$2.5 million (its estimated fair market value as of 2018), \$1.25 million might be maintained by the Endowment Fund in a restricted fund using income at 5 percent per annum or about \$5,208 a month with which to rent suitable accommodations for a new Bishop in the more affordable East Bay in the San Francisco Bay Area. The remainder of the net proceeds would be used to create a property maintenance fund for the "Real Properties," and/or to pay down the JSC loan.

7. Begin a campaign to raise \$1 million for a variety of "Real Property" deferred maintenance needs at the headquarters, JSC, and the Parsonage (if not sold) as well as a pilot project to livestream Dharma talks to temples in the Central California District Council, which is seriously understaffed by BCA ministers.

All seven recommendations were

passed by the special committee for consideration by the December 2018 National Board. The National Board approved all seven proposals. Each of these recommendations will be voted on by the National Council. I have scheduled a Town Hall meeting in Phoenix on Thursday evening, March 7, to openly discuss these seven issues.

My deep thanks to each of the committee members for their diligence and hard work including: the Office of the Bishop, Rev. Kodo Umezu, Bishop, and Rev. Marvin Harada, Executive Assistant to the Bishop; Rev. Patricia Usuki, Gicho (Chair of the BCA Ministers' Association); IBS President, Rev. Dr. David Matsumoto; IBS Dean, Dr. Scott Mitchell; Endowment Foundation Chair, Charles Ozaki; Endowment Foundation representative, Steve Terusaki; BCA representative, Mick Kubota; Committee Chair and Bay District representative, Dr. Kent Matsuda; Central California District representative, Steve Mukai; Coast District representative, Gary Hongo; Eastern District representative, Jane Blechman; Mountain States District representative, Joni Sakaguchi; Northern California District representatives, Ron Kawahata and Ed Nakamoto; Northwest District representative, Tyler Moriguchi; Southern District representative, Alan Endo; and Buddhist Church of San Francisco representative, Frank Delgaizo.

I personally attended all meetings serving as an ex officio member of the committee without any vote.

For the first time, the 2019 National Council will gather in Phoenix, Arizona, with delegates voting on a number of important matters.

Last year, the National Council, meeting in Sacramento, passed a resolution directing the BCA President to form a special committee to consider and recommend solutions to some of the urgent financial issues we must confront.

This special group, known as the Ad Hoc BCA Strategic & Financial Planning Committee, was made up of one lay representative from each of our eight District Councils, as well as members representing the Office of the Bishop, the BCA Ministers' Association, the BCA Endowment Foundation, the Institute of Buddhist Studies, BCA's national organization, and the Buddhist Church of San Francisco.

The goal of the committee was to recommend solutions to address the outstanding loan on the Jodo Shinshu Center (JSC), as well as deferred maintenance on BCA "Real Properties," specifically, the BCA Headquarters, the JSC, and the Bishop's Parsonage. The committee was directed to report back to the 2018 December National Board

Teachers' Conference Set in April in San Jose

2019 FDSTL Conference
hosted by Coast District Dharma School Teachers League

**I Am a Link...
Heal Ourselves, Heal the World**
With Three Questions
Please join us! All are welcome!

Friday-Sunday • April 26, 27 & 28

**Holiday Inn
San Jose - Silicon Valley**

Guest Speaker
Gregg Krech of the TōDō Institute
presenting Naikan - the process of inner reflection



www.2019FDSTLconf.com



"I Am a Link ... Heal Ourselves, Heal the World" is the theme of this year's Federation of Dharma School Teachers' League Conference hosted on April 26-28 by the Coast District Dharma School Teachers' League at the Holiday Inn, San Jose - Silicon Valley.

Gregg Krech from the ToDo Institute will share Naikan, a psychotherapy based on Jodo Shinshu. Krech will address how we can utilize Jodo Shinshu teachings in today's

chaotic times.

This conference is not only for Dharma School teachers, but for anyone who wants to expand on their journey of healing and walking in a path that transforms our world.

For more information on the conference, please contact FDSTL2019conference@gmail.com and conference website.

For more information on Naikan, visit <http://www.todoinstitute.org/naikan.html>.

Three Aspects of Appreciation



By **Rev. Harry Gyokyo Bridge**
Buddhist Church of Oakland

One key aspect of Buddhism is its universality. The Buddha is said to have instructed people to go and teach the Dharma to people in their own language.

In other words, the Dharma is translatable into multiple languages. That being said, there are often words or expressions in one language that are difficult to translate into another, or that have multiple meanings.

It is easy to find such Buddhist words or expressions like "Dharma" or "okage sama de," but I often use an English word that has these multiple meanings: "appreciation."

I probably nicked it from Rev. Dr. David Ryo Matsuo

and his idea of the "Triple 'A' Life: Awareness, Authenticity and Appreciation."

It came up recently when I had the following thought: "It's one thing to be a connoisseur of something, it's another thing entirely to be a snob."

Of course, this caution applies to myself as much as anyone – I used to be a coffee snob, and am still a tonkatsu snob and probably a music snob. But it led me to look at what it means to be a connoisseur, and the best part to me is that a connoisseur appreciates the object of their passion. Which led me to look up the word "appreciation." I was surprised to find three relevant aspects.

The first is **"the recognition and enjoyment of the good qualities of someone or something."** This is like music appreciation or the enjoyment of fine wines, etc. This relates to the positive aspect of connoisseurship.

The second is **"gratitude for something someone has done."** This is the idea of appreciation that I believe Matsumoto Sensei is expressing in the Triple "A" Life, and that relates to gratitude as we normally conceive of it.

But the third aspect that kind of blew me away is this: **"a full understanding of a situation."** An example of this might be, "I appreciate the gravity of the matter."

I was aware of these various aspects but never consciously pulled them out. Now that I have, I am struck by how relevant they are to Jodo Shinshu.

The second one is most obvious, since we often hear that gratitude is one of our core values. I really like the first one – we are usually so quick to judge and complain, but we see the world in a completely different way when we take a positive view.

The third aspect is great because it incorporates Matsumoto Sensei's "awareness." How much gratitude can we have when we don't have an appreciation of the situation we are in?

It is actually very difficult for me to have this constant awareness – instead, I try and be aware of when I don't have this awareness, at which time I am shown my true, foolish self. But seeing this is transformative in itself, to which one can only respond "Namo Amida Butsu" with multi-leveled appreciation.



