

WHEEL OF DHARMA

Official Publication of the Buddhist Churches of America

LIVING THROUGH A PANDEMIC

New Year's Greeting from Gomonsu Kojun Ohtani

Happy New Year, everyone! At the beginning of this New Year, I would like to extend my best regards to you all.

Throughout the last year, the world suffered from the pandemic of COVID-19, which brought tremendous hardship to many people, and we still are not able to see when normalcy would return to our world. On this occasion, I would like to offer my deepest condolences to those who fell victim to the disease and express my sympathies to those who are currently undergoing treatment.

Meanwhile, in the United States, the

media has widely reported systematic discrimination against African Americans, social unrest and division among the general public brought on by the presidential election. It concerns me that many people have been left isolated in the midst of hardship.

"Dependent origination" is a universal truth that Buddha Sakyamuni presented. This fundamental Buddhist principle expresses that every thing, matter, and phenomenon arises from various causes and conditions. None of us lives by ourselves. We are living while being interconnected and mutually supported by one another.

Considering the reality of a divided society, it is important that everyone deeply reflects on the principle of "dependent origination" that represents the true state of the world.

Even though having been introduced to the truth by Buddha Sakyamuni, ordinary people like us are still not able to accept it as it is. Therefore, to guide us to cope with the suffering caused by our own ignorance, Shinran Shonin clarifies Amida Buddha's compassion that always embraces us all. When the world is facing this unimaginable

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Gomonsu Kojun Ohtani

New Year, New BCA Website

Goal Is to Share the Teachings, Perspectives with Newcomers, Others

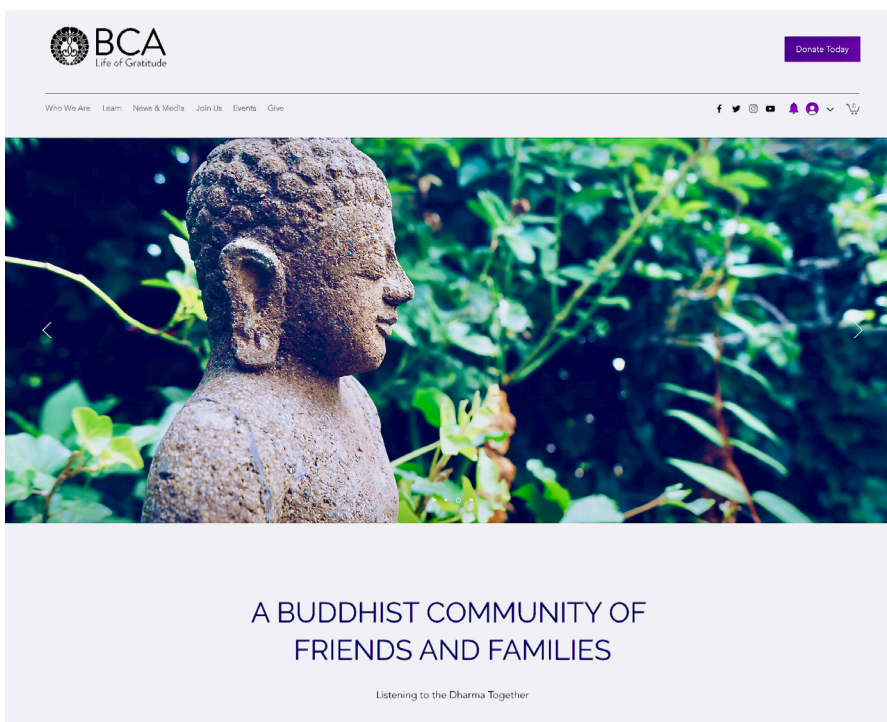
By John Mullins
BCA Communications Committee

It's no secret that the world is ready to turn the page on the challenges of 2020.

At the same time, these challenges brought the essentials of our lives into focus. Physical separation from our temples gave us new determination to stay connected to the Dharma and each other through online services, Dharma discussions, and Sangha activities.

In that spirit, our BCA Communications Technology and Outreach Subcommittee has been hard at work over the past year on our new BCA website. Coming from backgrounds in marketing, technology, communications, and temple leadership, the subcommittee undertook an extensive review of the current BCA website to identify opportunities for growth.

While the website primarily serviced BCA members looking for news and event information, we felt that more could be done to share our teachings with newcomers and others searching for Buddhist perspectives.



The new, updated BCA website will debut in January 2021, the result of hard work by the BCA Communications Technology and Outreach Subcommittee over the past year. (Courtesy of John Mullins)

FYI

To view the new BCA website, go to buddhistchurchesofamerica.org

Outreach feels especially important in a period that has shown the

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BCA's Theme for 2021 — 'Sharing the Dharma Virtually'

Youth Membership, Music Committee OK'd

By Dr. Kent Matsuda
BCA President

The BCA National Board discussed plans for the upcoming virtual National Council meetings in February, approved a new Music Committee and agreed to lower membership dues to \$50 per year for members under the age of 30.

In addition, the board took preliminary steps to consider approving the Young Buddhist Editorial — which merged with the Young Adult Buddhist Association over the summer. It granted YBE Candidate Affiliated Status for the next year while it discusses whether to approve full affiliated status to the organization.

The National Board took these and other actions at a Zoom meeting on Dec. 5, 2020. It marked the second time a National Board meeting was held virtually.

The meeting kicked off with Rev. Marvin Harada, Bishop of the BCA, announcing the BCA theme for 2021 — "Sharing the Dharma Virtually." Rev. Harada said his theme was taken from the Southern District Jr. Young Buddhist League's successful September 2020 virtual conference — which also happened to be "Sharing the Dharma Virtually."

"I'm sure that many ministers would say that they're spending even

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BISHOP'S MESSAGE

A New Year's Greeting

Let's Express Shin Buddhism's Essence — 'A Life of Gratitude'

By Rev. Marvin Harada
Bishop of the BCA

A Happy New Year to all of you! May 2021 be a year in which we hope to all get vaccinated and see the end of this terrible pandemic that we have



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OCBC Member Needs Bone Marrow Match

A young Buddhist and lifelong member of the Orange County Buddhist Church is battling leukemia for the second time and is in need of a bone marrow transplant.

Paul Goodman,



Paul Goodman

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NCM MEETING IN FEBRUARY

The virtual 2021 BCA Ministers Association Meeting and BCA National Council Meeting will be held over two weekends from Feb. 19-28.

Two notable events will be open to all — a Feb. 27 Dharmathon with retired ministers Revs. Ronald Kobata, Fumiaki Usuki, Patricia Usuki and Yukiko Motoyoshi, and a Feb. 28 Eitaikyo service for former Bishop Rev. Kodo Umezu.

Registration is \$25. Deadline is Jan. 31. To register and for more information, go to: <https://bcancm.org>

YBE to Celebrate First-Year Anniversary, Accomplishments



By Trevor Yokoyama
Editor-in-Chief
Young Buddhist Editorial

When visiting other temples, I am often asked the

question, “How do we keep the youth involved/engaged?”

With flat or declining membership numbers in many of the BCA districts, it is not difficult to see why this has become such an important issue.

As a young temple member, I have also asked myself this question and while I can’t point to a definitive answer, I can provide some context. “Young people are busy.” With school, clubs, sports, friends, internships, jobs and a whole list of other reasons, attending Sunday service is usually an afterthought.

However, this is not to say

that Buddhism is no longer relevant to these individuals. Rather, I believe that Buddhism is incredibly important to these individuals, it is just not as accessible. This is part of the reason why we started the Young Buddhist Editorial.

The organization was started with three main goals:

1. To solve the disconnect between older and younger Buddhists
2. To increase the understanding of the cultural significance of Buddhism for Asian Americans
3. To grow interest in Buddhism in the age range of 18-40

With a group of 30 dedicated volunteers from around the United States, we have been able accomplish much in our first year. Let’s take a look at some of our accomplishments:

- BCA Affiliate Candidate Organization
- 1 New Program to Bring Young Adult Buddhist Groups Together in Collaboration
- 1 Research Group Focusing on Youth and Young Adult Retentions
- 2 Open Calls
- 3 Successful Book Clubs
- 4 Columns for User Submissions

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We Need to Give Thanks, Gratitude for Sacrifices of Others



By Rev. Ron Miyamura
Midwest Buddhist Temple

As Buddhists, we like to think that we are good people. As Shin Buddhists, perhaps we know that we cannot know good and bad.

Actually, we have to acknowledge that we are evil people full of blind passions, and we also acknowledge that we are grateful and thankful for the Wisdom and Compassion that is Amida Buddha.

We all like to think that we are good people who don’t kill.

However, the reality might be a bit different.

In Shin Buddhism, all sentient beings, meaning all living things, have the equal potential for Buddhahood. So, all living things are equal — humans, animals and plants are living things. And humans are not superior to plants, and plants are not superior to animals. All sentient beings are equal and have the equal Buddha-Nature.

We would like to think that I do not kill, but that is impossible. Each time I eat, I eat plants and animals. These plants and animals died so that I can eat and continue to live. The alternative is not to kill plants and animals, which means I would starve, and thus kill myself.

So, no matter what I do, I have to kill. Either plants and animals have sacrificed their lives so that I can live or I will starve. This is a dilemma that is impossible to resolve when

I think about it. That is the problem. We cannot use logic. No matter that I do, I have to kill. The only way to resolve this issue is to find a spiritual answer.

The Shin Buddhist response is to appreciate the sacrifices of others and to express our thanks and gratitude.

When we eat, we can use some Japanese words. We can say, “itadaki-masu” before we eat and “gochiso-sama” when we finish eating. In a simple translation, itadaki-masu means “thankfully, I receive” and gochiso-sama means “I appreciate this good food.”

But, these are Japanese words, and they are beyond translations. There is a whole lot more meaning than just saying thank you. There is a sense of appreciation for everything that went into making the food. Everything from the seed, the soil, the water, the sun and so much more that allowed a plant

to grow. Maybe there was grass and feed that allowed the cows, pigs and chickens to grow. And then there were the farmers, truck drivers, grocery store folks and so many others who brought the foods to the store. Then there was the person who went shopping, there was the cook who prepared the meal. In short, there were so many countless causes and conditions to make even one meal.

We have to express our gratitude. In the future, we can make up some words in English, but for now, we can just say itadaki-masu and gochiso-sama.

We know that we are thankful and grateful for the sacrifices of so many people, animals, plants, and things that allow us to survive each and every day. We express our gratitude by saying Namu Amida Butsu.

Namu Amida Butsu With gratitude and kindness beyond words.

