

# WHEEL OF DHARMA

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## 2015 Parliament of the World's Religions in Salt Lake City, Utah A Joyful Jodo Shinshu Presence at Interfaith Milestone

The 2015 Parliament of the World's Religions, the largest and most inclusive interfaith gathering in the world, took place from October 15-19, 2015 at the Salt Palace Convention Center in Salt Lake City, Utah. According to organizers, the Parliament convened 9,806 participants; 30 major religions; 548 sub-traditions; and 1,800 presenters who provided over a thousand sessions addressing the theme, "Reclaiming the Heart of Humanity."

It was an auspicious gathering for the many Buddhists from a spectrum of traditions and organizations including the Buddhist Churches of America (BCA) and the other Hongwanji districts of Hawaii and Canada. This was where Buddhism was first introduced to the American public – at the first Parliament, held in 1893 in Chicago. This year, His Holiness the 14th Dalai Lama was featured as a keynote speaker. Unfortunately His Holiness was not able to attend due to health reasons, but he provided two special video messages.

For the first time ever, Jodo Shinshu Buddhism was well-represented and fully engaged in this historic inter-religious event due to the tremendous leadership of Rev. Jerry Hirano, resident minister of the Salt Lake Buddhist Temple, Carmela Javellana Hirano, minister's assistant, and an energetic Sangha from SLBT as well as the neighboring temples of Ogden and Honeyville. Please read more in the President's Message on page 2 and see additional photos on page 8. To view Parliament sessions online, visit: [www.parliamentofreligions.org](http://www.parliamentofreligions.org)



Clockwise from top, left: 1) Rev. Yuki Sugahara at the Salt Lake Buddhist Temple (SLBT), across from the Salt Palace Convention Center, the former site of Japantown. Calligraphy, *Ichigo Ichie*, "to meet at this moment, once in a lifetime" by Rev. Masami Hayashi. 2) Tibetan Buddhists chanting at "Income Inequality" plenary. 3) The Sikh community served a daily free lunch, Langar, as part of their faith practice. 4) Metta was read by Ms. Taylor Hirano at "War, Violence and Hate" plenary. 5) Ojo Raisan was chanted by BCA and Hongwanji ministers at the Parliament's Sacred Space for Buddhism. 6) A panel on "The Future of Buddhism in America" with Bishops Matsumoto (Hawaii) and Umezu (BCA) at SLBT. Photos by Mark Minaga (1,2,6), Rev. Ron Kobata (3) and Yumi Hatta (4,5)



Fifty-two people received their Dharma names. Photo by Greg Goodman.

## OCBC Celebrates 50th Anniversary

Over 550 members of the Orange County Buddhist Church gathered on October 4 to celebrate its 50th anniversary as an independent temple, established in 1965 at its present location in Anaheim, California, after being a branch of the Los Angeles Betsuin for many years. The commemorative service was officiated by Rev. Kodo Umezu, Bishop of our Buddhist Churches of America, with nearly 20 other active and retired Southern District and OCBC ministers. The day before, a *Kieshiki* Confirmation Ceremony was also officiated by Bishop Umezu, and 52 recipients received their Buddhist names.

Following the commemorative service a group photo was taken, and then a reception was held in the OCBC Multipurpose Building. Serving as MCs for the reception were Rumi Nakatani and Craig

Ishii. The delicious dinner was catered by noted chef, Akira Hirose, of Maison Akira in Pasadena. OCBC's Daion Taiko provided entertainment, and a moving "I Am OCBC" video was shown. It was the work of many hours of interviews conducted by the OCBC Digital Media Center, led by Greg Goodman. OCBC members of the past and present shared their thoughts and memories on the video.

Co-chairs for the event were Jo Ann Tanioka and Diana Ono, who were both young members of the Sangha in 1965, and whose families have been pioneering members in the history of OCBC.

OCBC was privileged to have as guests Bishop and Mrs. Kodo Umezu, Dr. Kent Matsuda, BCA President, temple presidents and representatives of various Southern District temples, and active and retired ministers in the Southern District.





# Thanksgiving Day

By Rev. Kodo Umezu, BCA Bishop

We are already in the month of November and this year is coming to an end so quickly. Because of Thanksgiving Day, we can reflect on things we can be thankful for.

As we look around, we find so many things that we *should* be grateful for. The big question to me is whether or not we really accept everything with a feeling of gratitude. It is easy for us to express our appreciation when something good happens or is given to us. But does the feeling last a long time? Even with the *Nembutsu* teaching, I have to ask myself if I am always grateful for it.

This reminds me of chapter 9 of *Tannisho* written by Yuien, a disciple of Shinran Shonin.

“Although I say the *nembutsu*, the feeling of dancing with joy is faint within me, and I have no

thought of wanting to go to the Pure Land quickly. How should it be?” When I asked the Master this, he answered, “I, too, used to have this question, and the same thought occurs to you, Yuien! When I reflect deeply on it, by the very fact that I do not rejoice at what should fill me with such joy that I would jump up and down, I realize all the more that my birth in the Pure Land is completely settled. What suppresses the heart that should rejoice and keeps one from rejoicing is the action of blind passions.”

This conversation continues further: “The Buddha, knowing this beforehand, called us ‘ordinary (foolish) people possessed of blind passions’; thus, becoming aware that the compassionate Vow is indeed for the sake of ourselves, who are such beings, we find it all



On October 18, 2015, a *Kieshiki Ceremony* was held for ten members at the Salt Lake Buddhist Temple by Rev. Kodo Umezu, BCA Bishop (top row, right). Also attending were Bishop Eric Matsumoto of the Honpa Hongwanji Mission of Hawaii (top row, left) and SLBT resident minister Rev. Jerry Hirano (second row, second from right). Photo by Mark Minaga.

the more trustworthy.”