Arigato Obaachan (Thank You Grandmother) Campaign Donors and Honorees

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

The names below represent women being recognized and honored for their sacrifice, hard work, dedication, generosity, pursuit of the Buddha-Dharma, and help in the propagation of Jodo Shinshu Buddhism. In recognizing your obaachan, mother, aunt, sister or a group of women, you are honoring them being a part of

your life.

To donate and honor special women in your life, please go to wbwconvention.org and click on the "Donations" button to download the form.

For information or questions, please contact Terrie Masuda at terriemasuda@wbwconvention.org, Karen Suyama at karensuyama@wbwconvention.org, or Susan Bottari at sbottari@wbwconvention.org.

Donors are listed first, followed by the honoree's name in bold print. Thank you to each donor, and Arigatou, Obaachan and every honoree!

Richard Uyematsu - **Teiko Uyematsu**, Diane Durst - **Hisayo Shinta**, **Yoshiko Kawahara**, Linda Ono - **Momoko Miyamura**, **Tatsu Urakawa**, Elaine Eiko Weston & Shirley Akemi Tashima - **Mikiye Tashima**, Loren & Linda Miyasaki - **Mary Tomiko Miyasaki**, Rose Fujii - **Mrs. Kushino Fujii**, **Mrs. Ayami Taniguchi**, Kinuko Iwamoto - **Shizuko Yoshimura**, Michael & June DeBusk - **Irene Masako Fujiki**, Sashi Shimizu - **Some Kobuke**, Rev. Dean & Linda Koyama - **Takae Tsujita**, **Toshie Kakigi**, **Umeyo Koyama**, Janet & Glenn Kameda - **Itsuyo Kameda**, **Matsuye Tao**, Shirley S. Murakami - **Arigato Obaachan**, Susie Sato - **Hiroko Shida**, Betty Torio - **Suna Torio**, Digger & Agnes Sasaki - **Natsuyo Sasaki**, Digger & Agnes Sasaki - **Helen Yamakoshi**, Emi Matsunaga - **Kimiko Nishimoto**, Sterling & Joanne Makishima - **Mary Jio**, **Kazuko Makishima**, Steve & Fumi Nishimori - **Chiyoko Nishimori**, **Mary Miyamoto**, **Kazuko Ito**, Yoko & Tracy Yamashita - **Tsuki Abe**, **Tomiko Shimakawa**, James E. Pollard &

Janis R. Hirohama - **Arigato Obaachan**, Toshiko Kato - **Kazuno Hamai**, Tomiyama Family - **Sayoko Tomiyama**, Diana Nishimura - **Masako Kobayashi**, Jill & Sara Morimoto - **Lois Y. Morimoto**, David Morimoto - **Kikuyo Morimoto Shiojiguchi**, Judy Waters - **Shizue Kishida**, Ted Kawasaki & Naomi Moon - **Toshiko Kawasaki**, **Misao Kawasaki**, Joanne Mock - **Harv Nishimura**, Kiyoshi & Emiko Katsumoto - **Aki Katsumoto**, **Fumiye Endo**, Kiyonobu & Hitomi Kuwahara - **Masae Kuwahara**, **Fusae Nishimura**, Shirley & Peter Matsumoto - **Hideko Matsumoto**, **Kayoko Okubo**, Takeyo Mori - **Namiyo Nishida**, Tami Horita Louie & Family - **Kikuye Kamibayashi**, **Kimi Horita**, **May Horita**, Jane Utsumi - **Helen Utsumi**, **Michiko Utsumi**, Kirk Akahoshi & Jacki Hull - **Joyce Terao**, Jean Mayeda - **Fumiye Mayeda**, Thelma Abe - **Tazu Abe**, **Isao Yamashita**, Ron & Carolyn Murata - **Mrs. Toyo Yamamoto**, **Mrs. Ruth Yamamoto**, **Mrs. Tsujiko Murata**, Douglas & Dona Tao - **Gertrude Glider**, **Barbara**

Kruger, **Shizuko Ushio**, **Mitsuko Tao**, **Tane Tamari**, Julia Fujimoto, Nancy Fujimoto, Joan Nakano - **Etsuko Fujimoto**, **Reiko Koga**, Joanne Kiyoko Tohei - **Iwa Shimamoto**, **Kiku Endo**, **Mary H. Shimamoto**, Joyce Morimoto - **Yayeko Adachi**, Richard & Emilie Endo - **Fumiye Endo**, **Nao Endo**, **Toki Iwamoto**, Chris Tomine & Jane Naito - **Tomoe Tomine**, **Yoshino Otsu**, Jane Naito - **Kinuye (Kaye) Tanaka**, Kenneth Tanimoto - **Misao Kawamoto Nishikawa**, **Sachiye Tanimoto**, **Toshiye Mukai**, Jeanie Kashima - **Yoshiko Kashima**, Cedric & Linda Yoshimoto & Family - **Akemi Yoshimoto**, Lynne Nishimura Ozawa - **Michiko Kamikawa Nishimura**, **Hidemi Kamikawa**, Aki Tomiyama - **Sachiko Santohigashi**, Susan Ogawa - **Frances Chizu Matsumoto**, **Jane Yonemoto**, Eimi Okano - **Satsuki Nakao**, **Michi Kimura**, Cherry Tsutsumida Aguirre - **Kina Tsutsumida**, **Shinobu Matsuura**, Brian Nagata - **Jane Nagata**, **Ritsu Tanaka**, **Shizue Nagata**, **Kiyomi Ando**, Reiko & Steve Tsuchida - **Haruko Nakamura** & **Nobuko Tsuchida**,