The Spirit of ‘No Side’ Is the Teaching of the Middle Path



By Rev. Yushi Mukojima
Mountain View Buddhist Temple

The U.S. presidential election took place last November and it attracted a great deal of attention worldwide. But the election was also complicated by historic political as well as pandemic concerns, it has taken longer than anticipated to finalize the vote count, which means that results remained undecided.

Sadly, America is still divided on many social issues. Disagreements remain on topics like religious conflicts, the

immigrant-refugee crises, and BLM and LGBTQ+ concerns. Unfortunately, from what we see in the news, even friends can abuse and use violence against one other because of our political differences.

Unfortunately, the ones affected most painfully are the children. Young people these days are anxious and fearful about discrimination and vio-

lence. They don’t feel hopeful about America’s future.

Despite the election results, now is the time to respect and accept the differences we have with others. We must realize the importance of both recognizing

one’s social identity and of protecting human rights. This is how we can create a society which is kind and thoughtful. I believe this mindset is the only way to unite, not divide, this nation.

Two years ago, the Rugby World Cup was hosted by Japan and it was a great success. Football is far more popular in the United States, but rugby

has one aspect superior to other team sports. It is the spirit of “No Side.”

Rugby is a very physical sport. Players come in contact repeatedly, and sometimes even get into fist fights. During the

game, each team tries fiercely to beat its opponent.

But once the game is over, there is “No Side” of winners or losers. Regardless how fiercely the game was played, once it ends, all players step away from the concept of “them versus us.” They only have praise for one another for their hard work. With this attitude, the players can even deepen their friendships. This is the unique tradition of No Side, which is the most attractive aspect of rugby.

In Buddhism, we have the teaching of the Middle Path to practice right mind, which doesn’t cling too hard to either side of extremes. Right mind has something in common with the spirit of No Side.

For example, during the presidential campaign, we each likely supported one political party. And because of the differences in our values, we probably argued with someone

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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



By Dr. Kent Matsuda
BCA President

On behalf of the Executive Committee of the BCA, I wish all BCA members a Happy New Year!

We probably and hopefully will never see a year like 2020 again. With the development of the vaccine for COVID-19, I am hoping that this new year ends well. Depending on how things go, we may be able to open our temples before the end of the year. Just to be conservative, we should probably not expect holding our annual summer fundraisers (but we will have to see).

I would like to conclude my thoughts on the Five Calamities

Conclusion to the Five Calamities of 2020

of 2020 that I talked about last month:

4. The Election

Whatever your political leaning, the last four years have demonstrated that whatever your opinion is, there will always be people who support you and people who are against you. At the time that I am writing this, there is talk about events that both major political parties will be holding on Jan. 20.

It appears that we will have a new president beginning this year. Let’s see if this will be good or bad for our country.

Our BCA temples will benefit from efforts to allow us to meet in person again. However, face masks, handwashing, plastic shields in the temple, and no singing or chanting may still be the case for most of this year.

5. Racial Discord

We saw a major resurgence in the Black Lives Matter movement in 2020 after the death of George Floyd on May

25, Memorial Day. How BCA responded to this discord gave rise to the biggest complaint from members or former members who disagreed with the BCA’s stance.

During the protests, we saw police offices and buildings get burned, businesses looted or burned down, and people injured or killed. This type of violent activity was never con-

Some BCA members pointed out that the Black Lives Matter movement seems to advocate social change by any means necessary. Let’s be very clear: What the BCA supported in the Black Lives Matter movement was ending discrimination. It was not the idea of bringing about social change through any means necessary, including violence.

doned by the BCA. It is true that many BCA ministers and members supported the Black Lives Matter movement, but the damage done to the local community was not what BCA was supporting.

Some BCA members pointed

out that the Black Lives Matter movement seems to advocate social change by any means necessary. The anger felt by the Black community stemmed from the instances of Black lives ending after police interactions.

Let’s be very clear: What the BCA supported in the Black Lives Matter movement was ending discrimination. It was not the idea of bringing

about social change through any means necessary, including violence.

Some people may find it contradictory to say BCA supports Black Lives Matter, but does not condone violence. For those people, I would refer them

to the basic beliefs in Buddhism. All of us commit acts based on the three poisons: greed, anger, and ignorance. And yet, we are still looked upon as the objects of Amida’s compassion. In the “Tannisho,” Shinran Shonin is said to have said, “Even the good person attains birth in the Pure Land, how much more so the evil person.” Guess who that evil person is? It is none other than me and you.

If Amida can allow an evil person such as myself to enter the Pure Land, then I think BCA can support the Black Lives Matter movement by trying to end discrimination against the Black community, notwithstanding the violence that marked some of the protests in 2020.

However, I know that some people left the BCA when they saw we were supporting the Black Lives Matter movement. Sadly, people leave BCA and our temples for a variety of reasons. All the more reason to work on increasing our membership. We will talk more about this at the upcoming BCA National Council meeting.

Ordinary Things Now Look So Special



By Carol Bonomo
Vista Buddhist Temple

Is it our nature that causes us to appreciate things only when they’re gone, or is it me?

When I was 8 years old, my parents discovered that I was terrified of dogs. So they went to the pound and brought home a beagle puppy. I didn’t appreciate it — now I experienced terror in my own house, even though the puppy was as terrified of me, as I was of him.

That was the standoff for a month until the beagle broke his leash and ran off. While my parents put up the “missing dog” signs and walked the neighborhoods calling the dog’s name, I sat in my bedroom crying over a broken leash. I never had the chance to love him.

When the dog was recovered, it was a joyous reunion. I had the chance I’d missed the first time to love and appreciate the dog. Love conquered fear easily. It was a happy romp until the novelty wore off, and I either ignored or forgot the dog altogether.

In my defense, nearly every kid who wants a dog, who promises to feed it and walk it and clean up after it forever and ever, almost always gets to the same stage as I did.

Actually, social science has answered that question of “is it me or ... “ It’s called hedonic adaptation, and it isn’t very hedonistic either. Our minds have evolved to crave novelty, become adapted to it, and move on to seek anew.

on how long we’d been homebound already, adding, “How lucky we were to have our lives before the virus.”

That sentence stuck to me. I copied it onto a piece of paper and carried it in my wallet, although neither I nor my wallet were going anywhere. I wanted to think about those words because they pulled me up short and demanded my attention.

All around me, the here

How rare and wondrous it is to have been born into human life, and now I live it,” we say to begin the Three Treasures recitation at temple. Did I ever really know how rare and wondrous it is, or did I need a pandemic to understand? How rare and wondrous indeed, then, to have the opportunity of a global pandemic in my lifetime to teach me such an important teaching.

You get into the only college that matters; you finally purchase that car; hey, you win the lottery! Research shows that lottery winners are no happier than non-winners 18 months later. And ask about that new car when it’s a year old, or see how excited that college student is about the school in sophomore year — depreciation has set in.

In the first weeks of the pandemic and quarantine, I emailed our bishop, Rev. Marvin Harada, to ask permission to repost something he’d written elsewhere to my blog, and he responded with his permission and marveled

and now was filled with toilet paper shortages, stockpiling water, and saving masks for medical workers. Here and now came with a rush of its own vocabulary to learn and practice: “social distancing”; “self-isolate”; “hand hygiene”; “flatten the curve” — and the ominously unoptimistic, “new normal,” which you might not know what it meant but suspected it was not meant to be an improvement over the old normal.

Rev. Harada’s words threw open a window where, to look back, you saw the most



IBS Professor Dr. Daijaku Kinst, who is in charge of the IBS Chaplaincy Program, is part of a research project mapping the diverse field of Buddhist chaplaincy. (Courtesy of Mello Photography)

Shin Buddhists’ Input Sought for First Buddhist Chaplaincy Study

Jodo Shinshu Buddhists serving in the role of volunteer or professional chaplains are being sought to take part in the first-ever research project to study Buddhist chaplaincy as a field.

“Mapping Buddhist Chaplains in North America,” set to launch this month, will be a comprehensive survey to collect basic information about self-identified Buddhist chaplains, including demographics, chaplaincy training, and Buddhist formation and practice.

“In order to develop a clear view of the breadth and depth of Buddhist chaplaincy, it is essential for Jodo Shin Buddhists to be included,” said Professor Dr. Daijaku Kinst,

FYI

To learn more about the Buddhist chaplaincy project and to access the survey, go to: https://brandeis.qualtrics.com/jfe/form/SV_2tu2Econ6H7L1OZ

Noboru & Yaeko Hanyu Professor of Buddhist Chaplaincy at the Institute of Buddhist Studies.

“The compassionate care that Jodo Shin Buddhists have extended to others over many many years — in hospitals, hospices, incarcerated, in the temple community and in other circumstances, exem-

Reflections on the Meaning of Interrelationships at IBS Memorial Service

By Rev. Dr. Seigen Yamaoka
Vice President of Development
Institute of Buddhist Studies

As I participated via Zoom in the Institute of Buddhist Studies Memorial Service on Nov. 12, 2020, at the Jodo Shinshu Center -- honoring the 141 individuals who did so much in the development of the IBS to become the institution that it has become -- I was overwhelmed with the thought that I had deep and brief contact with 95% of those on the memorial list.

In my long association with IBS, I felt the impact that I was guided by the vision, compassion, and sincere concern of so many great teachers, leaders, ministers, and friends. I was suddenly made aware that without their contribution and support over the years, I would not be participating in that very special memorial service.at that moment. The inconceivableness of that moment was overwhelm-



Rev. Dr. Seigen Yamaoka, IBS Vice President of Development, is shown at above right, at the Hoonko service in January 2020 at the Buddhist Church of Oakland. Joining him, from left, are Revs. Yuki Sugahara of the Oregon Buddhist Temple, Hibiki Murakami of the Los Angeles Homba Hongwanji Buddhist Temple, and Harry Bridge of the Buddhist Church of Oakland. (Courtesy of Rev. Michael Endo)

ing.

In our everyday lives, we are so tuned in with ourselves that we cannot see the vast impact of lives, in many ways, countless as the tiny grains of sand on the beach, that make our lives possible in each moment that we live.

Shakyamuni Buddha said that all things are interconnected in a vast net that is limitless, and Shinran calls that net the Primal Vow that embraces each and everyone of us just as we are. The Primal Vow is the dynamic movement of Infinite Light and Life of Wisdom and Compassion of Enlightenment-Truth Itself, known to us as Amida Buddha.

Still caught in the self-absorbed life of ignorance that I live, for a moment, hearing the names of those people being honored, I felt the vastness of Dharma working in my life. Being who I am, I could only say the Nembutsu, which is my true expression of gratitude that I am receiving at this moment in life. Namandabu.