Our minds are always moving around and not staying fixed on one feeling. Even our sense of appreciation is short lived. What Shinran Shonin and Yuien appreciated was the caring and compassionate Vow that thoroughly understood them. Blind passions

are a basic part of our existence and the real cause of pain and suffering. Blind passions make our lives more difficult. However, we do not see blind passions as such and live our lives regarding other things as the causes of suffering.

When we realize that our blind passions caused Amida to

do something about our suffering—namely, to establish the Vow and the calling of *Namu Amida Butsu*—we deeply appreciate the action that came out of Amida’s compassion, urging us to take refuge in Amida Buddha. As we recognize our blind passions, we utter the *Nembutsu*. As we utter the *Nembutsu*, we realize that we are being thought of by the universal compassionate heart and mind. We feel together with Amida Buddha, the source of the Vow, and recite *Namu Amida Butsu* in gratitude.

If I was expected to live my life with gratitude 24/7, I could not live. Like Shinran Shonin, I am not able to “rejoice at what should fill me with such joy” all the time. Therefore, I really, really appreciate the *Nembutsu* teaching and Shinran Shonin.

As we observe Thanksgiving Day, let us contemplate the kindness of all the people who have guided us to the *Nembutsu* teaching.

## 無量寿 *MuRyoju*: Immeasurable Life



By Rev. Kengu Ronald Kobata  
Buddhist Church  
of San Francisco

Our human intelligence seems to be mainly concerned with measuring, and thereby evaluating, quantities and qualities of the material and mental world we experience as our “life.” Conventional values are generally based upon some measurable standards. Based on these measurements we think/judge something to be good/bad, right/wrong, desirable/undesirable, etc. Our day-to-day existence seems to be a series of measurements to determine the “meaning” of our life.

In 1893 Abraham Lincoln signed a Presidential Proclamation designating the fourth Thursday in November as a national holiday named Thanksgiving. This was to

*Since everything in this world is brought about by causes and conditions, there can be no fundamental distinctions among things. Apparent distinctions exist because of our communal prejudices. Mathematical numbers from one to infinity are each complete numbers, and each in itself carries no distinction of quantity. People make the distinctions of quantity for their own selfish convenience.*

“A Teaching A Day,” Day 9

recall the determination of the immigrants to North America known as the pilgrims, and the hospitality of the Native Americans who shared their resources to enable the settlers to survive in the unfamiliar conditions of what became known as New England. This cultural encounter is said to have occurred in 1621.

Using these two historic years and adding Shinran Shonin’s memorial year for reference, I’d like to offer an eye-opening equation to illustrate how the meaning of Immeasurable Life/Light: Amitayus/Amitabha, named Amida is not a concept to be believed, but a reality lived, in Thanksgiving.

If we trace our present existence back through our biological appearance in this world, it would begin with our birth from two parents. These two people each came from two parents, who we identify as our four grandparents. Using the measure of twenty-five years for each generation and taking it back to 1863, approximately

six generations have preceded us, equaling 126 individual human beings that we are each directly related to. Going back to the first Thanksgiving, the number totals 65,534. From the time of Shinran Shonin’s birth in the Pure Land an astounding sum of 2,147,483,646 human beings, one third of the present population on earth, comprise our personal ancestors! If we were to take this back to the time of Sakyamuni Buddha 26 centuries ago, it would be an astronomical number.

As incredible it is to consider how our present existence is the result of the innumerable *homo sapiens* that have preceded us, we must not overlook or ignore the fact that human beings do not live in a vacuum nor through our own self-generated resources. The essential truth of the interdependency/Oneness of life awakens us to our absolute dependency on the air we breathe, rain/snow, water we drink, food (other life forms) that nourish our bodies, the sunlight that energizes the

planet for life forms to grow, and how intellectually and spiritually our interactions with each other inspire, give spirit, to our life. This to me is what our religious life is about. The sense that we are living in and with Immeasurable Life gives this finite experience infinite meaning.

By definition anything in one’s life that can be measured is relative and finite, i.e. dependent and impermanent. It does not exist forever and cannot exist alone. That which is truly reliable and enduring in life is truly *Immeasurable*. Therefore the gratitude we realize in hearing the Dharma and saying the *Nembutsu* is something that is awakened in us beyond our own calculations. The late Rev. Dr. Taitetsu Unno expressed this awareness of thanksgiving as, “*Namu Amida Butsu* is an expression that says, everything that I really need in life has already been given to me. This is a universal fact, and what makes a person a Shin Buddhist is to realize and appreciate this fact.”

## Buddhist Church of Sacramento



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On December 17, 1899, a dedication service officially established the Buddhist of Sacramento. It became the second temple established in Buddhist Churches of America, following the Buddhist Church of San Francisco, founded in 1898. Rev. Ryotetsu Hara was the first resident minister. The location was 1221 Third Street.

A growing membership necessitated a move to 418 “O” Street on August 15, 1900. Many organizations were formed, including the Sacramento Buddhist Women’s Association, Young Buddhist Association, and a Japanese Language School. *Howakai* branches were formed in the neighboring areas of Marysville and Penryn.

In 1931, the 30th anniversary of the Church was commemorated with a project to construct a large social hall, together with a full court basketball gym and a stage for a variety of programs.