Jean Shimoguchi - **May Shimoguchi**, Mooey Hammond - **Kimiko Inaba**, **Gail Inaba**, Emiko Iwamasa - **Asano Iwamasa**, Tomio & Junko Mitsunaga - **Shizuko Mitsunaga**, Kenneth & Imelda Yamaoka - **May Yamaoka**, Betty Takano - **Arigato Obaachan**, Boku Yanagihara - **Patsy Yanagihara**, Dr. & Mrs. Russell Nakano - **Tamaye Nakano**, **Teruko Ikeda**, Ann Uyehara - **Tomiko Kosakura**, Chiyoko Masumoto - **Yuki Masumoto**, Emma, Deanna & Robert Hanashiro - **Tomoko Kawamoto**, **Ito Yatabe**, **Yukiko Kawamoto**, Junko Kajita - **Takiko Kawamura**, Michio Himaka - **Kazuye Himaka**, Lee & Susan Moribe - **Fusae Hiroshige**, Dennis & Elaine Otsuji - **Ayako Otsuji**, Lee & Susan Moribe - **Chieno Moribe**, Caroline & Alison Stoner - **May Yamaoka**, Miyoko Yamanishi - **Arigato Obaachan**, Jay & Jennifer Jung - **Emma Iwasaki**, **Toyoko Iwasaki**, **Ruth Kameda**, Lynn & Mitchell Nakashima - **Fujiye Jean Nakashima**, **Miyo Honda**, Morgan & Dorothy Hashimoto - **Yoko Hashimoto**, Doug & Phyllis Sawamura - **Masako Inoku-**

chi & Itoju Sawamura, Ken & Mieko Nakano - **Haruyo Nakano**, Ken, Mieko, Kristi & Kelsey Nakano - **Aiko Nakano**, Ken, Mieko, Kristi & Kelsey Nakano - **Fumiko Yanaba**, Phil & Yvette Hornig, Brett & Brie Hornig - **Arlyne Shibata**, Rev. Yushi Mukojima - **Atsuko Mukojima**, **Nobuye Mayeda**, Amy Graeber - **Kiyoko Santohigashi**, **Kikue Graeber**, Diana Ono & Tamiko Ando, OCBC - **Mine Ito**, Gonsaku & Mine Ito Family - **Mine Ito**, **Chizuko Ito**, Edward & Joyce Kato - **Naka Fukei**, **Komatsu Tsutsui**, Katsumi Kida - **Chieko Kida**, Amiko Kashiwagi - **Miya Yoshikawa**, Moto & Angie Tsuneyoshi - **Sada Tsuneyoshi**, Moto & Angie Tsuneyoshi - **Tetsu Yamasaki**, Hisako Ando - **Muraye Ando**, **Miyo Ando**, **Umeyo Toma**, **Chiyoko Nerio**, **Chiyo Nerio**, **Masa Wakimoto**, Jeanne Toguri - **Kishino Watanuki**, **Kaoru Fukutomi**, Haru T. Hirota, Mitsuko Terada, Alvin J. Terada - **Arigato Obaachan**, Cynthia S. Mee - **Helen Hickernell Mee**, **Gertrude Harris MaHaffey**, **Bette Mee**

TechnoBuddha Set for March 22-24 at JSC



The 12th TechnoBuddha Conference – an annual event for young adults ages 21-39 who are interested in the Dharma -- will be held March 22-24 at the Jodo Shinshu Center in Berkeley. The theme for this year's conference is No Self, No Problem!

Rev. Dr. Kenji Akahoshi, resident minister of the Buddhist Temple of San Diego, will be the conference's keynote speaker. Rev. Dr. Akahoshi will present a message on "How Do We Find Self in a Context of No Self?"

Rev. Dr. Akahoshi's message and workshop will show how Shin principles can inspire lives by clarifying ambiguous terminology.

Workshops will include: a Yang style Tai Chi session with Don Gee focusing on meditation and other tools to increase your "ki" energy; an Introduction to the principles and practice of wine tasting with

Alan Kim; and a presentation by Kirk Akahoshi on "Sacred Anger," a discussion on the complexities, utility, and wisdom of anger;

In addition, other workshops will be held, including: a massage workshop with Miki Nakamura sharing the simple and effective methods of easing pain and tightness; and a LGBTQ workshop with CJ Dunford and Akiko Rogers discussing LGBTQ experiences, including an open-ended and safe time for dialogue between the Buddhist community and allies.

Rev. Dr. Akahoshi and Kirk Akahoshi will also be conducting a joint interactive workshop on transpersonal psychology to clarify what "self" might mean to the TechnoBuddha generation.

For more information and how to register, connect with the TechnoBuddha committee at: www.technobuddhaconference.org

Oregon Buddhist Temple Minister's Assistant Certification – Ken Garner

Ken Garner of the Oregon Buddhist Temple received his Buddhist name (homyo) on Dec. 9, 2018, through the Kieshiki Affirmation Ceremony and was certified as a Minister's Assistant by BCA Bishop Kodo Umezu. Shown, from left, are Rev. Yuki Sugahara, resident minister of the Oregon Buddhist Temple, Ken Garner, and BCA Bishop Kodo Umezu.



BCA Bishop Conducts Kieshiki at BCSF

BCA Rev. Bishop Kodo Umezu conducted the Kieshiki Affirmation Ceremony for members of the Buddhist Church of San Francisco (BCSF) during the New Years' Day service on Jan. 1, 2019. Through the Kieshiki ceremony, members receive a Buddhist name (homyo) and take the important steps of affirming reverence for the Buddha, Dharma and Sangha, together with their determination to live a life guided by the teachings of the Buddha. Shown, in first row from left, are: Miles Hamada, Grace Nishikawa, Melissa Angel Counts and Alix Holsten. Shown, in second row from left, are: Rev. Ronald Kobata, Rev. Keisuke Lee-Miyaki, BCSF Minister's Assistant Leo Joslin, Bishop Kodo Umezu and Rev. Elaine Donlin.





Now Available from the BCA Bookstore

"Is it the flame of the gods or the flames of demons? I know not. All I know is I must go, into the light, wherever it may lead me."

Such is the fierce passion with which Lady Takeko Kujo led her life. Lady Kujo (1887-1928) was a renowned poet, writer, artist, activist, humanitarian, and one of Japan's leading women in the 20th century. She was a devout Buddhist and co-founder of the Buddhist Women's Association.



The American Buddhist Study Center has published *Leaves of My Heart*, a new English translation of Lady Kujo's essays which appeared in Japan's *Yomiuri Shimbun* newspaper in 1926. The book also includes a selection of her poems from *The Tinkling of the Golden Bell* collection.