2020 IBS Memorial Service List of Names

- | | | |
|----------------------------|-----------------------------|-----------------------------|
| Mrs. Alice Adachi | Mrs. Janet Ikeda | Mr. Raymond Okamura |
| Mr. Ryuji Adachi | Mr. Tom Ikeda | Mrs. Rika Okuda |
| Mrs. Muraye Ando | Mrs. Jane Imamura | Mr. Yoshisaburo Okuda |
| Mr. Yoshio Ando | Rev. Kanmo Imamura | Mrs. Edith Oto |
| Rev. Tesshi Aoyama | Mrs. Tomiko Ishikawa | Mr. Robert Oto |
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| Dr. John Dillenberger | Mrs. Mitsuko Kawaguchi | Rev. Shigeki Sugiyama |
| Rev. John Doami | Rev. Dr. Leslie Kawamura | Rev. Remy Snow |
| Dr. James Doi | Mr. Albert Kosakura | Rev. Kakuei Tada |
| Mrs. Marion Dumont | Rev. Kenryo Kumata | Dr. Kikuo Taira |
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| Rev. Philip Karl Eidmann | Rev. Kenju Masuyama | Mr. Wataru Takahashi |
| Mr. Richard Endo | Mrs. Lois Lancaster | Mr. Katsumi Takashima |
| Rev. Doei Fujii | Mrs. Shinobu Matsuura | Mrs. Yoshiko Takashima |
| Rev. Ryuchi Fujii | Mr. Masami Mayeda | Mr. Hitoshi Takemori |
| Mr. Yoshito Fujii | Dr. Jay McCullough | Rev. Yoshitaka Tamai |
| Mrs. Emi Fujimoto | Rev. Kyogyo Miura | Rev. Shunsho Terakawa |
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| Rev. Russell Hamada | Mr. Tetsuo Ochi | Mr. George Ushijima |
| Rev. Dr. Shinsho Hanayama | Mr. Hayaji Oda | Mrs. Helen Ushijima |
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| Rev. Ryumei Iguchi | Mrs. Ayako Okamura | Mr. Takeo Yuki |



Construction Underway

Heavy duty trucks and equipment began excavation work Nov. 23 to prepare the foundation for the new Fresno Betsuin Buddhist Temple Hondo. The construction project is expected to take up to the next 10 to 12 months to complete. The temple held a groundbreaking ceremony on Jan. 19, 2020, that marked a 20-year effort to bring the project to fruition. (Courtesy of Greg Tsudama)



能谷大学
RYUKOKU UNIVERSITY

2021 Ryukoku-IBS Lectures



Akira Yoshida
Associate Professor, Ryukoku University, Faculty of Economics

Lecture Title:
Views of the Human Beings in the Doctrines of the Buddhist Praxis

「仏教の修道論に見られる人間観」

Save the Lecture Dates and Time

March 8 (Mon) 6:00PM – 7:30PM
March 9 (Tue) 6:00PM – 7:30PM
March 10 (Wed) 6:00PM – 7:30PM
March 11 (Thu) 6:00PM – 7:30PM

The 2021 Ryukoku Lectures will be delivered by Akira Yoshida, Associate Professor of Ryukoku University.

He talks about how the teaching of early Buddhism viewed human beings and their Buddhist praxis toward enlightenment in India, by referring to the Abhidharma texts by the sarvastivada and writings in the sixth century about the theory of Buddhist epistemology.

There will be four lectures on zoom. Registration form will be provided via emails.

Both Lectures are free and open to the public.

English translation will be provided by Rev. Dr. Mutsumi Wondra.



Fresno Betsuin Committee Announces 2020 Scholarship Recipients

The Fresno Betsuin Buddhist Temple Scholarship Committee proudly announces the scholarship recipients for 2020. These students have been actively involved at their respective temple, school and community. Congratulations to these outstanding individuals.

Amanda Hirayama is the daughter of Brian and Lisa Hirayama. She graduated from Clovis North High School and is attending the University of California at Los Angeles as an applied math major. Hirayama was awarded the Alan Akiyoshi Masumoto Memorial Scholarship, the Alice Morishita Memorial Scholarship and the Fresno Betsuin Golf Tournament Scholarship (in memory of Kenneth Kawano).

Claire Ikemiya is the daughter of Kenneth and Lori Ikemiya. She graduated from Clovis West High School and is a student at the University of California at Los Angeles as a life science major. Ikemiya was awarded the Lynn Araki Scholarship, the Kanichi Komoto Scholarship and the Fresno Betsuin Golf Tournament Scholarship (in memory



Amanda Hirayama



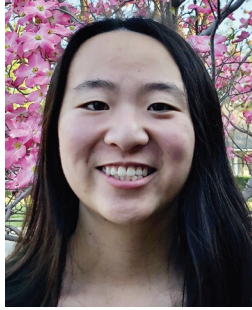
Claire Ikemiya



Seiji Shinkawa



Sarah Putirka



Alexa Goto



Midori Fishel



Shelby Morikawa



Wyatt Kanemoto



John Mullins

of Gary Sakaguchi). **Seiji Shinkawa** is the son of Dale and Stephanie Shinkawa. He graduated from Kingsburg

High School and is a student at California State University, Fresno, as a biology major. Seiji was awarded the Seiso and Yoshiye Watanabe Scholarship and the Byakudokai Scholarship.

Sarah Putirka is the daughter of Keith and Heather Putirka. She graduated from Buchanan High School in Clovis and is a student at California State University, Sacramento, as a foreign language major. Sarah was awarded the Matsuo and Ida Okumoto Scholarship and the George Taketomo Scholarship.

Alexa Goto is the daughter of Gary and Laraine Goto. She graduated from Clovis West High School and is a student at University of California at Santa Barbara as a biology major. Goto was awarded the Shigeo and Shizuko Ito Scholarship and the Harry and Shizuko Takeuchi Scholarship.

Midori Fishel is the daughter of Tina Kubose. She graduated from Sanger High School and is a student at California State University, Fresno, as a business major. Midori was awarded the Sukeichi and

Michie Ikuma Scholarship and the Tad Yamada Scholarship.

Shelby Morikawa is the daughter of David and Kelly Morikawa. She graduated from Bullard High School in Fresno and is attending Clovis Community College as a kinesiology major. Shelby was awarded the Nobuye Doizaki Scholarship and the Fresno Betsuin Buddhist Women's Association Scholarship.

Wyatt Kanemoto is the son of Ken and Patty Kanemoto. He is a student at California State University, Fresno, studying for his MBA. Kanemoto was awarded the Chien and Yehan Numata Regional Scholarship.

John Mullins, a student at the Institute of Buddhist Studies studying for a Master of Divinity degree, was awarded the Chien and Yehan Numata National Scholarship, Mullins was also awarded the Russell Yemoto and Hiroshi Tokubo Memorial Scholarship.

The Fresno Betsuin Buddhist Temple Scholarship Committee would like to thank the donors for their continued support of our scholarship program.

BCA Social Welfare Committee Distributes Over \$69,000 in 2020

Working toward its mission to "aid those suffering from deprivation of basic human needs," the BCA Social Welfare Committee (SWC) distributed more than \$69,000 in 2020 to 14 organizations in the United States and abroad.

The SWC launched several new initiatives including a COVID-19 emergency grant program and Temple Charitable and Temple Matching Grant program.

Temple Supporting Grants and Temple Charitable Matching Grants

- Supporting — Watsonville — providing monthly meals to Salvation Army — 300-plus servings — **\$2,400**
- Matching — Buddhist Church of Oakland — Asian Health Services — supporting telehealth services — **\$1,250**
- Matching — Buddhist Church of Oakland

— Alameda County Community Food Bank — **\$2,243**

- Matching — Seattle Betsuin Buddhist Temple — Asian Counseling & Referral — meals — **\$3,000**
- Matching — Buddhist Church of Florin — My Sister's Place — **\$691**
- Matching — Placer Buddhist Church — Placer Food Bank — **\$1,753**
- General Humanitarian and Disaster Relief**

Grants

- Buddhist Global Relief — VoTech Educational Support for women in Sri Lanka — **\$5,000**
- Uki-no-wa — clear access roads in Kumamoto after flooding — **\$5,000**
- Redwood Community Fund — fire relief in Northern California — **\$5,000**
- Direct Relief — fire relief — **\$5,000**
- World Central Kitchen — as needed — **\$5,000**

- Maitreya Charity (Seattle sponsored) — assistance in Mongolia — **\$10,000**
 - Dorothy's Place — (Salinas sponsored) — meals for homeless — **\$20,000**
 - West Los Angeles Buddhist Temple — tablets and thumb drives with Dharma messages for those unable to attend service or access services — **\$2,650**
- Applications are now being accepted for the next

round of grants. Please consider completing a grant application for one of your favorite worthy organizations. Applications are available on the BCA website in the Donate/Social Welfare tab. <https://www.buddhistchurchesofamerica.org/social-welfarefund/>

SWC grants are funded by the generous donations of the Sangha to the Social Welfare Fund. Thank you for your Dana.



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In this challenging year for so many, thank you for supporting others with your *dana*.

Due to limited office access during COVID-19, online donations are kindly encouraged.

FDSTL Holds Online Annual Conference

The Federation of Dharma School Teachers League held its annual conference as a totally online event on Oct. 10.

The conference was hosted by the Tri-State/Denver Buddhist Temple (TS/DBT) Dharma School, and was the first FDSTL virtual conference.

The conference included practical presentations by Dharma School teachers who have adopted virtual and distance learning techniques to enable their Dharma School classes to continue under our current pandemic conditions. It is our hope that it also served as a model for how Buddhist education programs can continue using modern technology tools.

During the conference, Dharma School Teachers reaching 10, 25, and 50 years of service were recognized.

The honorees were: 10 Years, Cathleen Yoshida, Southern Alameda County Buddhist Church; Junko Yotsuuye, Tacoma Buddhist Temple; and Janet Sakahara, Orange



Rev. Diana Thompson of the Tri-State/Denver Buddhist Temple speaks during the virtual FDSTL annual conference on Oct. 10. (Courtesy of Koichi Sayano)

County Buddhist Church; 25 Years, Jun Hamamoto, Buddhist Church of Oakland; Ed Nodohara, San Jose Betsuin; Tiffany Shibata, Stockton Buddhist Temple; Steph Ojima, Seattle Betsuin; Merry Hiroshima, Orange County Buddhist Church; Terri Omori, Vista Buddhist Temple; Sally Yasukochi, Vista Buddhist Temple; and Arleen Miya, Gardena Buddhist Church; and 50 Years, Mike Shibata, Stockton Buddhist Temple and Irene Takemori, Pasadena Buddhist Temple



A group of about 15 San Jose Betsuin members, including Rinban Rev. Gerald Sakamoto and Rev. Etsuko Mikame, help put together 450 sandwiches twice a month for the homeless. Loaves of Fishes, a local nonprofit organization, provides the food for the meals. (Courtesy of Ed Nodohara)

San Jose Betsuin Acts With Compassion, Kindness

By Rev. Gerald Sakamoto, Rinban
San Jose Buddhist Church Betsuin

When the fury and the fires subside, there will be much need for healing.