World War II casted its shadow over the entire *Nikkei* Community. The mandatory relocation forced the closure of its doors in May of 1942. The Sacramento *Nikkei* population was dispersed and relocated to various internment camps. During this time, the Church buildings were occupied by the armed forces under the administration of the City of Sacramento. In 1946, the Church and its facilities were returned by the city.

In late 1958, the Sacramento Redevelopment Agency required the land occupied by the Church. Since the Church had stood for more than half a century, the decision to move was difficult. On October 18, 1958, a ground breaking ceremony was held at the corner of Riverside Boulevard and X Street—the present location of the Church. Construction of the new Church was completed in 1959.

We cannot help but acknowledge our deepest appreciation to the thousands of leaders and members who have kept the *Issei’s* Dharma Dream alive for the past 116 years. The seed they planted in 1899 would grow to become the Sacramento Betsuin.



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## Like the Buddhist Churches of America







Staffing the BCA booth with Chris Sujarit, BCA Endowment Foundation.

## President's Message

### Jodo Shinshu Participation at the Parliament of the World's Religions

moto (Honpa Hongwanji Buddhist Mission of Hawaii), Bishop Kodo Umezu (Buddhist Churches of America/BCA), Rev. Henry Adams, Rev. Kenji Akahoshi, Rev. Harry Bridge, Rev. Dennis Fujimoto, Rev. Yugo Fujita (International Ministerial Orientation Program/IMOP), Rev. Ryuta Furumoto, Rev. Marvin Harada, Rev. Anan Hatanaka (Staff of Honpa Hongwanji Advanced Research and Education), Rev. Jerry Hirano, Rev. Kojo Kakihara, Rev. Katsuya Kusunoki, Rev. Kiyonobu Kuwa-

hara, Rev. Ron Miyamura, Rev. Carol O'Dowd, Rev. Ron Kobata, Rev. Yuki Sugahara, Rev. Chikako Tsuyama (IMOP), Yumi Hatta (BCA Center for Buddhist Education), Christopher Sujarit (BCA Endowment Foundation), Prof. Scott Mitchell (Institute of Buddhist Studies/IBS), Natalie Quli (IBS) and I helped to represent the BCA, Jodo Shinshu Buddhism, and the IBS.

During the Parliament, six plenary sessions addressed the broad themes of women's empowerment;

emerging young leaders; income inequality; war, violence and hate; climate change; and indigenous peoples. Numerous religions had exhibition booths, just like the BCA and the IBS. Interfaith activities and sessions were presented during the Parliament. It was estimated that nearly ten thousand people attended.

BCA ministers and lay members helped to staff the BCA booth, the IBS booth, the "Sacred Space" that had a simplified Buddhist altar and chairs for attendees,

the classroom at the Salt Lake Buddhist Temple (SLBT) and the Hondo of the SLBT. We had many people attend the introduction to Buddhism/Jodo Shinshu sessions at the SLBT. Quite a few people visited the BCA and IBS booths. We were able to hand out lots of flyers and booklets to people passing by the booths. Bishop Umezu and many ministers and volunteers proved to be very effective and persuasive in talking to people about Jodo Shinshu Buddhism and

Continued on Page 6

## Path of Peace, Path of Enlightenment



Rev. Katsuya Kusunoki  
Buddhist Church of Lodi

He is not only the person to wish for peace. I think peace is one of humanity's common goals. People wish for peace even though they live in different places, speak different languages, have different cultures, and follow different religions. People have been trying hard to make this world peaceful.

In reality, human beings have been fighting each other forever. War has never disappeared from this world since the beginning of recorded time. When I look at a website or TV, I see sad news about war, terrorism, or murder almost every day. As a result of seeking peace, somehow, human beings create a right side and a wrong side. Eventually, they start fighting each other. Even though humans have great common ideals, we cannot fulfill them. We

cannot live with ease.

How can we make this world peaceful? How can we achieve our common ideals?

My answer is that the goals and ideals which we pursue might be wrong. I think it is because our goals naturally contain human greed, evil passions and impure desires. We should set a goal which is perfectly pure and doesn't contain any of our human attachment (*bonno*). It must be the goal which Buddha shows us.

Buddha's goal is to attain perfect enlightenment. We should sincerely listen to the Buddha Dharma and follow the Buddha's guidance.

There is a passage in the *Larger Sutra*:

"Wherever the Buddha travels, be it country, province, town, or village, there is no place

which does not benefit from his virtue. Peace and harmony reign throughout the land. The sun and moon shine brightly, the wind and rain are prosperous and the people live in peace, so there is no need to use soldiers and weapons. People respect virtue, cultivate benevolence, and diligently observe propriety and humility."

As a result of accepting and receiving Buddha's virtue, as a result of walking the path of enlightenment, we can live in peace.

I cannot do anything if someone aims a gun at me. I have no political influence to stop war. I am not able to save people who are suffering from war right now. I am just an ordinary person, but I have a path to follow. The path, which Buddha shows us, is the path of enlightenment and compassion. Compassion is having

the ability to understand the pain and sorrow of all living beings.

Nowadays, we hear a lot of sad news and tragedies. At this moment, somebody may kill somebody else to save or protect their life, their family, their friend, their country, or its principles and policies. They might not be able to find another way to save these things beside war or killing somebody. But there is another way to live. We have to listen to the Buddha Dharma and ask ourselves if we can understand another person's pain and sorrow, and if we are conscious that all people can interact with each other and live together.

As we continuously ask ourselves these questions, we will be following the path of enlightenment, the path of *Nembutsu*, and the path of peace. In *Gassho*.