"Leaves of My Heart is a work to be treasured on many levels. It introduces to the world a voice that, until now, has been largely unknown outside of Shin Buddhist circles. Moreover, Lady Takeko Kujo's words inspire. They offer a cutting vision of the human condition grounded in the clear-eyed self-reflection and an open-hearted, lyrical empathy for the plight of all beings from the depths of her religious heart."

-Rev. Dr. David Matsumoto
President, Institute of Buddhist Studies

An excerpt from *Leaves of My Heart*:
The Grasp of Life
(January 12, 1926)

Everyone's heart yearns for eternal life, but everyone is troubled by the brevity of their lives. The irony and tragedy is realizing that everlasting life is in a continuous thread of vanishing points.

Many people preach about eternity, but we cannot discover a limitless life by talking about it. We experience each passing day ignoring the troubling reality of our impermanence.

It is only those who realize they are illumined by the radiant light of eternity who can live a life in which there is light.

In time this life will vanish, but if we understand that at every moment we exist within the illumination of the radiant light, we will realize that the grasp of eternal life exists within every moment of this short life.

The book is available from the BCA Bookstore for \$20 (bcabookstore.mybigcommerce.com)

Hawaii's Iconic Dish Loco Moco Shares Roots With Buddhism

By Jon Kawamoto
Berkeley Buddhist Temple

Did you know that loco moco -- the popular, iconic Hawaiian staple -- has a connection to Buddhism?

That's because Hawaiian native Dr. George Takahashi, 85, an oral surgeon in San Leandro and a member of the Southern Alameda County Buddhist Church, belonged to a group of about 15 teenage boys in Hilo, Hawaii, called the Lincoln Wreckers who are credited with inventing loco moco in 1949.

The popular dish -- a hamburger patty, rice, egg and brown gravy -- can now be found throughout restaurants in Hawaii, the mainland United States, Japan, Guam and Samoa.

The Lincoln Wreckers' members attended Hilo High School and played several sports, including baseball, football and basketball. The teenagers used to hang out at the Lincoln Grill, run by Richard and Nancy Inouye. The grill closed in 1984, but the memories of those times are fresh to Takahashi.

"Being young kids, teenagers, we didn't have a lot of money, and we couldn't afford a hamburger dinner plate for \$2 or \$3," Takahashi said. "One day, we just came up with



George Takahashi, 85, an oral surgeon in San Leandro and member of the Southern Alameda County Buddhist Church, belonged to a group in Hilo, Hawaii, called the Lincoln Wreckers who are credited with inventing loco moco in 1949. (Courtesy of Jon Kawamoto)

the idea -- 'Nancy, why don't you get a bowl of rice put a hamburger on, put gravy on it.' She complied and said, 'OK, we'll try it out' and charged 30 cents -- which we could afford."

Takahashi said no one can really remember who came up with the name loco moco. He said the Lincoln

Wreckers named the dish after one of their members, George Okimoto, whose nickname was "Crazy."

Takahashi, who was studying Spanish at the time at Hilo High, suggested using "loco," Spanish for crazy. And they decided on "moco" -- not realizing it means snot in

Spanish.

As they graduated from Hilo High and went on to college, the Lincoln Wreckers would forget about the name they created. Takahashi went on to dental school in Chicago.

In the meantime, loco moco became a legend throughout Hawaii, and became a staple in restaurants -- featuring bacon, ham, fish, Spam, kalua pork, Portuguese sausage, teriyaki beef, teriyaki chicken, mahi mahi, shrimp, oysters and vegetables.

Takahashi said the egg came later when some restaurants decided loco moco was more of a breakfast or brunch item. The egg cost an extra 15 cents at the Lincoln Grill, making the total cost of a loco moco -- 45 cents.

Takahashi said the teenage boys never considered copyrighting the loco moco name.

"We never thought about making money or doing anything with it," he said.

He said the Lincoln Wreckers still get together for annual reunions in Las Vegas in October.

"I hope people remember the history behind it," he said. "We were involved with the creation of the name. It's the legacy that's important."

Midwest Buddhist Temple Gives New Life to Old Bags

In October 2018, at the start of Chicago's Midwest Buddhist Temple's Dharma School year, Jeanne Toguri taught the members about the impact of plastic bags on the environment.

In doing so, she incorporated the practice the teachings of the Golden Chain and Dana (selfless giving) from the Six Paramitas through the New Life for Old Bags [NLOB] project.

The NLOB project involves cutting ordinary plastic bags that you get from the grocery store into strips, which are then linked together to make "plarn" or "plastic yarn."

The Dharma School then took these strips of "plarn" and crocheted them into mats that will be distributed to the homeless around the city, thereby giving a second life to thousands of plastic bags that probably would have otherwise been thrown into the garbage.



This plastic mat was created by Midwest Buddhist Temple members through its New Life for Old Bags project. (Courtesy of Midwest Buddhist Temple)

BCA Social Welfare Fund Gives Grant to Project Beauty Share



Project Beauty Share in Spokane, Washington, is the recipient of a 2018 BCA Social Welfare Fund grant. Julie Farley, founder, and Sharon Robertson, administrator, are shown at the Project Beauty Share warehouse. (Courtesy of Celeste Sterrett)

Project Beauty Share, a Spokane, Washington, group that collects personal hygiene, cosmetics and beauty products and distributes them to organizations that serve women and families overcoming abuse, addiction, homelessness and poverty, has received a \$10,000 grant from the BCA Social Welfare Fund.

The organization is grateful for the grant because it has allowed it to expand from biweekly to weekly distribution of goods, buying more shelving and bins for sorting, and training additional volunteers to

process, sort and sanitize donations. Project Beauty Share receives more than 100 packages each week in donations across the nation and Canada.

Many of the donations are from women's groups and service organizations, but the organization is now receiving new products from manufacturers.

In the past year, Project Beauty Share has increased the number of nonprofit agencies it supplies from 30 to 65.

The goal of Project Beauty Share is to develop satellite agencies in

the United States.

For more information about Project Beauty Share, go to the website at Projectbeautyshare.org and the organization's Facebook page.

Donations for the BCA Social Welfare Fund are accepted throughout the year. Contributions can be made on the BCA website, www.buddhistchurchesofamerica.org or checks made payable to the BCA Endowment Foundation, memo line: Social Welfare Fund and mailed to: 1710 Octavia St., San Francisco, CA 94109.