Responding to anger with anger will not resolve the causes that give rise to anger. Confrontation, accusations, submission will push down the anger only to smolder until some incident ignites the real and perceived injustices. A path of reconciliation has no assurance for peace until we see each other as ourselves in a common humanity.

Look for the examples that show the way to peace. Look for those who share and build on acknowledging the needs of others as our own. Expand on the ideas that dissipate the injustices that suppress the dignity of others. Check to see if we carry in ourselves the prejudices that we speak against. Be mindful of our own rhetoric that can hurt another just as much as an intended slur.

There are inequities in the world. Inequities that result in the division of society and anger. Why are there working families living in cars? How is it possible for someone to buy properties then displace the residents? If it's for the good of the community, how can the displaced lives not be a part of our community? Why are some able to profit from the misfortune of others? This pandemic has exposed the effects of disparities in the access to resources. Many of us could choose to isolate while others could not.

For some, the decision to go to work was to help others in this time of great need. For others, going to work was driven by the need to survive. Their choice is to go to work or lose their job.

We can do better. We must do better.

At the San Jose Betsuin,

we have been engaged in our community for a very long time. Through the work of organizations and activities like Sangha Support, Sangha Crafters, Dana Club, Disaster Relief Fund, EcoSangha, food drives, clothing drives, Project Gratitude, many, many other efforts expressing awareness of the needs of others.

And now, in the midst of this pandemic, working together with Loaves and Fishes, a local nonprofit organization, volunteers have made hundreds of peanut butter and jam sandwiches to distribute to the homeless.

Led by Ed Nodohara, the Betsuin currently makes about 450 sandwiches twice a month in the Annex — practicing social distancing. Working with Loaves and Fishes, which provides all the food including

the drink, bread, jam and — of course, peanut butter — a group of about 15 Sangha members and Rev. Etsuko Mikame and myself, help put together the meals.

We must build on the kindness and compassion we value. A compassion that comes from the recognition of the other as myself. We can continue to deepen our understanding of and the joy in our shared, common humanity that embraces all.

Editor's note: The article was originally posted on the San Jose Betsuin Buddhist Church's website by Rinban Sakamoto. We are reprinting it and updating it with details with his permission. For more Dharma articles from the San Jose Betsuin, go to: <http://www.sjbetsuin.com/dharma-messages/>.

Illumined by the Wisdom Light of Amida Buddha

Jodo Shinshu Is Special Path to Awakening Which Is Passed Down to All of Us



By Rev. Ko-e A. Umezu
West Los Angeles
Buddhist Temple

*Nō hotsu ichinen ki ai shin
Fu dan bonnō toku nehan
Bonjō gyaku hō sai e nyu
Nyo shu shi nyu kai ichi-mi*

*When the one thought-
moment of joy arises,
Nirvana is attained without
severing blind passions;
When ignorant and wise,
even grave offenders and
slanders of the Dharma, all
alike turn and enter (the
ocean of Amida's Vow)
They are like waters that, on
entering the ocean,
become one in taste with it.*

At the moment, I feel that we are in a sad state in our American society right now, more than any other time that I can remember in my finite life in this world.

I feel this way not only because of COVID-19, and not only because of the societal cultural struggles that we are experiencing, but because more than any other time that I can remember, we as people are not listening or talking to each other.

There are many events happening in the world today that make each of us unhappy, disappointed, annoyed, dismayed, angry, etc., because, for various reasons, we do not agree with what is going on.

There are many events and actions of people that we may consider wrong. When we see or hear about people behaving in ways that we do not agree with, we may even find ourselves thinking, "What are these people thinking?!"

We may also feel it is very difficult to have conversations on the topics of some of these issues where we can share our views, anxieties, fears, hopes and aspirations with each other in a meaningful way, without judgment. Some of us may begin to ask ourselves, "How can Jodo Shinshu help me through these difficult times?"

To me, Jodo Shinshu is an amazing and special path that I have been able to meet. This path to awakening, which has been passed down to all of us, is the wish from Amida Buddha for all beings to be born in the Pure Land to become buddha.

No matter our personal background and conditions, all that we are being urged to do by Sakyamuni Buddha and Amida Buddha is to hear the Name, Namo Amida Butsu; to realize that Amida Buddha is inviting me — a being who is samsara-ing, lost in the fog and clouds of my own deep attachments and desires — to become buddha in the Pure Land. (Samsara is a Sanskrit word meaning "to wander.")

Continued on Page 8

46th FBWA National Conference

in the Northern California District

October 14-16, 2022

Doubletree Hotel, Sacramento CA



Winds of Change
Jidai No Shinka Ni Kiku
時代の進化に聞く



ONLINE HOONKO
SHINRAN SHONIN'S MEMORIAL SERVICE
SCHEDULE



January 10 (Sunday) 10:00 AM Dharma Messages
Rev. Koe Umezu, Kaikyoshi Assistant, West Los Angeles Buddhist Temple (English)
Rev. Koho Takata, Resident Minister, West Los Angeles Buddhist Temple (Japanese)

January 11 (Monday) 7:00 PM Dharma Message
Rev. Ryuta Furumoto, Resident Minister, Senshin Buddhist Temple (English)

January 12 (Tuesday) 7:00 PM Dharma Message
Rev. Kiyonobu Kuwahara, Manager, Jodo Shinshu International Office (English)

January 13 (Wednesday) 7:00 PM Dharma Message
Rev. Yushi Mukojima, Resident Minister, Mountain View Buddhist Temple (English)

January 14 (Thursday) 7:00 PM Dharma Message
Rev. Katsuya Kusunoki, Resident Minister, Seattle Betsuin Buddhist Temple (English)

January 15 (Friday) 7:00 PM Dharma Message
Rev. Marvin Harada, Bishop, Buddhist Churches of America (English)

January 16 (Saturday) Hoonko Seminar "True Essence of Pure Land Way: True Teaching"
9:00 AM - 10:30 AM (Japanese), 10:45 AM - 12:15 PM (English)
Rev. Kenneth Fujimoto, Minister Emeritus, Buddhist Churches of America (English)
Rev. Ryoso Toshima, Minister Emeritus, Honpa Hongwanji Mission of Hawaii (Japanese)

January 17 (Sunday) 10:00 AM Hoonko Service
Rev. Kenneth Fujimoto, Minister Emeritus, Buddhist Churches of America (English)
Rev. Ryoso Toshima, Minister Emeritus, Honpa Hongwanji Mission of Hawaii (Japanese)

For non-members, contact WLAadharmacenter@gmail.com

WEST LOS ANGELES BUDDHIST TEMPLE
DHARMA CENTER



Spokane Sangha Member Becomes Obon Dance Teacher



Jacqui Izumi Pierce, a qualified Obon dance instructor, is a tireless promoter of dancing at the annual Spokane Buddhist Temple Obon festival. (Courtesy of Becca Opel)

By Sensei Paul Vielle
Spokane Buddhist Temple

The Spokane Buddhist Temple is indeed fortunate to have Jacqui Izumi Pierce, a qualified Obon dance instructor, in our Sangha. Jacqui’s new name, Izumi, means “Water Fountain.” Izumi grew up in Los Angeles and has been interested in dancing since childhood. During her school years, she studied several styles of dance including ballet, tap, Flamenco, aerobic and modern jazz. Dancing was and still is her passion. She became interested in traditional Japanese folk dancing and Buddhism after the sudden passing of her older brother, a prominent artist and musician in Southern California. Because of his interest in Bud-

dhism, the family decided to hold his memorial service at the West Los Angeles Buddhist Temple. At the memorial service, Izumi observed a group of people practicing a dance number for their upcoming Obon festival. She was immediately drawn to this new dance and resolved to learn more. After joining the West Los Angeles Buddhist Temple, she embraced the Shin Buddhist way of life and began looking for a dance instructor. Eventually, Izumi became a student of Sensei Hisame Wakayagi, of Wakahisa-kai. Sensei was one of the founders of the Wakayagi school of traditional Japanese classical and folk dancing. Izumi has studied with her for the past 17 years. Izumi was recently awarded Jyun-Natori, a recognition of her attaining entry-level status in the Wakayagi school of dance. In 2016, she moved to Spokane and, in 2017, joined the Spokane Buddhist Temple. Since then, she’s become a tireless promoter of dancing at the annual Obon festival. She brings a joyful exuberance to her teaching which carries over to her students. Every year, more and more people sign up to learn the dance routines. “Dancing is such a fun activity, moving the body in time with music helps build physical coordination, mental sharpness, and emotional well-being,” she said. Once the pandemic subsides and things return to normal, Izumi envisions a time when she can teach ongoing classes in the arts of Japanese classical and folk dancing at the Spokane Buddhist Temple. Until then, she is considering offering classes online via Zoom.

Rev. Kobata Responds to Kawate Essay on ‘Shinjin’



By Rev. Ronald Kobata
Retired Minister
Buddhist Church
of San Francisco

I appreciate Taylor Kawate’s essay in the November 2020 issue of the Wheel of Dharma, and Jon Kawamoto’s decision to publish it. While I don’t know how Mr. Kawate relates to “shinjin” (信心) as a word, concept, or awareness, I do share his concern about the avoidance of any conversations about its meaning in our Jodo Shinshu Hongwanji-ha tradition.

The analogy of karate’s essence as “self-defense,” seems semantically contrary to a basic premise of Buddhism in that there is no “self” to be defended. Nonetheless, I do agree with Taylor’s questioning why any discussion about such a significant expression as shinjin was so abruptly, mysteriously dismissed. I find this especially concerning given the fact that the situation came up during a Buddhist youth retreat. I share his contention, “Teaching and explaining the essence, the purpose of something, is vital because it answers the ‘why.’ It keeps the core values alive.” I don’t know what the circumstances of the session in question might have been, but when I read the way that the question about shinjin was averted, I wondered, “what’s up with this?”