## BCA Welcomes Five New Ministers (Part 2)

In the October issue of the *Wheel of Dharma*, we announced three of the five new ministers who recently were appointed to the Buddhist Churches of America (BCA) by the Office of the Bishop. We are pleased to introduce the two additional *Kyoshi* ministers, Rev. Mutsumi Wondra and Rev. Candice Shibata. Welcome!

### Rev. Candice Shibata



I was born in San Jose, California and my family moved to Stockton, California shortly after my birth. I am the daughter of Tad Shibata and the late Jackie Shibata, the granddaughter of the

late Rev. Tesshin and the late Haruko Shibata, and the niece of Rev. George and Yasuko Shibata.

I grew up in Stockton while attending Dharma School at the Stockton Buddhist Temple. I began my collegiate studies at a junior college and later transferred to California State University, Sacramento where I majored in psychology. After graduation, I was a case manager for children with developmental disabilities. In 2009, I obtained my first Master of Arts degree in counseling psychology from the University of San Francisco. Following graduate school, I interned as a therapist at two elementary schools from 2009-2010.

In September 2012, I received Tokudo ordination in Kyoto and served as the

minister's assistant at the Stockton Buddhist Temple. I recently graduated with my second master's degree in Buddhist studies from the Institute of Buddhist Studies and Graduate Theological Union in May 2015. One month later, I returned to Japan to complete my *Kyoshi* certification. Currently, I am a *Kyoshi* minister in orientation at the Berkeley Buddhist Temple.



### Rev. Mutsumi Wondra

I was born in Kyoto and graduated from Kyoto Women's University with a B.A. in English Literature.

I studied Buddhism and Shin Buddhism

through the Correspondence Course of Kyoto at Chūō Bukkyō Gakuin. In 2006, I received certification as a Buddhist Churches of America minister's assistant and began training with Rev. Marvin Harada at the Orange County Buddhist Church (OCBC).

I received an M.A. in Buddhist Studies from the Institute of Buddhist Studies in 2010, and an M.A. in Shinshū (Shin Buddhism) Studies from Ryukoku University in 2012. In June of 2015, I completed Ryukoku's three-year doctoral course as a Ph.D candidate. During my five-year stay in Kyoto, I received the *gakkai bokyō* (third rank of Nishi Hongwanji scholars) and *fukyoshi* propagation license. As of September 1, 2015, I became a full-time BCA minister at OCBC.



## Standing Together For Peace and Harmony in our Communities

the "Global Rally for Humanity." In response, the Islamic Networks Group (ING) invited religious organizations to endorse the solidarity statement reprinted below.

The BCA Executive Committee unanimously approved support of the statement, which was made public on the ING website on October 9. For more information, visit: [www.ing.org](http://www.ing.org).

### Islamic Networks Group (ING) & Interfaith Allies' Statement on Anti-Muslim Protests

At this time, when the forces of fear are calling for rallies against a religious minority, and xenophobia and bigotry are given more prominent voice in the public square, we feel it necessary to reaffirm the common values of openness, tolerance, understanding, and pluralism that unite us as Americans and as human beings. We stand against those who would fracture the unity of the human family along racial, ethnic, religious, or cultural lines; but even more we stand for the compassion and mutual respect

that our world so badly needs.

A globalizing world needs globalized hearts, hearts that can both respect our differences and particularities and at the same time see beyond them to the fundamental humanity we all share, hearts that approach human diversity not with fear but with deep longing to know, understand, and learn from one another. And as Americans, we need to remind ourselves and the world that the First Amendment to our Constitution, and in particular its guarantee of religious

liberty, entail not merely a legal but also an ethical and spiritual commitment to live out the principles of pluralism and mutual acceptance that are the only basis on which our diverse nation and world can live in harmony and peace.

In the face of voices of fear and division, we call on all our fellow Americans, and all our sisters and brothers across the globe, to affirm and to live by the values of our common humanity: mutual respect, understanding, and compassion.

Earlier this year via Facebook, anti-Muslim protests were being promoted on October 9 and 10 under the misleading banner of





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

## “A Most Beautiful Harmony” in Anchorage, Alaska



“An excellent introduction to Shin Buddhism that can open up a new way of relating to the universe.” This was the description by a participant in the “Awakened Awareness: The Path and Process of Shin Buddhism” public lecture that took place on September 26, 2015. Rev. Joshin Dennis Fujimoto, resident minister of the Idaho-Oregon Buddhist Temple

in Ontario, Oregon, gave the presentation on the University of Alaska, Anchorage campus. Sponsored by the BCA Center for Buddhist Education, this outreach program included a chanting service and lecture. Said Carolene Panduren, the coordinator of the event, “The facility was ready for us when we arrived and everything went as planned. Unfortunately, the weather did not cooperate. It was raining... and now there is some flooding in some low areas. [But] what we lacked in numbers, we made up for in appreciation.”

Eight individuals braved the weather to learn about the teachings of Shinran Shonin, and they were not disappointed. Comments included “Good information for novices” and “The warmth of the presenter was notable; he was a good ambassador.”

“The service that Rev. Fujimoto provided was very popular,” Carolene said. “Everyone joined in the chanting and a most beautiful harmony was struck. It was amazing that a group that had never chanted before could produce that marvelous sound. It was inspiring.”

This was the first of an ongoing dialogue with Anchorage community members interested in Shin Buddhism. A second gathering and discussion took place on October 10, and another is scheduled for October 24. Carolene, who has completed the Jodo Shinshu Correspondence Course, is leading the groups with guidance from CBE.