TechnoBuddha Pop-Up in L.A. Explores Number of Buddhist Perspectives in Action

By John Mullins
San Fernando Valley
Hongwanji Buddhist Temple

How do we respond to the world beyond our phones? We share ourselves and our feelings through social media, but are we as quick to take action in real life?

Young professionals ages 21-39 gathered from across the Southern District to attend the first TechnoBuddha Pop-Up event at Nishi Betsuin on Sept. 22, where we explored Buddhist perspectives on action.

In his keynote message, Rev. Matt Hamasaki of the Buddhist Church of Sacramento raised a crucial aspect of the Jodo Shinshu creed: "Rejoicing in the compassion of the Buddha, respecting and aiding one another, I shall do my best to work towards the welfare of society."

We then completed an exercise called "How Did



Young professionals gathered from the Southern District to attend the first TechnoBuddha Pop-Up at Nishi Betsuin on Sept. 22.

I React to What I Saw Today?" followed by small group discussions about our personal relationship with social media.

Moving into a workshop on collective action, we each identified a particular social issue of importance to us and thought about how, why, or whether we may have taken action on it. A silent gallery walk offered quotes from several Buddhist sources to reflect

on, which we then related to our ability to connect with the experiences and suffering of others.

In discussing our limitations, we thought about the ways in which greed, anger, and delusion impacted our emotional reactions to issues, and recognized many opportunities to work through these challenges: have conversations in a physical space with people outside our social bubble; limit

social media for intentional personal time and self-care; examine and develop ourselves through therapy and classes; and practice acceptance and openness to learning.

We closed with a few words from each attendee about our next step, any commitment we wanted to make, and heard many unique and thoughtful responses. It was then a short walk to social hour in the Los Angeles Arts District, with stops at a brewery and an ice cream shop.

Thank you to the Southern District Buddhist Education Committee, BCA Center for Buddhist Education, and San Fernando Valley Buddhist Education Committee for sponsoring this pop-up. The next TechnoBuddha Conference will take place March 22-24, 2019, at the Jodo Shinshu Center in Berkeley, with another Southern California pop-up in September 2019.

Blum to Speak at Cleveland Humanities Festival



Mark Blum

Mark Blum, professor and Shinjo Ito Distinguished Chair in Japanese

Studies at the University of California at Berkeley, will speak March 25 at Case Western Reserve University's 2019 Cleveland Humanities Festival.

The festival will explore the relationship between society and the world of nature from a variety of perspectives in history, literature, and the arts.

The subject of Blum's talk will be "Buddhism and the Natural World: Discerning an Environmental Imperative." Blum

will look at traditional views of the natural world in Indian, Chinese and Japanese Buddhism, where nonhuman sentient life forms commonly appear as a legitimate voice in the unfolding of truth and the neutral view of nonsentient life and inorganic matter in India takes on greater spiritual significance as one moves eastward in Asia.

The issue of ecology and environmental ethics will be considered to clarify efforts to infer an

environmental imperative on the basis of Buddhist values.

The event is co-sponsored by the American Buddhist Study Center and the Cleveland Buddhist Temple, with additional funding from the CWRU Department of Religious Studies, and the Baker-Nord Center for the Humanities.

The event is free and open to the public. More information can be found at the festival's website at chf.case.edu.

IBS Dean Welcomes Spring Semester Class

Scott Mitchell, the Dean of Students and Faculty Affairs at the Institute for Buddhist Studies, welcomed the spring semester class of 41 students -- 23 of which are ministerial students -- in January.

"Here at the beginning of a new year, I want to welcome both new and returning students to the institute and look forward to what I hope will be a rewarding and enriching 2019," Mitchell said in an email.

"I am not generally the sort of person who makes New Year's resolutions -- and since my life revolves around the academic calendar, I tend to think of July as the 'new year.' Nevertheless, I am opti-

mistic that this new year will bring positive changes and opportunities to the institute."

He noted that Bhante Seelawimala will be teaching a course of Buddhist ethics Tuesday mornings.

Mitchell also said the Luce Foundation-supported program on technology and religion includes a course to be taught by Dr. Steven Barrie-Anthony on Thursday mornings at the Graduate Theological Union collaborative learning center in the library.

He said he will offering an advanced seminar on critical race theory and American Buddhism on Monday afternoons.

For a complete IBS course listing, go to:

<https://www.gtusonis.net>

Mitchell also said the IBS will now offer travel grants to students who give presentations at academic conferences, funds permitting. To be eligible for the grants, students must be enrolled in an IBS degree or certificate program, maintain satisfactory academic progress and provide documentation that they have had a paper selected and have registered for a conference.

For more information about the travel grants, contact Helen Tagawa at htagawa@shin-ibs.edu.

The spring semester runs from Feb. 4 through May 24, and general registration is through Feb.

1. The deadline to file all exceptions, which must be approved by the dean and filed through the registrar, is Feb. 15.

In addition, the BCA Bookstore provides a 25 percent discount on all items sold at the store, online and at the Jodo Shinshu Center, for all IBS students, faculty and staff, according to Madeline Kubo, bookstore manager.

The store will generally be closed, but people can contact Kubo at mkubo@bcahq.org to set up an appointment or to pick up items ordered.

To sign up to be on the IBS e-mail list, please go to: <http://eepurl.com/bOHPxr>

Lady Kujo

Continued from Front Page

ing lonely and troubled.

Despite this, Lady Kujo continued to make great contributions to Japanese society. This was possible because of her high social status and her strong personality.

In 1912, she proposed creating a school to educate women; a radical idea meant to empower women in an era where women were extremely restricted and subjugated. Lady Kujo envisioned and established the Kyoto Girls School, an institution of higher learning for women based on Buddhist philosophy, and in 1920, Kyoto Women's University was established.

In 1923, the Great Kanto earthquake devastated Tokyo and the surrounding region. Lady Kujo sponsored various humanitarian efforts which lead to the reconstruction of the Tsukiji Hongwanji. She also founded Asoka Hospital, one of Japan's first modern medical centers, which began as a small, free clinic started by the Hongwanji in Tokyo.