If our Sangha members, regardless of age, aren’t given opportunities, if not encouraged, to raise questions about what the words we hear, read, use mean, during BCA sponsored retreats, services, seminars, etc., what’s the purpose of having them? As far as the term itself, I’ll offer what it means for me, and suggest that shinjin can be understood and appreciated beyond the word itself. The proverbial “finger pointing to the moon.” I think that we can hear the teachings without becoming too fixated, dogmatic about

by Kawate, there’s the misperception of the Japanese term of “ShoDan” (初段) which has been associated with receiving the “black belt” rank. As some people have come to appreciate the original meaning of the Japanese term, in the context of the art, and its English translation of “sho” or beginning, “dan” or level or rank. In other words, it identifies the recipient more as a student who is prepared to begin learning the art by teaching others rather than someone who is to be admired as an “expert” in our western culture. I feel that it may be

Even though Shinran Shonin’s writings are certainly filled with the term (shinjin), I read it as his way of expressing gratitude for the awareness, mindfulness, working of Boundless Compassion as the source of his hearing and saying Namu Amida Butsu.

particular terminology. Forty years ago, during the decades-long preparation of publishing the “Collected Works of Shinran,” there was a controversy that arose regarding how to translate shinjin into English. The general consensus of the translation committee was to leave the word in the Romanized form. The opinion was to present it as is, for English readers to come to understand its meaning without translation, like “satori” has come to be appreciated without an equivalent term in English. Additionally, it was intended to try and avoid objectifying the term as something to be “attained” as some indication of one’s spiritual accomplishment, a badge of pride to be grateful for. Returning to the martial arts analogy raised

in this respect we’ve tended not to talk about, or play up shinjin as something to seek. Even though Shinran Shonin’s writings are certainly filled with the term, I read it as his way of expressing gratitude for the awareness, mindfulness, working of Boundless Compassion as the source of his hearing and saying Namu Amida Butsu. In this sense, I recall a saying: “To become aware of the Heart (that is Amida Buddha) clear seeing (through listening) is needed. But it is not a state to be attained, made or fashioned for we have our being in it anyway. It is rather a transformation of the obstacles within us which are preventing us from being aware of the Heart.” (adapted from Irmgard Schloegl’s “The Wisdom of Zen Masters”)

<div>BCA Center for Buddhist Education</div> <div>SAVE THESE DATES!</div> <div>2021 CBE VIRTUAL PROGRAMS</div> <div>JANUARY ~ APRIL</div> <div>All events listed in Pacific Time.</div>	
SATURDAY JANUARY 9 11 am - 1 pm Register online	SHIN BUDDHISM AND SCIENCE FICTION Speakers: Rev. Harry Bridge Buddhist Church of Oakland Rev. Jon Turner Orange County Buddhist Church & Rev. Landon Yamaoka Palo Alto Buddhist Temple <i>Venture into dharma explorations inspired by science fiction films.</i>
SUNDAY JANUARY 10 1 pm	BCA YOUTH CONCERT! JODO SHINSHU ARTISTS & MUSICIANS SHOWCASE (JAMS) <i>Enjoy a variety of performances by BCA youth.</i>
SATURDAY JANUARY 30 5 pm - 6:30 pm Register online	RELEVANT AMERICAN BUDDHISTS (RAB) Speaker: Rev. Dr. Ken Tanaka Musashino University <i>Who and what were the RAB? Stories from BCA's 1970s program for young adults.</i>
SATURDAY FEBRUARY 6 10 am - 11:30 am Register online	EVERY DAY BUDDHISM BOOK TALK "DISCOVERING BUDDHISM IN EVERYDAY LIFE" Speaker/author: Rev. Marvin Harada BCA Bishop <i>Listen to the stories behind this collection of heartwarming essays.</i>
SATURDAY FEBRUARY 13 11 am - 1 pm Register online	"HONEN AS RELIGIOUS REVOLUTIONARY: THE PERSON WHO DEFINED THE BUDDHISM WE IDENTIFY AS JAPANESE TODAY." Speaker: Dr. Mark Blum University of California at Berkeley
SATURDAY MARCH 6 11 am - 1 pm Register online	ZEN & SHIN BUDDHISM - PART 1 "LETTING GO: A ZEN & SHIN APPROACH TO LIBERATION" Rev. Dr. Duncan Ryuken Williams Author, <i>AMERICAN SUTRA</i>
SATURDAY MARCH 13 11 am - 1 pm Register online	ZEN & SHIN BUDDHISM -- PART 2 (Please note change of date) "ZEN PRACTICE" Speaker: Rev. Anton Tenkei Coppens Roshi Zen River Temple, Netherlands
SATURDAY APRIL 10 5 pm - 6:30 pm Register online	SOCIALLY ENGAGED BUDDHISM Speakers: Prof. Mitsuya Dake Ryukoku University Rev. Kiyo Kuwahara Berkeley Buddhist Temple
SATURDAY APRIL 17 11 am - 1 pm Register online	3 BISHOPS: "WHAT IS THE FUTURE OF BUDDHISM IN THE WEST?" Rev. Marvin Harada Bishop, Buddhist Churches of America Rev. Eric Matsumoto Bishop, Honpa Hongwanji Mission of Hawaii Rev. Tatsuya Aoki Bishop, Jodo Shinshu Buddhist Temples of Canada (v8)
VISIT BCA WEBSITE FOR UPDATES: FLYER, FREE REGISTRATION LINKS & TO DONATE (OPTIONAL) BUDDHISTCHURCHESOFAMERICA.ORG EMAIL: CBE@BCAHQ.ORG TEL: 510.809.1460	

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Have Gratitude Each and Every Day



By Rod Moriyama
Honpa Hongwanji Mission of Hawai'i

As a manager in the prime of my career, I was facilitating a planning session at IBM in Los Angeles when I collapsed. I was rushed to UCLA Medical Center. Following a biopsy, my gastroenterologist came to me with a grim look on his face.

My liver was so damaged that he didn't know how to express it. He gave me the feeling that I didn't have much longer to live. I was 35 years old and married, with two young children ages 6 and 4. Would I get to see them grow up?

This was no surprise, but I

"We practice simply to give thanks for what we have received."
— Rev. Jeff Wilson, Buddhist scholar

never thought that it would happen to me. Seven years before, my brother and I went to donate blood during a drive at our workplace.

We were both rejected — hepatitis B was found in our blood. We weren't alone. Fifteen percent of the Asian population had it. My mother's side of the family all had it.

At that time, hepatitis B was incurable. Almost everyone who had it in our family died at an early age. My mother died at 57, still in her prime of life in 1980. Her sisters and brother also died early of liver failure or cancer. My brother would later die at age 61.

After my collapse, I was in bed for two months as my wife took care of me. It was a time to reflect and wonder what to do with what time I had left. Miraculously, I survived.

I realized then that I had two options: live with disappointment and regret at the pain this disease caused my family — or be grateful that I was still alive.

Living optimistically and in gratitude had been part of my

upbringing. This incident gave me a new commitment. Daily appreciation of the appreciation of the moments with my family brought balance to my life and gave me the energy necessary to pursue a successful business career. Acquiring healthy habits made a difference, too: living frugally and healthily, exercising, and consuming no alcohol or fatty foods were essential ingredients.

I am now enjoying my grandchildren. Who would have thought? The preciousness I feel for this life provides a perspective I probably wouldn't have had, if not for the potential of dying early. I am grateful to be alive every day.

Born and raised in Wahiawā, Rod Moriyama worked for IBM on the mainland and abroad before returning to Hawai'i. He is an active member of Honpa Hongwanji Mission of Hawai'i as a board member, and president of Wahiawā Hongwanji. This article appeared in Chasing The Light and is reprinted with the author's permission.

Rev. Umezu

Continued from Page 6

The passage above is a line from Shinran Shonin's "Shoshin Nembutsu Ge." The way I understand this passage is that Shinran Shonin is expressing his understanding of the power and working of Amida's Fundamental Vow.

From the perspective of Buddha, Amida Buddha is not expecting us at all to sever our attachments and desires in order to receive birth in the Pure Land. On the contrary, it is the opposite: We are being invited and urged to go to the Pure Land by Amida Buddha because Buddha understands that there are beings who can not sever attachments and desires.

Upon deeply hearing Buddha's wish and invitation to the Pure Land, our future attainment of Nirvana is settled. Through the Fundamental Vow, all beings, whether ignorant or wise, or grave offenders and slanderers of the Dharma, are able to attain the same Enlightenment as Amida Buddha. From the perspective of the realm of the Pure Land, we are all one in taste. This is my understanding of the above passage.

Of course, for someone such as myself who is blinded by my own deep attachments and desires, I can not always easily see others as "one in taste" with Amida Buddha.

My own attachments cause me to get angry and frustrated with people I do not agree with or situations that arise in life that I do not like. I am someone who thinks many events and actions happening now are wrong. I am also someone who thinks, "What are these people thinking?!"

Returning to the question, "How can Jodo Shinshu help me through these difficult times?" Amida Buddha is constantly, compassionately shining Wisdom Light on us, helping to illuminate the existence of our attachments and desires.

This Wisdom Light is constantly trying to help each of us understand the answers to questions such as, "Who am I?" "Where am I?" and "When am I?" without judgment. Amida Buddha only asks that we hear its activity of Wisdom and Compassion being directed toward us through Namu Amida Butsu, and for us to know that we are invited as beings of the realm of samsara to become buddha in the Pure Land. Within the

embracement of Amida Buddha, we are all of one taste.

During the fleeting moments when I am able to remember that Buddha sees us all of one taste, I hope to be moved to have understanding and empathy for those I do not agree with or get angry with. I hope this will give me the space to be able to listen to the views of my peers and fellow people in society, instead of jumping to conclusions that others are wrong and I am right.

I hope this will also give me space to listen to others on the topic of current secular issues where we can mutually share views, anxieties, fears, hopes and aspirations. I hope I will also be able to take the opportunity to remember that I am a being in a state of samsara and reflect on the depths of my own attachments and desires, and the biases and discriminations that manifest in my mind out of them, as well as my deep inherited karma in which I am a part.

For this compassionate Wisdom Light that I am receiving from Amida Buddha and for this invitation to the Pure Land, I am moved to express my indebtedness to the Buddha, to say "I'm sorry!" and to say "Thank you!" to Buddha through saying Namu Amida Butsu!

Gomonsu

Continued from Page 1

crisis, it is crucial that each of us experiences Amida Buddha's great compassion ourselves, and live each day to the utmost, having that joy and sensation in our hearts as the basis of our life.

I have been told that in this difficult time and situation, many of your Sangha have been adopting new measures for sharing the Jodo Shinshu teaching that had not been previously considered. I find such efforts truly reassuring. It is my hope that your temples will continue serving as your spiritual home, and therefore, I sincerely ask

for your understanding and cooperation to allow them to be so. With my heartfelt appreciation for each one of you, I would like to conclude my New Year's greeting.