## Seattle Holds 4th Women in Buddhism Conference

by Ann Oxrieder, Seattle Buddhist Church



(Above, l. to r.) Rev. Sala Sekiya, Rev. Patti Nakai, and Ms. Linda Anderson Krech answer questions. (Photo by Irene Goto.) (Right) Sensei Irene Goto. (Photo by Sat Ichikawa.)

Is a daikon a Bodhisattva? Sensei Irene Goto opened the Seattle Buddhist Church’s fourth annual Women in Buddhism conference, “Everyday Bodhisattvas,” with this question. She continued, “From the titles of the presentations today, I believe we will further our ability to recognize Bodhisattvas in our everyday lives. In simplest terms, a Bodhisattva is a being who helps others. But can only humans be Bodhisattvas?” More than seventy attendees spent the first Saturday in October puzzling over this question, and getting answers to many others.



From Seattle’s new Associate Minister, Rev. Sala Sekiya, they gained a new appreciation of chanting, which she said was “a way of showing respect for the Buddha” and described as “the music of nature” reminiscent of “wind, waves, and falling tree branches.”

Linda Anderson Krech, ToDo Institute, offered strategies for maintaining healthy family relationships, based on a Japanese practice called Naikan. She presented three questions to prompt self-examination around our relationships with others. “What have I received from \_\_\_? What have I given to \_\_\_?” and “What troubles and difficulties have I caused \_\_\_?” When we answer these questions, we see we are indebted to others and we begin to turn our focus outward, away from ourselves.

Rev. Patti Nakai, Buddhist Temple of Chicago, acknowledged that women of the Baby Boom generation often become caregivers for their loved ones, and the responsibilities of caregiving can feel burdensome. Sensei offered this counsel: “Sometimes we do this work with a heavy heart and feel we’re making sacrifices to do it. We see a lot of ego in these situations. We forget that the Buddha is supporting us, that we’re receiving care and benefits in this life.” We need to reframe negative thoughts about caregiving and say, “The causes and conditions around me are allowing me to do this work. The Nembutsu is not to take a load off my shoulders, but to help me carry a burden.”

Later, each speaker identified a person—and in one case a pet—whom they viewed as an “everyday Bodhisattva.”

But what about the daikon? Sensei Goto returned to this question at the end of the day with an excerpt from an interview (recorded in the book *Bodhisattvas Everywhere*, translated by Rev. Toshikazu Arai), in which Reverend Tokusō Sakakibara said this:

“... I eat fish, meat, daikon. The daikon itself wants to live. It grows up. Blossoms with flowers, thinks of increasing its descendants – but we take the daikon at the prime of its life and eat it. So the things which I had thought of being in the world of animals have become things of my own world, of myself.

...“I began to feel that everything such as fish, animals, daikon, etc., came to appear to me as bodhisattvas. They sacrifice their own bodies and lives in order to sustain my life.... They never complain about this. In this way, to me, all these things that surround me are bodhisattvas.”

## Jodo Shinshu Correspondence Course - Monthly Essay

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

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



**Does the realization and attainment of *shinjin*\* make a difference in one’s present life?**

By Ron Ito

I believe the realization and attainment of *shinjin* does make a difference in one’s present life. I believe this is so because *shinjin* allows us to make positive changes in the way we live our lives and to have a clearer view of reality. *Shinjin* also provides us with awareness of our defiled passions of greed, anger, and ignorance. With *shinjin*, we are able to live each day fully with greater awareness, clarity, and appreciation. Further, we are able to live with greater peace of mind.

It has taken me a while to understand *shinjin* and I still may not fully understand it. However, a few quotes from the reading have provided clarity. They are as follows:

1) “People with *shinjin* know the reality of their existence, that is, the realization of their deluded passions. This may cause negative feelings or lament over their existence. However, it can also bring them the opportunity to change the way they live.”

2) “A positive life in which one is grateful for everything that supports his/her life and a mindful life in which one continuously pays attention to his/her deluded passions in daily life, are examples of the life which *Nembutsu* followers would lead under the compassionate light of Amida Buddha.”

3) “Pure Land Buddhism is never a myth of a utopia after death which pays least attention to the present life, but it is a teaching which transforms this life into a meaningful and positive one through the serious consideration of one’s own life and death.”

The first quote brings in and ties back to concepts from general Buddhism or Buddhism that I was exposed to growing up. These are the concepts of (1) awareness (including self-awareness) and (2) the three poisons. Knowing the “reality of their existence,” to me, relates to awareness and self-awareness, as discussed further below. “Deluded passions,” based on references throughout the reading, refers to the three poisons of greed, anger, and ignorance. Prior readings have referred to blind passions, defilements, and delusions. I was glad to see that in this month’s reading, deluded passions referred to self-centeredness, greed, envy, anger, ignorance, and so forth. It was helpful to have some clarity over what constitutes deluded passions.

The first and second quotes also refer to changes in how we live our lives. I thought the reading made an interesting point that because we are incapable of controlling all of our actions due to the karmic conditions that surround us, we may sometimes take “poisonous” actions, driven by our deluded passions. However, with *shinjin*, we gain the wisdom to discern that poison is poison, and thus are able to take less poisonous actions. This again relates back to awareness and in this case involves taking an action in how we live our lives—specifically, to take less poisonous actions. The second quote also makes reference to a positive life, including by being grateful of everything that supports one’s life and mindful of one’s deluded passions in daily life.