Lady Kujo was a noted poet who studied under Nobutsuna Sasaki. She wrote numerous poems and songs about her Nembutsu faith and published her first volume of poetry, "Kinrei," in 1920, followed by a stage play, Rakuoku, in 1925. A second volume of poetry, "Kunzen," was published in 1928, and an autobiography, "Shirokujaku," was published posthumously in 1929. In 1927, the book "Muyuge" (meaning "flower without sorrow") was published based on a series of Lady Kujo's essays that appeared in 1926 in the Yomiuri Shimbun, a major Tokyo newspaper. These essays, along with a selection of poems from her "Tinkling of the Golden Bell" collection, were republished in English in 2018 by the American Buddhist Study Center (New York) as a book entitled "Leaves of My Heart."

Lady Kujo, a woman from the nobility, worked tirelessly in Tokyo's slums for years to help the poor, the injured, and orphaned children. While performing humanitarian work she contracted blood poisoning, and passed away on Feb. 7, 1928.

Lady Takeko Kujo is interred at the Tsukiji Hongwanji in Tokyo. Her memorial day (February 7) is called Kisaragi, a classic name for February, and is celebrated at the Hongwanji.

Tokudo

Continued from Page 2

Three other members from the United Kingdom participated via Skype.

Following the Jan. 24 opening service, BCA Bishop Rev. Kodo Umezu gave a welcome message.

Lectures on "Jodo Shinshu Basics," "Topics in American Buddhism" and the "Seven Masters (Shan Tao)," were presented by Rev. Dr. David Matsumoto and Dr. Scott Mitchell of the Institute of Buddhist Studies and Rev. Kiyonobu Kuwahara.

Classes on Jodo Shinshu liturgy and rituals and instruction on attire in preparation for tokudo ordination were also presented by: Rev. Katsuya Kusunoki, Rinban of the Seattle Betsuin Buddhist Temple; Rev. Harry Bridge of the Buddhist Church of Oakland; and Rev. Michael Endo, Minister's Assistant at the Buddhist Church of Oakland and secretary to the BCA Office of the Bishop.

Judy Kono and Yumi Hatta of the Center for Buddhist Education helped in coordinating the program and in preparation of the meals with their volunteer staff.



Like the Buddhist Churches of America



今月の法話

「料理と阿弥陀様」

サリナス仏教会

開教使 藤田裕豪



Rev. Yugo Fujita

アメリカには多くの種類のレストランがあります。気軽ないろいろな国、多種多様な食事を楽しめることができます。インド料理、チャイニーズ料理、タイ料理、ベトナム料理、メキシコ料理などです。もちろん日本料理もあります。たいていのレストランはその国からやってこられた方々がそのレストランを経営しているので本場に近い味を楽しめるかと思えます。

また、アメリカには多くの種類のピザ・ハンバーガー・シヨップもあります。日本にいた時には聞いたことがない珍しいハンバーガー・シヨップも沢山あります。アメリカに来たばかりの時は、よくいろいろなピザ・ハンバーガー・シヨップに行き、食べ比べをしていました。アメリカではどの料理もとても美味しいのですが、お寺でいただくお斎の料理が一番おいしいです。料理が上手いメンバー様を作っていたらいいなというところもあります。やっぱり自分に親しみがある和食、中でも家庭的な料理が一番だと思います。

もともと日本にいる時から自分で料理はするのですが、最近はその頻度が上がり、レパートリーを増やすため、自分で作ったことのない料理にも挑戦しています。そのなかでも揚げ物を料理するのが大変であり、難しいと感じます。後片付けが大変というのがありますが、いい材料、同じ材料を用意しても、下味の仕方や油の温度設定で味が変わってしまいますからです。私は今まで一度も同じ唐揚げができたことがありません。同じようにしても毎回味や食感が違うのです。不思議に思うのですが、食べる時には「まあ、食べられるし、自分だけだし、栄養価は変わらないからいいでしょ」と思って食べています。同時に「母はいつも同じように、おいしいご飯を作っていて凄いな、有難かったな」と思います。私に好き嫌いがなく、健康に育ったのもいつも料理をしてくれた母の愛情のおかげだなと感じます。

私が思うに、阿弥陀様のお救いには私自身の行い・努力は関係なく、私が何かしたところどころでかわるものはありません。阿弥陀様の「あなたを救う」という願い、ご本願は変わらないのです。私たちが生きていくのに食材からとる栄養が不可

欠なように、私たちが仏様にならせていただく働きの全ては阿弥陀様の本願にあります。

栄養を含んだ食材がおいしい料理になり、私たちが喜ぶように、多くのお働きにより、阿弥陀様の御本願の教えを皆様とよごばせていただいています。そのことがわかりますと感謝せずにはいられません。食材からご馳走になりたしに届くように、阿弥陀様から始まり多くの縁を通して私にまことにまかしているのです。そのときに「愚者になりて往生す」(『親鸞聖人御消息』『註釈版聖典』七七頁)というお言葉を思い出しました。愚かな自分がそのまま阿弥陀様のお慈悲をうけ、往生するということです。阿弥陀様のお慈悲に照らされ、自分の弱さや限界に気がかされると、自分を見つめ、他者を裁くのではなく、むしろ支えあっている仲間として見えてきます。阿弥陀様の「あなたを救う」という願いから自分の存在・そのまの姿を自覚することのできるのです。このアメリカの地でも阿弥陀様から大きな安心をいただけているということは大変ありがたいことです。

宮木さんインタビュー 12月号からの続き

昨年、サンフランシスコ仏教会の開教使アシスタントになった宮木・リー・啓輔師のインタビューの続き。



MA Miyaki at BCSF

「アメリカにいられた理由は何かですか？」
 気分転換です。2012年に、私の性的指向やジェンダーのことなどでストレスになることが多くなり、別院を辞することになりました。

その頃、サンフランシスコにいた友人がバケーションとして来てみたかどうかと声をかけてくれたのです。サンフランシスコは日本と比べてLGBTを受け入れてくれる人や場所が多く、居心地がよかったです。こちらに住むことにしました。また、サンフランシスコに来て3か月後にHIVポジティブの診断を受けました。これも、日本へ帰らなかった理由の一つかもしれません。

「それでサンフランシスコ仏教会を訪れたのですか？」
 はい、サンフランシスコ仏教会も私をそのまま受け入れてくださった場所でした。私がゲイだというと、「あ、そう。あの人はレスビアン、彼らはゲイのカップルだよ」と普通に他のLGBTメンバーを紹介してくださって、とても歓迎されました。今までいろんな場所で自分自身を否定され、偽ってこなければならなかったのが、嘘のようでした。私と夫がHIVポジティブであることも、メンバーのほとんどが知って