January 1, 2021
OHTANI Kojun
Monshu
Jodo Shinshu
Hongwanji-ha

Virtual Sangha Grows at Venice Temple



The Venice Hongwanji Buddhist Temple was featured in the November 2020 issue of the Wheel of Dharma with its "virtual Sangha" -- custom cutouts produced by sports merchandiser Fathead -- of temple members and friends. Since then, the number of people "attending" services has grown to about 70 cutouts at the end of 2020 while the shelter in place stays in effect. Shown, in top photo, VHBT Resident Minister Rev. Kory Quon is conducting a service as a cutout of former longtime minister, now retired, Rev. George Matsubayashi stands by his side. In middle and bottom photos show the growing virtual Sangha at the Venice temple. And the idea has caught on with other churches and temples in the BCA. In addition to West Los Angeles, Watsonville and Salinas are considering their own "virtual Sangha," according to Venice Sangha member Jerry Iseda. (Courtesy of Jerry Iseda)

BCA Center for Buddhist Education Every Day Buddhism Committee Presents:


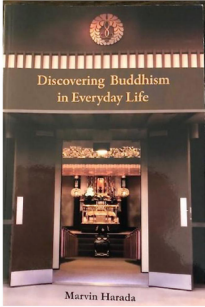

Book Talk

"Discovering Buddhism in Everyday Life"

Listen to the stories behind this collection of heartwarming essays

By Rev. Marvin Harada
Bishop, Buddhist Churches of America

February 6, 2021
10:00 am to 11:30 am (PST) Zoom



Registration is Free:
Click to register: <https://forms.gle/kqyanuxp3kNpurQa8>

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Bishop’s Message

Continued from Page 1

all suffered through. (I have never looked forward to a shot more in my life.) But most likely we will still have to keep our churches and temples closed for some time, until people receive the vaccinations that will make it safe to gather again. How wonderful that will be to see each other again in person.

Because we will have to continue with Zoom, YouTube, Facebook Live, and other means of internet services and gatherings, our BCA theme for this year will be, “Sharing the Dharma Virtually,” a theme that we have taken from the Southern District Jr. YBL conference in 2020.

As we strive to share the Dharma virtually, we have the potential to reach many new people and introduce the Shin Buddhist teachings with those who have never encountered it before.

In order to do that, we must be able to express in a few words, what is unique, what is the essence of the Shin Buddhist tradition.

One phrase that came to me that we might be able to use, is the expression, “A life of gratitude.” It doesn’t use any technical terms, and in one phrase, expresses what Shin Buddhism offers anyone.

In modern psychology, gratitude is a popular topic, and psychology and mental health fields are trying to show that grateful people are happier people. This is something that Shin Buddhism has known for centuries. To live with a sense of joy and gratitude for the teachings, for the all that we receive in life from others, from sentient beings, from the earth, to be grateful even for life itself, is something that we

are taught in Shin Buddhism. There was a devout lay Shin Buddhist in Japan by the name of Muso Kimura, whose short poem I would like to share. It goes:

*On the shelf of my kitchen sit
onions and radishes and
carrots,
lined up, waiting for their
turn backstage,
all for a foolish being like
me.*

Shin Buddhism has a lot to offer the people of the world. Because of our ignorance or delusion, our un-awakened life, we fail to appreciate or be grateful for all that life gives us, provides for us, bestows upon us.

Muso Kimura lived a very simple, meager life, but yet he had profound gratitude for the vegetables that sat on his shelf waiting to become his dinner. His appreciation went even deeper than gratitude, as he expressed his feeling of not being worthy, or deserving of their lives and sacrifice, all for him, “a foolish being like me.” You can sense his own remorse for taking their lives as he states they are “waiting for their turn backstage, all for a foolish being like me.”

Some people might think, “If I had a \$3 million mansion, a Mercedes, and servants to cook and serve for me, then I would really be grateful.” But on the contrary, the Shin Buddhist path is to come to realize that we are the recipients of everything in life, from the teachings, to our homes, our food, our clothing, and life itself.

But you might say in response, “But I bought my home and food and clothing all with my hard-earned money. Nothing was given to me.” Yes, that

is true, you bought the home, you bought the groceries, you bought your clothing with your hard-earned money. But take, for example, just the groceries alone. Did you raise the chicken or the lettuce in your grocery bag? Did you lay the one dozen eggs that you just bought? Even though you paid for that gallon of milk, where do you think it came from? Didn’t it come from a cow, a cow that had its calf taken away at birth, so that

it could be a milk producing dairy cow. It’s that kind of reflection that causes Muso Kimura to see the vegetables on his shelf waiting backstage, all for a foolish person like him.

Shin Buddhism has a lot to offer the people of the world. Because of our ignorance or delusion, our un-awakened life, we fail to appreciate or be grateful for all that life gives us, provides for us, bestows upon us.

Instead, we feel that we deserve more, that we don’t get our fair share, that we don’t get a decent break in life. We feel as if the whole world is going against us because life doesn’t go as we want it to. But in reality, life is giving to us. Life is bestowing upon us. But we cannot see it nor appreciate it. And that is why we need the Shin Buddhist teachings. That is why we need the Dharma in our life, so that we might awaken to all that we have received, are receiving, and will continue to receive in this thing called life.

Our goals were to bring the website up to current design standards and style trends; present engaging, image-forward Buddhist content; and develop a narrative approach for newcomers to experience the breadth of our teachings, temples, and organization. We also wanted clear guidance to connect visitors to a local temple, service, education activity, or videos to learn more.

New features for our members include **BCA Connect News**, our blog which will now include individual articles from the “Wheel of Dharma” that you can link to or share on your temple websites and social media, and **Events**, with clearer listings of event dates, details and registration information.

For future development, we hope to expand Buddhist study materials, videos, and music content available to our members, and we are working to add the **BCA Online Bookstore** to our website for “one-stop shopping.”

If our core message is Life

of Gratitude, we express that message through our Sanghas. Threaded through different sections of the new site, you’ll find reflections from our members on how the teachings guide them in their everyday lives. Reading the responses from the members we contacted has been the highlight of this endeavor for me. I was moved by their thoughtfulness and openness to share their joys and difficulties, and I know that visitors will be touched as well.

Thank you to Rev. Harada, Judy Kono, Brad Ito, Tyler Moriguchi, Rick Kawamura, and Koichi Mizushima for their year of dedication to this effort. Special thanks to Jim Shimomaye for his many years of service as BCA webmaster; Keri Kubota of Our Garden Collective for her graphic design work; and Alex Tsukahara, our invaluable BCA Digital Content Assistant, who braved my ramblings to him nearly every day these past months as he worked on our new website.

We hope you’ll enjoy the new buddhistchurchesofamerica.org/



Trevor Yokoyama, Editor-in-Chief of the Young Buddhist Editorial, speaks during the virtual BCA National Board meeting on Dec. 5. (Courtesy of Jon Kawamoto)

YBE

Continued from Page 2

- 5 Completed Workshops
- 95 articles on the main site
- 326 Facebook followers
- 442 Instagram followers
- 5,000 People Reached in our First 5 months

While YBE is a Jodo Shinshu-based publication, we have also received comments and messages from those outside of our sect. I am particularly proud of the messages that we receive from readers that do not live in the United States. Furthermore, these messages serve to show how individuals who may never meet in real life are connected by Dharma.

At 5 p.m. PST on Feb. 6, 2021, the Young Buddhist Editorial will be holding our one-year anniversary celebration: “Voices of Resilience.” 2020 has been a year of hardship and change. Racial strife, a global pandemic, political unrest, environmental disasters, 2020 certainly did not pull any punches. Resilience is a theme that is important to us because it inspires strength in the face of great uncertainty. The Young Buddhist Editorial is meant to center the stories and

voices of Asian Americans within Buddhism and offer a different narrative from the stereotypical misrepresentation on mass media platforms. Rather than let our story be told by others, our religion has persevered throughout generations of trauma and ignorance.

This live streamed event via Zoom will feature keynote speaker, Rev. Matthew Hamasaki from the Buddhist Church of Sacramento as well as artists and performers from the YBE community. Please join us in celebrating one year of continued resilience as we acknowledge and recognize the power in Asian American voices within Buddhism. Sign up by going to www.youngbuddhisteditorial.com/events.

As the new year rolls around, we look forward to creating new articles, workshops and events.

The support we have received is incredible. Our achievements would not have been possible without all of you, the Sangha. On behalf of everyone at YBE, let me just say Thank You. If you would like to become more involved with YBE, feel free to contact us at: youngbuddhisteditorial.com.

Namo Amida Butsu and Happy New Year!

Website

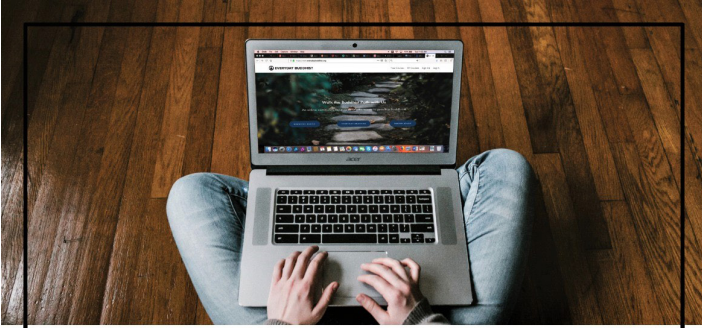
Continued from Page 1

world the depth of its divisiveness and inequality, with increasing numbers of Americans exhausted and looking for other approaches to life.

We then asked ourselves, “What is the core Shin Buddhist message we would like to share?”

In the new BCA logo at the top of our website, you’ll find a response in our tagline, “Life of Gratitude.”

As BCA Bishop Rev. Marvin Harada writes, “Countless Buddhists have lived very modest lives, yet had profound gratitude for the teachings, for simple things like a home, a job, food on the table, friends and family, and above all, for life itself ... This is why we need the Shin Buddhist teachings. This is why we need the Dharma in our life, so that we might awaken to all that we have received, are receiving, and will continue to receive from this thing called life.”



BUDDHA DHARMA 24-7

EverydayBuddhist.org has over one hundred hours of Shin Buddhist education and Dharma content which is available 24/7. Our response to this crisis is to provide:

- More free content for everyone
- Frequent blog posts
- Livestream “How To” courses and Q&A offerings

Online Dharma support is more important than ever during these stressful times. Come check us out.



www.everydaybuddhist.org

Goodman

Continued from Page 1

29, the son of Greg and Bonnie Goodman, is currently battling a recurrence of B-cell acute lymphoblastic leukemia and is seeking a bone marrow donor.