The third quote, which to me was the most powerful one in summarizing *shinjin*, directly addresses the issue of death. Like the prior two quotes, it too addresses the present life where one can make positive changes by considering one’s place in life. It was informative to read the role that a peaceful and settled mind plays in allowing one to live a more meaningful and positive life. In particular, the reading states that at the moment of death, most people would be anguished with fear of where they would go and what they would become at the end of their lives. However, the truly settled—or, persons of *shinjin*—have ease of mind. I interpreted this benefit to be that, “knowing we will not live forever, we should do everything we can to live our lives fully in the present moment, using our awareness (of our deluded passions) and our wisdom to take the most positive actions possible.” Based on this interpretation, as stated previously, I believe that it is possible for *shinjin* to make a positive difference in one’s present life.

\**shinjin* can be defined as entrusting in the Vow of Amida Buddha.

Ron Ito participated in the Jodo Shinshu Correspondence Course from September 2013 to July 2015. He is a senior analyst at the U.S. Government Accountability Office in San Francisco, CA.

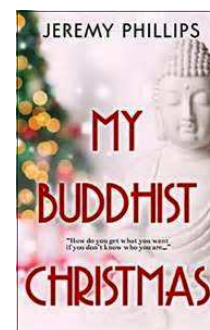
## BCA Bookstore News

by Gayle Noguchi

Now available: **My Buddhist Christmas** by Jeremy Phillips, paperback, \$15.00.

In this fictional novel by Spokane Buddhist Temple member Jeremy Phillips, Chris Jones, a 16-year-old high school junior, struggles to come to terms with the paradoxes of his life. He is a Caucasian Buddhist kid in America surrounded by the Christmas season. He plays in a band called the Dharma Bhumz, but his band mates are more interested in getting high than practicing for their upcoming school talent competition. He likes Mary Simpson, but her parents are fundamentalist Christians and disapprove of Chris’s being Buddhist. Confused and conflicted, Chris strives to make sense of his life and find his place in the world. On top of all that, he is still mourning a devastating loss. It is Chris’s friend Greg from Dharma School who helps him to see that every experience—as difficult and negative as it may seem—is a lesson if we choose to view it that way, and that every moment is inherent with the means and the opportunity for awakening as we are constantly embraced by the wisdom and compassion of Amida Buddha.

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



## Jodo Shinshu Correspondence Course SPRING ENROLLMENT 2016



The two-year online program is accepting website applications from November 1, 2015. Course starts March 1, 2016.

For further information, please visit [www.jsc.cbe-bca.org](http://www.jsc.cbe-bca.org)

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JSCC Office, Jodo Shinshu Center, 2140 Durant Ave., Berkeley, CA 94704,  
Tel: 510-809-1441, Email: [hongwanjioffice@bcahq.org](mailto:hongwanjioffice@bcahq.org)





BCA Education News & Highlights - Live a Real Life!

**2015 BCA FBWA Youth Exchange with Japan BWA**

by June Shiigi, Oregon Buddhist Temple  
Youth Exchange Co-chair for NW District BWA

From August 14 - 21, 2015 the Northwest District Buddhist Women's Association (BWA) hosted two students from Japan: 24-year-old Midori Kunisaki of Ryoeiji Temple in Hokkaido and 20-year-old Kana Nishida of Koshoji Temple in Osaka. Midori, a hazardous materials practitioner and civil engineer, graduated from Tomakomai National College of Technology. She is currently an architecture graduate student at Muroran Institute of Technology. Midori is a member of the Ski Association of Japan. Kana is a humanities major and literature student at Kansai University. She likes surfing, snowboarding, skiing, and enjoys romance literature.



2014 FBWA Youth Exchange students (l to r) Rosie Yasukochi (Seattle) and Kristi Fukunaga (Oregon), with 2015 students Kana Nishida and Midori Kunisaki at Seattle Betsuin BWA luncheon.

The host family in Seattle was Suzanne and Eric Fujinari and their daughter Alexis. They enjoyed shopping and sightseeing at famous sites including the Pike Place Market, the Seattle Center, the Space Needle, and Seattle's waterfront. Midori and Kana also went to the original Starbucks, and were treated to homemade American breakfasts. A group gathered for a nice farewell BBQ potluck dinner at the Fujinaris.

After services at Seattle Betsuin, White River, Oregon, and Tacoma Buddhist Temples, BWA members, their ministers, and minister's assistants treated the girls to welcome lunches or dinner at their respective locations.

The Oregon host family was Lori and Ray Fukunaga and their daughter Kristi. Scenic outings took place at Mt. Hood's Timberline Lodge and other locations, as well as a fun City Tour of Portland on Segways. After shopping at the popular SE Hawthorne Boulevard, they enjoyed a farewell BBQ potluck dinner party with special S'more treats hosted by the Fukunagas.

The Idaho-Oregon BWA created a photo album for the students showing the activities and places they visited. The best part of the exchange was seeing Midori, Kana, and our youths getting to know each other while playing Ping-Pong and badminton, spontaneously singing Buddhist songs, and sharing reasons why Jodo Shinshu Buddhism is meaningful in their lives. Although Midori and Kana have returned to Japan, we continue to keep in touch with them by Facebook and email. We will miss their fun, caring ways and how they expressed their appreciation for everything.