います。ありのままの自分でいられる場所、それが私にとってのサンフランシスコ仏教会です。

「なぜ開教使アシスタントになられたのですか？」
 何度かお寺にお参りするうちに、小畑先生が声をかけてくださって、「日本人のお坊さんなら、日本語法座を手伝って」ということで、日曜日に日本語の法話や、ピアノで仏教賛歌の伴奏をするようになりました。お寺でのボランティア活動を続けるうちに、病院で患者とその家族友人のサポートするチャプレンを目指すようになり、学校に通って英語を鍛え、CPMCとUCSFでチャプレンインターンを終え、今年秋、CPE (Clinical Pastoral Education) の修了証を得ることができました。それをもってお寺のアシスタントになることになりました。実は私の曾祖父が20世紀初頭にハワイの開教使をしていたこともあり、開教のお手伝いをすることで曾祖父の志を受け継いだようで、誇らしく思います。

「チャプレンの仕事について教えてください。」
 配属は、血液やリンパ、骨髄など体液系のガン病棟でした。抗がん剤や放射線治療など、長期にわたり繰り返して入院される患者が多いので、患者本人のみならず家族や友人の精神的肉体的な負担はかなり重くなります。そこで、チャプレンが心のサポーターを担うわけですね。オンコール中は救急外来、ICU、新生児・小児病棟、精神科、腎臓移植科など、必要とされれば、いつでもどこでも向かいます。スペイン語圏や広東語圏の患者や、宗教嫌いの患者、刑期中の患者も多いので、通訳者やソーシャルワーカー、ケースマネージャーとの連携は欠かせません。日本人や日系人の患者も対応したことが多々あります。

「チャプレンには3つのモードがあると聞かれています。1つ目は、宗教儀礼。病院内で特定の宗派を助長する形での布教伝道はしないという規約があります。神への祈りや洗礼が必要かつ適切であれば行いますし、心の痛みを和らげ気持ちを落ち着けるために瞑想や読経を必要とすれば、その場にいる全員の了承を得てから仏教儀礼を通じてサポートもします。もし私ではなく、特定の宗派に携わる宗教者の方が適切であれば、外部宗教団体とのやりとりも含まれます。2つ目は、精神・感情のサポート。危機的状況にある人々への支援も含まれますし、幸せな出来事を祝福することも含まれます。傾聴かつアセスメントを通じて、当人が求めているサポートを明確にして、適切な介入をします。3つ目は、病院スタッフへのサポート。スタッフも人間ですから、家族や健康、倫理観の問題で悩む人もいます。患者やその家族だけでなく、病院に勤める職員のニーズに応じたサポートも、チャプレンならではの仕事です。

「趣味はありますか？」
 趣味はありませんか？
 料理です。私が乳糖不耐症で、私の旦那が魚・海藻類が食べられないので、料理はお互い自衛のために始めた趣味ともいえます。ピーカンのパンやケーキ、ベーグルなどから、チキ

ン南蛮や豚の生姜焼きまで。料理は最高のセルフケアです。精神的に落ち込んだり、感情的に疲れた時にこそ、美味しいものを作って食べたいじゃないですか。

あとは、ズンバです。長い間、よく分からないエクササイズだと食わず嫌いでいたのですが、友人に誘われてジムのクラスに参加したら、これがまた驚くほど大好きな趣味になりました。小さい頃から、音楽とダンスが好きでしたからね。水泳も小さい頃からスイミングスクールに通っていたので好きなのですが、生来ものぐさなのでずっととぼついています。

「親鸞聖人の好きな言葉は？」
 「よろづの仏・菩薩をかるしめまらせ、よろづの神祇・冥道をあなづりすてたてまつると申すこと、この事ゆめゆめなきことなり。」(御消息第27通)

「念仏するひとの死にやうも、身より病をするひとは、往生のやうを申すべからず。ころより病をするひとは天魔ともなり、地獄にもおつること候ふべし。ころよりおこる病と身よりおこる病とは、かはるべければ、ころよりおこりて死ぬるひとのこころを、よくよく御はからひ候ふべし。」(御消息第28通)

「最後に読者に伝えたいことがあれば、教えてください。」
 浄土真宗の教えは、自ら聴くことを通じて仏を聞く教えだと思います。言葉だけではなく、目線、表情、語気、姿勢、距離など、日常生活のすべてに仏教の教えを活かすことができると思っています。何を言ったか何を成し遂げたかより、自分がどう感じ相手はどう思ったかを分かち合う方が、仏教的には大事なのではないかと。簡単ですが難しい教えです。自らの所作は自分では見えませんが、共に小さなことから始めていきたいと思います。

三人寄れば文殊の知恵

2019年1月14日、サンマテオ仏教会、アダムス開教使一家に三男が誕生した。名前はアダムス二宮 徳真 文殊 (Tokuna Monju Adams Ichinomiya)。出生体重は8ポンド2オンス・3700グラム、20インチ・50.8センチメートル。

「三人寄れば文殊の知恵」
 Japanese proverb: "When three minds come together, they have the wisdom of Manjusri (Monju) Bodhisattva."



法輪

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二〇一九年度教化標語
「ありがとう
おばあちゃん」

あの記事をもう一度!