To volunteer to be a possible bone marrow donor, please go to the following site to register:

www.bethematch.com

Goodman grew up at the Orange County Buddhist Church (OCBC) playing basketball and participating

The ideal match for Goodman would be a donor who is 50% Japanese and 50% Caucasian, and between the ages of 18-44 years.

in many other youth organizations.

His dedication and devotion to the community has led him to his current role as a volunteer tech advisor for OCBC programs and as a counselor for the Los Angeles Buddhist Coordinating Council (LABCC)

Chaplaincy

Continued from Page 3

plifies Buddhist chaplaincy in the broad view we understand it to be in this study,” Dr. Kinst continued.

While volunteer training sites and educational institutions such as IBS, University of the West, Harvard Divinity School and Naropa University have been training and graduating Buddhist chaplains, there is no clear data on how many and where Buddhist chaplains are currently serving and working.

A consortium of educators comprising the Buddhist Ministry Working Group (BMWG) first raised

Bonomo

Continued from Page 3

ordinary things — a hug, a kiss, holding hands, an ordinary little temple in Vista with people preparing for festivals, maybe some of them complaining about the festival demands (that might be me), or a less-than-entertaining Dharma message (ahem) — except now it looks so beautiful, so special, shimmering with our lives before the virus.

“How rare and wondrous it is to have been born into human life, and now I live it,” we say to begin the Three Treasures recitation at temple. Did

FYI

To volunteer to be a possible bone marrow donor, please go to the following site to register:
www.bethematch.com

church camp. When he is not helping out at OCBC, he is a writer, director and editor at his own production company.

The ideal match for Goodman would be a donor who is 50% Japanese and 50% Caucasian, and between the ages of 18-44 years old. Upon registering, the potential donor will receive a kit in the mail requiring a sample to be submitted by swabbing the inside of one’s mouth.

Goodman is unable to receive visitors or cards, but people can send encouraging words to him on Instagram @notsogoodman.

“We are so grateful to everyone for the love, support, and encouragement we are receiving daily from family, friends, and the community,” the Goodman family said in a statement. “Just knowing that everyone is thinking of Paul gives us strength during this challenging time.”

the idea of identifying and addressing concerns about the field of Buddhist chaplaincy. This project is a result of that collaboration.

Sponsored by Harvard Divinity School, the project was developed by scholars from IBS, Harvard Divinity School, University of the West, Naropa University, and Rochester Institute of Technology, as well as BMWG members.

This work will present a valuable portrait of a profession and field in the early stages of formation and identify avenues of further research and professional activism to ensure a secure future for Buddhist chaplains in North America, according to Dr. Kinst.

I ever really know how rare and wondrous it is, or did I need a pandemic to understand? How rare and wondrous indeed, then, to have the opportunity of a global pandemic in my lifetime to teach me such an important teaching.

I was still the kid who lost the dog she was afraid of when she had it, and hedonic adaptation is still a real way in which our minds have evolved. People talk about “when this is over,” but I wonder if the new normal might embrace a new appreciation and remembering of our lives as they are now.

It seems I have been given the opportunity to find out.

National Board

Continued from Page 1

more time in their work to prepare video talks and recordings to share the Dharma virtually,” Rev. Harada said. “So I hope that we can take advantage of this time, during this pandemic, just to see if we can reach new people via the internet, and when services do resume in the future in person, we will have many new members we can welcome to our Sanghas.”

Since the June National Board meeting, Rev. Yukiko Motoyoshi of the Buddhist Church of Stockton, Rev. Patricia Usuki of the San Fernando Valley Hongwanji Buddhist Temple and Rev. Ronald Kobata of the Buddhist Church of San Francisco have retired from the BCA.

And, since that meeting, there have been the following ministerial assignments: Rev. Sala Sekiya of the Gardena Buddhist Church to the San Fernando Valley Hongwanji Buddhist Temple; Rev. Dr. Takashi Miyaji of the Tacoma Buddhist Temple to the Southern Alameda County Buddhist Church; and Rev. Tadao Koyama to the Tacoma Buddhist Temple.

Rev. Dr. David Matsumoto, President of the Institute of Buddhist Studies (IBS), said there were 44 students with eight admitted in the fall. IBS has 12 BCA ministerial aspirants in the IBS Master’s Degree Program and 15 students in the Certificate in Shin Buddhist Studies Program, many of whom hope to become ministers.

Rev. Dr. Miyaji joined the core faculty in a half-time position and Rev. Dr. Mutsumi Wondra of the Orange County Buddhist Church joined the faculty as an adjunct professor.

Hideaki Mizuno, Executive Director of the Endowment Foundation, said that as of October 2020, the BCA Portfolio Increased 3.3%. Other gains were reported in the Growth A Fund (5.2%), Growth B Fund (4.3%), Growth and Income Fund (4.2%) and Income Fund (4.1%). In January 2021, all hedge fund investments would be divested and the Growth A and B funds would be merged.

Jeff Matsuoka, BCA Treasurer, reported that the BCA received almost \$298,000 from the federal government’s

Rev. Mukojima

Continued from Page 2

who supported another party. But now that the election is over, we should respect and accept one another, regardless of our political differences. Even if we hate another person for his views, we shouldn’t dwell on our differences, but try to let them go. Hatred can never create anything constructive.

The spirit of No Side is the right way to encourage the entire nation to stand together. This is how we can get beyond the barriers of race, religions, cultures,



Devon Matsumoto, President of the Young Buddhist Editorial, gave a PowerPoint presentation about YBE along with members of the YBE Executive Committee at the virtual BCA National Board meeting on Dec. 5. (Courtesy of Jon Kawamoto)

Paycheck Protection Program in May 2020. All of the money was used for BCA payroll. The projected dues assessment for 2021-2022 is \$147.62 per member. The board voted to approve the projected 2021-2022 BCA budget.

Rev. Kiyonobu Kuwahara from the Jodo Shinshu International Office announced that Rev. Anan Hatanaka returned to Japan on Dec. 5, 2020. There are 39 students enrolled in the Jodo Shinshu Correspondence Course for the fall 2020 semester.

David Chin, President of the Young Adult Buddhist Association (YABA), said that YABA and the Young Buddhist Editorial (YBE) have been meeting and decided to merge in the summer. The new organization will be called Young Buddhist Editorial.

Devon Matsumoto, President of YBE, and members of the YBE Executive Committee showed a PowerPoint presentation about YBE. The board voted to give the YBE Candidate Affiliated Organization status.

Gary Mukai, Chair of the Propagation and Membership Committee, told the board that there were 22 new individual BCA members. The individual membership program is a new member category for those who join BCA directly rather than through a temple. Mukai described a proposal where potential members under the age of 30 would only have to pay BCA \$50 per year and the board approved the proposal.

Steve Terusaki, co-chair of the Joint Committee on Development, reported that almost \$3.7 million has been raised in the Dharma Forward campaign.

and everything else. No Side is a world of kindness and respect without discrimination or hatred.

Regardless which political party holds power, if we firmly grasp this spirit of No Side or the Middle Path, we can create a safe and comfortable community where each of us respects another’s values and protects another’s civil rights. This is how to realize “the empathic world,” meaning, “When you are in pain, I am also in pain. When you are happy, I am also happy.” It refers to the world of Nembutsu filled with kindness, respect, and gratitude.

This spirit of No Side is the teaching of the Middle Path, the

He said a new room naming program at the Jodo Shinshu Center was restarted for those donating at least \$25,000. A new Campaign Allocation Subcommittee was formed.

Michiko Inanaga, Director of Development, updated the board on the components of Dharma Forward and how to donate. The Dharma Forward campaign will raise funds so that BCA can help temples that need internet technology assistance.

Sandy Saeki, chair of the Archives-Historic Preservation Committee, appealed to the board to help the committee find potential committee members from outside Southern District. The board approved the committee’s charter.

Celeste Sterrett, chair of the Social Welfare Committee, said the committee would help temples needing funds to help with community projects up to \$3,000. The committee was planning on meeting with its Hawaiian counterpart next year to work on joint projects.

Kemi Nakabayashi, Chair of the BCA Music Committee, explained about the Music Committee’s 12 different subcommittees and what they were working on. The board approved their charter.

Carl Yanari, co-chair of the 2021 BCA Ministers’ Association and National Council meetings, told the board that the meetings would take place over several weekends in February, with the IBS symposium taking place on Jan. 28, 2021. The meetings would take place virtually and registration materials would begin to be distributed in December.

basis of Buddhism which encourages us not to be too attached to either side of extremes. It shows us how important and precious the way of life is that treats others, as well as ourselves, with respect.

Issues with the election results may linger, but all of us want to see unity and harmony in this country, so I sincerely hope that each of us will try to embody the spirit of No Side. With its calm promise to fearful children everywhere, No Side shows that by being truly respectful of one another, we can create a kind and hopeful society to unite, not divide, this nation.

今月の法話

「私の思いを超えた呼び声」

名誉開教使 梅津廣道



Rev. Kodo Umezu

先日、日本の妹から面白い写真がメールで送られて来ました。

これはそのような目的で作られたポスターだと思いますが、そこには小さな鬼の子が悲しそうな顔をして、「僕のお父さんは桃太郎というやつに殺されました」と涙目でつぶやいているものです。そしてポスターの下には「私たちは片方のストーリーしか知らない…」と書かれていました。

同じようなことが私のホームでもありました。それは大統領選の前のことです。私の妻はテレビでいつもいろいろな放送局のチャンネルを見ていたのです。どうしてそうするのかとたずねたところ、いろいろ見ないと一つの情報だけだと一方的すぎて本当のことがわからないと答えが返って来ました。

本当にその通りだと思います。どの放送局がどうなのというのではありませんが、放送局によっては強調するところに差があるように見受けられました。

では私たちは毎日の生活の中で全てのことを知ることができるでしょうか。本当に「すべてのこと」を公平に見て生きているのでしょうか。あるがままに見ているのでしょうか。

実際は自分の都合ですべてを公平に見ていて、間違っているかと思っただけで生活をしているわけではありません。みんながそうなんですね。

からそこに大きな問題があると言っても言い過ぎではないのではないのでしょうか。

お釈迦さまにおたずねしましょう。お釈迦さまは「すべて」とか「一切」というのは、私たちが知ることのできることに限られるとおっしゃっておられます。これは「世間」とか「世界」ということも同じです。「世間が」とか「世界が」と言うときには、「この私」がみる「世界」であり、「この私」が感じる「世間」ということです。私にはそのようにしか見えない世界がそこにあるのです。私が見ている世界は私独特のものなのです。他の人には違うように見えているのです。

それで、「この私」とか「私の思い」と言うのが大きな問題であるとおっしゃるのです。ここから出発するのがお釈迦さまの教えです。最初に、人生は「私の思い」通りにいかないとおっしゃるのです。思い通りにいかないから、怒ったり、苛立ったり、喧嘩したり、人の悪口を言ったりするのはないでしょうか。相手を