The NW District BWA Youth Exchange Planning Committee thanks the Fujinari and Fukunaga families for their generous hospitality. We are grateful that Kristi Fukunaga and Rosie Yasukochi, 2014 Youth Exchange Students to Japan, were available to help organize and participate in the outings. We express our deepest appreciation to Bishop Umezu, Rev. Michael Endo, Rev. Don Castro, Rev. Kojo Kakihara, Rev. Ogui, and Rev. Yukawa for their guidance, and all NW District participants for their support. We hope this valuable Youth Exchange Program continues for many more years to come.



(Upper:) Welcome dinner party hosted by Oregon Buddhist Temple BWA. OBT President Cathy Yarne at far right. (Center, l to r) White River BWA Co-presidents Lillian Asato and Karen Mura-kami, Mrs. Mayumi Ogui, Midori Kunisaki, Kana Nishida, Rev. Koshin Ogui, and Temple Vice President Wayne Mizuki at WRBT. (Lower:) At Tacoma Buddhist Temple with Rev. Yukawa (top, center) and Tacoma BWA President Patti Wong (center in blue).



**Winter Pacific Seminar: "East Meets West"  
Jodo Shinshu from the Higashi and Nishi Perspectives  
in Los Angeles, CA - January 30, 2016**

Join us on Saturday, January 30, from 9 am - 4 pm at the Los Angeles Hompa Hongwanji Buddhist Temple (in the morning) and the Higashi Honganji Buddhist Temple (in the afternoon). Keynote speakers Dr. Mark Blum and Rev. Henry Adams will present in both English and Japanese. "The History of the Split" will be discussed by Rev. Dr. David Matsumoto (E) and Rev. Kiyonobu Kuwahara (J). English and Japanese panels will feature speakers from both traditions. Registration is \$40 and includes lunch. Registration information to come. Co-sponsored by the BCA Center for Buddhist Education and the Institute of Buddhist Studies.

**Buddhists Around the World**

By Joanne Gozawa, Palo Alto Buddhist Temple

*This is an excerpt from an article that appeared in the August newsletter of the PABT. Joanne Gozawa's article speaks not only to the power of unity among different schools of Buddhism, but to interfaith unity as well: the Sakyadhita International Buddhist Women's Conference was hosted by a Muslim country.*

Unable to attend the Buddhist Women's Association (BWA) Calgary Conference, I went to the International Buddhist Women's Conference held in Indonesia at the end of June instead. Theravada, Tibetan, and Mahayana Buddhists, all convened together around the theme of *Compassion and Social Justice*. It was a life changing experience.

The 1,000 attendees were from at least 20 different countries. While English and Indonesian were prominent languages spoken in conference proceedings, five different simultaneous translations were also available during presentations. And at meals, I heard people happily chatting in Hindi, Bahasa-Indonesian, Malay, Thai, Vietnamese, Korean, Taiwanese, Burmese, French, as well.

I experienced first-hand how large the Buddhist presence is in the world; how long its ancient history is in Asia; appreciated how different Buddhist lineages all live the Four Noble Truths; and how compassionate wisdom brings its gifts to global



Snapshots from the Sakyadhita Buddhist Women's Conference in Indonesia (clockwise): sunrise from Borobudur, a massive 8th-century temple; a few of the 1,000 attendees; vegetarian meals; hard working student volunteers, a statue of Buddha. (Photos courtesy of Joanne Gozawa.)

challenges like climate change, poverty, inequity for women, and other social injustices. In this international setting, I instantly understood that the inclusive spirit alive in the Buddhist Churches of America is part of the larger field of compassion realized by Buddhist globally. This larger context also put my day-to-day concerns into perspective, especially since the conference was held in a developing country, and renunciant nuns were prominent participants. We from first-world countries likely came away humbled, or at least reflective about the material priorities that can occupy our lives.

All the people I met were so open-hearted, whether they were affiliated with their country's equivalent of the BWA, working professionals and housewives who took up Buddhist studies, life-long practitioners, seekers, academics, or monastics. I fell easily into conversation with all of them who spoke English—women and men who had engaging stories to tell about their lives, about their families, and about their faith. I imagine it was like being on the Silk Road or at the United Nations, getting a sense of the life, as well as the politics and the economics of people from multiple countries and all at once. This being my first trip to Southeast Asia, I was like a sponge, absorbing the atmosphere and all that casual, yet sincere conversations could offer.

The conference was organized by *Sakyadhita*, an international group of Buddhist women, with several small, country-based branches, including one in the United States. *Sakyadhita* is 30 years old and operates on a shoestring. Everyone is a volunteer and donates their expertise, and yet the organization manages to coordinate an international conference once every two years (the one I attended was its 14th) to encourage and connect Buddhist women around the world. Amazingly, the eight day conference I attended had 11 panels adding up to 58 paper presentations and 45 different workshops.

Additionally, every other evening after dinner we were treated to a 1.5-hour dharma talk. Alternative evenings featured Indonesian cultural night (providing performances by Indonesian dancers and musicians and a shadow puppet drama). If the formal program was full, it was complemented by how well we were cared for. Food at the conference was incredible, varied, and plentiful—three delicious vegetarian meals a day and afternoon tea all served buffet style every day.

And one further note regarding the conference generally: It was given distinction by the Sultan-Governor of the Yogyakarta region (we went to his palace an hour away) who was involved with opening formalities and his wife, the Queen, who participated in closing ceremonies. Remarkable when one realizes that Indonesia is a Muslim country. Many of the student volunteers, from five local universities who worked at the conference, were Muslim. They worked 15-hour days even though the conference was held during their fasting month of Ramadan.

An international conference of such diversity did a lot to expand my horizons about Buddhist presence in the world and has deepened my contemplation as to how *Tariki* and action towards social justice in the world can be lived.