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親鸞聖人御誕生八五〇年・ 立教開宗八〇〇年についての 消息

来る二〇二三年には、宗祖親鸞聖人の御誕生八五〇年、また、その翌年には立教開宗八〇〇年にあたる記念すべき年を迎えるにあたり、二〇二三年に慶讃法要をお勤めいたします。

親鸞聖人は承安三年・一一七三年にご誕生となり、御年九歳で出家得度され、比叡山で修行を重ねられました。二十九歳の折、山を下りて法然聖人の御弟子となられ、阿彌陀如来の本願念仏の世界に入られました。その後、専修念仏停止によって越後に流罪になられ、赦免の後、関東に赴かれて他力念仏のみ教えを人々に伝えられるとともに、『教行信証』の執筆にとりかれました。他力念仏のみ教えがまとめられた本書は、浄土真宗の根本聖典という意味でご本典と呼ばれています。そして、そのご本典の記述によって、その成立を親鸞聖人五十二歳の時、すなわち元仁三年・一二二四年とみて、この年を立教開宗の年と定めています。

仏教は今から約二五〇〇年前、釈尊が縁起や諸行無常・諸法無我というこの世界のありのままの真実をさとられたことに始まります。翻って私たちは、この執われのないおさとりの真実に気づくことができず、常に自分中心の心で物事を見て、悩み、悲しみ、あるいは他人(ひと)と争ったりしています。釈尊は、このような私たちをそのままに救い、おさとりの真実へ導こうと願われたのが阿彌陀如来であることを教えてくださいました。そして、親鸞聖人は、この阿彌陀如来の願いが、南無阿彌陀仏のお念仏となつてはたらき続けてくださっていることを明らかにされたのです。

ありのままの真実に基づく阿彌陀如来のお慈悲でありますから、いのちあるものすべてに平等にそがれ、自己中心的な考え方ができない煩惱具足の私たちも決して見捨

てられることはありません。その広大な慈悲を思うとき、親鸞聖人が「恥づべし傷むべし」とおっしゃったように、阿彌陀如来のお心とあまりにもかけ離れた私たちの生活を深く慚愧せざるをえません。しかし、この慚愧の思いは、阿彌陀如来の悲しみを少しでも軽くすることができればという方向に私たちを動かすでしょう。

それは、阿彌陀如来の願いを一人でも多くの人に伝え、他人(ひと)の喜び悲しみを自らの喜び悲しみとするような如来のお心になう生き方であり、また、世の安穩、仏法弘通を願われた親鸞聖人のお心に沿う生活です。み教えに生かされ、いよいよお念仏を喜び、すべてのいのちあるものが、お互いに心を通い合わせて生きていけるような社会の実現に向け、宗門総合振興計画の取り組みを進めながら、来るべき親鸞聖人ご誕生八五〇年ならびに立教開宗八〇〇年の慶讃法要をともに迎えたいと思います。

平成三十二年・二〇一九年 一月九日

龍谷門主 釋 專如

総長コラム

米国仏教団総長 梅津廣道

ヨーロッパの念仏詩人のマーカス・カンバーレッジさんが昨年80歳でご往生されました。彼はいつもヨーロッパの浄土真宗会議に参加されていて、親しくさせていただいていました。昨年サンフランシスコを訪れた時、近郊を案内させていただいたことを懐かしく思い出します。詩集を出版するたびに送ってくれて、その中のいくつかを法輪の英語欄で紹介させていただいたことがあります。

オレゴン州ポートランド市近郊に住むヨーロッパ関係の本願寺僧侶の慈信ダイアン・ダンさんも親しくしており、彼女のフェイスブックに彼のご往生を痛む書き込みがあり、その中に彼からの最後の詩が紹介されましたので、ダイアンさんの許可を得て、ここに意識し紹介させていただきます。

私は 夏の終わりに残された 一輪のバラの花
葉っぱと絡みつき 壁にくっつき、
最後の最後まで それを愛おしく思っている

阿彌陀仏は その私を 優しく、
そこから 離れさせ 私の本当のふるさと 安楽国へと
連れて帰ろうとしています。ただいま、と云って帰ります
南無阿彌陀仏

彼はガンで命の終わりを感じておられました。この詩は歎異鈔の第九条の親鸞聖人のお言葉を思い起こさせてくださいました。

「また、お浄土にはやく参りたいという心がなくて、少しでも病気がかかると、もう死ぬのではなかと心細く思われるのも、煩惱のしわざです。果てしない遠い昔から、これまで流転し続けてきた、苦悩に満ちたこの迷いの世界は捨てがたく、まだ生れたことのない安らかなお浄土に生まれたいと思わないのは、まことに煩惱が盛んだからなのです。どれほど名残惜しいと思っても、この世の縁が尽き、どうすることもできないで命を終えるとき、お浄土に往生させていただくのです。はやく往生したいという心のないわたしのようなものを、阿彌陀仏はこのほか不憫に思ってくださいます。だからこそ、大いなる慈悲の心で

おこされたご本願はますますしたのもしく、往生することは間違いないことなのです。」

仏教大学院の学長の松本ティビッド先生はいつも「お念仏の人生はいつわりのない生き方をするのである」と言われています。仏さまの光に照らされることにより、自分の中にある煩惱の深さを知らされます。また、そこに光に出会えた喜びが与えられるのであります。いつわりのない自分の姿を知ってくださって決して見捨てることのない方が、いつも寄り添ってくださるのです。この光に出会うことで、私たちの人生はお浄土への旅路であると知らされます。生きとし生けるものは兄弟姉妹であります。

また、お浄土へ生まれるということは、この上ない仏さまと同じ働きをさせていただくことができるということです。二千五百年以上前にお亡くなりになられたお釈迦さまも、今ここに南無阿彌陀仏の中に生きて働いておられます。今月は各地で涅槃会がお勤めされます。今はなき多くの方々がお浄土に生まれられ、今ここに私たち一人一人に、間違いない人生を送って欲しいと働きかけてくださっておられます。

最後に、マーカス・カンバーレッジさんに深い感謝の思いと悲しみの気持ちを表させていただきました。ありがとうございます。

如月忌のお知らせ

仏教婦人会の創立に携わった九条武子さまは1928年2月7日に往生されました。そのため、武子さまを偲んでお勤めする法要を、2月の別名になんて、如月(きさらぎ)忌と呼びます。2月には各仏教会で法要があるのでお参りしましょう。武子さまは歌人としても知られ、仏教賛歌「聖夜」の歌詞がBCAで親しまれています。

星の夜空の うつくしき
たれかは知るや 天(あめ)のなぞ
無数のひとみ 輝けば
歓喜(かんぎ)になごむ わがこころ
ガンス河の 真砂より
あまたおわたる ほとけたち
夜ひるつねに まもらすと
きくに和める わがこころ

2019年度龍谷-IBSレクチャー

講師: 林 行夫教授(龍谷大学文学部 歴史学科教授)
講題: 「南伝上座仏教徒の世界—現地からみた伝統と変容」
日時: 3月12日(火)・14日(木)午後6時~9時
場所: 浄土真宗センター講堂



合掌