見る時も、自分の都合で良い人になったり、悪い人になったりします。それは、私たちが見る世界すべてについても言えることでしょうか。「私の思い」は本当に不確かです。いつも移りか

わっています。限りがあります。知らないことが多すぎます。桃太郎の鬼退治のポスターと同じで、鬼と言われている人（？）たちにも言い分があるでしょう。こちらの都合で「鬼退治」をしていい気分になっているのではないのでしょうか。

そういう私たちには仏法の鏡が必要となります。自分の偽りのない姿を知らせていただく光が必要となります。

ちょっと難しい話になりますが、阿弥陀という言葉の意味は「限らない（智慧と慈悲）」ということと聞かされています。インドの言葉で「ア・ミター」という言葉が、中国で訳されずに、その音のままに阿弥陀と表されたのです。

ここでいう「ミター」というのは「量る（はかる）」ということで、「ア」というのはそれを否定する言葉です。だから「ア・ミター」は量ることができない、すなわち「無量」と訳されます。だから、阿弥陀仏とは私たちの思いを超えた智慧と慈悲の仏さまということなのです。

ちなみに、この「ミター」という言葉は、今は英語ではメーター（日本ではメートル）として、英語圏のアメリカとイギリス以外の国では毎日使われています。

親鸞さまは、智慧のことを光とおっしゃっておられます。阿弥陀仏とは「真実明（しんじつみょう）」とか「智慧光仏（ちえこうぶつ）」であるところと讃に讃えておられます。その限りない智慧の光に照らされて、ご自身の偽りのないお姿に気づかれたのです。真実の眼（まなこ）は、浅はかな知恵を真実と思い込み、苦しみから苦しみへと迷いの世界から抜け出すことができな

い私たちをあたたく包み込み、呼びづめに呼んでいてくださるのです。そして、この真実の世界からの呼びかけである「南無・阿弥陀仏」を間違いのない灯しびとして、お念仏のご一生、仏さまとご一緒に人生を歩んでいかれたのです。

その私たちの思いを超えた真実の世界からの呼び声を聞かせていただき、迷いの世界から悟りへの道へと方向転換させていただくことが私たちの生きていく道ではないのでしょうか。

称名

前ページ総長メッセージ続き

棚の上で料理になる順番を待っているのは、私のような愚かな人間のためだと、野菜の命を奪うことへの反省の念が伝わってきます。

「300万ドルの大豪邸とメルセデスベンツと料理や世話をしてくれる使用人がいたら、本当に感謝する」と言う方もおられますが、浄土真宗の念仏者は、教えも、家も、食べ物も、衣食住も、人生そのものも、すべてがいだだきものであることに気づき感謝していくのです。

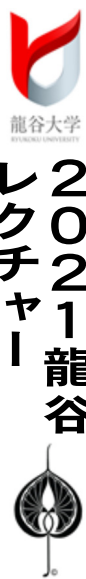
「でも、家も食べ物も服も、すべて自分の稼いだお金で買ったもので、何ももらっていない。」と反論されるかもしれません。確かに自分が苦勞して稼いだお金で、家を買、食料品を買、衣類を買われたのです。

けれども、たとえば、食料品のことを例にとりて考えてみてください。買い物袋に入っている鶏肉やレタスは自分が育てたものでしょうか？ 買ったばかりの12個の卵は自分で産んだのでしょうか？

1ガロンの牛乳の代金を払ったとはいえ、もともとどこから来たと思いますか？ 子牛を出生した後に離された母牛を、ミルクを出す乳牛になれるようにして得られたものなのです。そういったことに気づき、感謝していくことが、木村無相さんに「こんなおろかなわたしのために」と言わしめたのです。

浄土真宗の教えには世界の人々に伝えるべきことがあります。それは、私たちが無智で、真実にくらぐ、目覚めていないために、人生が私たちに与えてくれるもの、提供してくれるもの、授けてくれるものに、なかなか気づくことができないということです。

そのため、いただいていることに感謝がでるよりも、自分ももっと多くのお金や休暇を得るべきだと思い、不満が多くなるのです。さらに、人生が思い通りにいかず、世界全体が私たちの邪魔をしているように感じることもあります。しかし、ほんとうは、人生は私たちにすべてを与えてくれているのです。だからこそ、私たちには浄土真宗の教えが必要なのです。仏法は私たちのいただくことで成り立っている人生に気づき、感謝するよう、いつも教えてくれています。



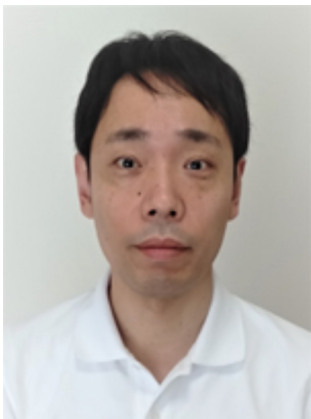
2021 龍谷
レクチャー

講師：吉田哲准教授（仏教学・インド哲学専門）

講義テーマ：「仏教の修道論に見られる人間観」

講義要旨：修道論（修行論）に関する仏教の教説の中に見られる人間観のうちで注目すべきいくつかの特徴を見てみたい。特に、説一切有部のアビダルマ文献における記述や、6世紀以降の仏教認識論における記述を中心にあつかう予定である。

＊英語通訳はワンドラ睦開教使（IBS Faculty）が勤めます。講義日程については、3月8、9、10、11日いずれも午後6時～7時30分でズーム講義となります。IBSからemailを通して登録してください。



Associate Professor Akira Yoshida

今月は報恩講です

BCAの各寺院で報恩講がつとまります。報恩講は親鸞聖人の祥月命日で、浄土真宗でもっとも大切な法要です。親鸞聖人は1263年1月16日にご往生されました。聖人の祥月命日の前後に、私たちに念仏の教えを伝えてくださった親鸞聖人へ感謝（報恩）の思いを持って勤める集い（講）が報恩講です。いくつかの寺院は旧暦にあわせて11月28日前後に報恩講をお勤めされています。京都の西本願寺では1月9日から16日まで法要や法話などが行われ、例年インターネットで中継されているので、報恩講の期間中、西本願寺のウェブサイトをご覧ください。また、皆さんのお寺の報恩講にお参りするようにしましょう。

法輪

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二〇二一年度教化標語
「仏法をバーチャルで
シェア、次元を超えて
おうちで聞法」

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謹賀新年

今年もよろしくお願い申し上げます。

令掌
編集部一同

門主年頭の挨拶

年頭の辞

新しい年のはじめにあたり、ご挨拶申し上げます。

昨年は新型コロナウイルス感染症(COVID-19)が世界的に大流行し、多くの方が犠牲とされましたが、いまだその収束が見通せません。ここに、新型コロナウイルス感染症によりお亡くなりになられた方々に謹んで哀悼の意を表しますとともに、罹患されている皆さまに心よりお見舞い申し上げます。

また、アメリカにおいては黒人差別の問題が提起され、大統領選挙も社会に混乱をまねき、社会の分断が

指摘されています。このような中で、悩みや苦しみを抱えている方、孤独な状況に置かれている方も多くおられるのではないかと思います。

仏教を説かれたお釈迦様は、「物事は必ず何らかの原因があり条件があって生じ、存在している」という存在に関する普遍的な原理を「縁起」として示されました。私たちは、自分一人で生きているのではなく、互いに支え合って生活しています。社会の分断が生じる現状にあつて、この世界のありのままの姿である「縁起」の道理を深く心に留めたいと思います。

親鸞聖人は、お釈迦様の説かれたこの世界の真理をそのままに受け入れることができずに悩み苦しむ私たちに、阿弥陀さまのおはたらきが届いていると明らかにされました。思ってもみなかった出来事に見舞われている世界ですが、阿弥陀さまのおはたらきを聞き、それを依りどころとして日々の生活を過ごしてまいりましょう。

このコロナ禍の中、今までとは違った方法で浄土真宗のみ教えを広く社会へ伝える試みもなされていると聞き、たいへん心強く思います。これからもお寺が皆さまの心の支えとなりますよう、お寺の活動にご理解とご協力を頂きますことをお願い申し上げ、年頭のご挨拶といたします。

2021年1月1日

浄土真宗本願寺派

門主 大谷光淳

総長新年の挨拶

浄土真宗のエッセンス「感謝の人生」

米国仏教団 総長 原田 マービン



Bishop Rev. Marvin Harada

新年明けましておめでとうございます。

2021年には私たちが新型コロナウイルスの接種を受けることができ、この素晴らしいパンデミックが終息することを念じています。私は人生で一度も注射することを楽しみにしていたことはありませんが今回は別です。皆とお寺で再会したいのでワクチン接種のための注射を心待ちにしています。皆がワクチンを接種するまでもうしばらくはお寺に集まらないでしょう。ですからこれからもZoom、YouTube、Facebook Liveなどのインターネットサービスで法要やミーティングなどを続けていかなければなりません。そのため今年のBCAのテーマは、2020年の南部教区のJr.YBL大会のテーマにヒントを得て「Sharing the Dharma Virtually」にしました。

インターネットで法要や法話を中継することで、より多くの方々と仏法をシェアすることができ、これまで仏法に出遇ったことのない人々にも浄土真宗の教えを紹介できる可能性が高くなります。

また、そのためには、何が浄土真宗のエッセンスをユニークかつ短い言葉で表現する必要があります。

そこで考えたのですが、浄土真宗のエッセンスを「感謝の人生」と表現するのはどうでしょうか？専門用語を一切使わないで、ワンフレーズで浄土真宗の教えを伝えられているように思えます。

現代の心理学やメンタルヘルスの分野では「感謝」が広く研究されていて、ある研究によると、感謝の気持ちを持つとより幸福感を得られるそうです。このことは浄土真宗では何世紀にもわたって知られていることです。念仏の教えに感謝し、人生の中で、他人や他の生き物や地球などからいただくすべてのものに感謝し喜びを感じながら生きること、そして、命そのものにも感謝すること、それが浄土真宗で教えられていることなのです。

木村無相さんという、篤信の念仏者の方の詩を紹介したいと思います。

たなの上で ネギが 大根が 人参が
自分の出を待つように ならんでいる。
こんなおろかな わたしのために。

木村無相さんは、棚の上にある野菜が自分の食事になるのを待っていてくれた、と深い感謝の念を抱かれました。その感謝の気持ちはさらに深まって、「こんなおろかな わたしのために」、と自分は他の命を犠牲にするに値する存在ではないという思いを表現されています。

(次ページへ続く)