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The Dana Program is an easy and direct way to support all the activities of the Buddhist Churches of America. Through recurring or a one time payment of your choice, you can support the BCA's temples, ministers, educational programs, the Center for Buddhist Education, the Institute of Buddhist Studies, the Bishop's Office, as well as outreach events and programs. Also, you can opt in to send 50% of your donation to a local temple/church of your choice. Your Dana offering through this program will go to the areas of most need, and the BCA will create an annual report on how your donations were utilized.

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Thank you again for choosing to support the Buddhist Churches of America.

Visit: [BuddhistChurchesofAmerica.org](http://BuddhistChurchesofAmerica.org)

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The new Dana Program has been launched! Please check your mail for your Dana Program brochure and letter from Rev. Kodo Umezu, BCA Bishop. For your convenience, you can donate online by visiting [www.BuddhistChurchesofAmerica.org](http://www.BuddhistChurchesofAmerica.org) and clicking on the Dana Program banner.

Members and supporters like you can offer your *dana*, or gifts of appreciation, to sustain, develop, and promote Jodo Shinshu Buddhism in America. There are new options for making gifts on a recurring basis. Donors may also designate a local BCA temple to receive a portion of the contribution.

Any questions may be directed to the Development Office at: [donate@bcabq.org](mailto:donate@bcabq.org) or phone: (415) 776-5600 ext. 311. Thank you for your continued support! *Namu Amida Butsu*

## Friends of IBS

### *Supporting Tomorrow's Ministers Today*

The Friends of the Institute of Buddhist Studies (FIBS) is an essential group of donors supporting the Ministerial Scholarship Fund and the future of BCA ministers. As 2015 comes to an end, we gratefully acknowledge these generous individuals, families, and organizations who donated to the Ministerial Scholarship Fund from the end of June until present. We are halfway to our goal of \$100,000. Thank you!

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Please count me in as a Friend of the Institute of Buddhist Studies. I understand that these funds will be used directly to support the endeavors of our BCA ministers of tomorrow, who wish to study at the Institute of Buddhist Studies. Checks can be made payable to IBS, with the notation "Friends of IBS" on the memo line. Please note that your contributions to the Institute of Buddhist Studies are tax deductible.

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WoD2015

## Thanksgiving Offering Supports the BCA Social Welfare Fund

### *Over Three Decades of Grants to the Community*



Thanksgiving and the year-end are just around the corner! Every year during this season of gratitude and goodwill, supporters like you have responded with kindness and generosity to the Buddhist Churches of America's (BCA) Thanksgiving Offering mail appeal. Gifts received are the primary source of funds for the BCA Social Welfare Fund. In its thirty-six years of operation, this Fund has distributed over \$2 million in grants for worthy projects throughout the world.

The BCA Social Welfare Fund was established in 1981 to "provide support to projects that aid those who are suffering from deprivation of basic human needs. The ultimate goal is to help sustain or attain a way of life which promotes mental, physical and spiritual well-being. These funds are not limited to Buddhists, *Nikkei*, and/or American organizations."

Through your generosity, the BCA Social Welfare Fund has been able to provide grants to community and social organizations in need and provide emergency relief for natural disasters such as Japan's Tohoku tsunami and earthquake in 2011 and more recently, the Nepal earthquake in April, 2015.

In 2015, the Social Welfare Fund supported the Asian Community Center's (ACC) Senior Services Transportation Services with a grant of \$10,000 to connect seniors—especially low-income seniors and those using wheelchairs and walkers—with vital daily services such as lunch programs, medical appointments and social activities. Additionally, when the first 2015 Nepal earthquake struck in April, the Social Welfare Fund was able to provide an immediate \$20,000 grant to the Kathmandu Hongwanji for its relief efforts prior to BCA's launch of the special Nepal Earthquake Relief fund drive which raised an additional \$178,689.

Please join fellow BCA Sangha members and friends in easing the suffering in our communities and in the world. Look for the BCA Thanksgiving Offering letter in the coming weeks. Your gift of any amount is appreciated. Together we can make a meaningful difference for thousands.

#### About the BCA Social Welfare Fund

Do you know any organizations that need funding for a crucial project? The BCA Social Welfare Committee reviews applications annually from non-profit social service organizations. Application materials are available by contacting the BCA National Headquarters at [info@bcabq.org](mailto:info@bcabq.org) or 415-776-5600 x311.

## President's Message

Continued from Page 3

the BCA.

I was able to attend a session on the resurgence of Buddhism in India and how the message of Buddha has resonated with the ex-untouchables (Dalits) who have been oppressed and marginalized by the caste system of India. The presenters shared how Buddhism has provided not just spiritual liberation but also has empowered the Dalits in their social, economic, and political struggles.

I would like to thank all the ministers who attended the Parliament and helped to teach people about Jodo Shinshu Buddhism. Many thanks go to Rev. Jerry and Carmela Hirano and the SLBT Sangha for helping us set up the BCA and IBS booths, the "Sacred Space," a classroom for lectures at SLBT, and for providing meals for us.

I also had a chance to see the Sunday Service at the SLBT. Bishop Umezu held a Kieshiki Ceremony for ten SLBT members. A panel discussion with Bishops Matsumoto and Umezu took place after the Sunday Service. The SLBT Sangha is very diverse and looks like the ideal Sangha for BCA temples. If you want to see what American Jodo Shinshu looks like, you need to visit the SLBT.



# 今月の法話

## 苦、解放、そして友愛

サンフランシスコ仏教会  
開教使 小畑 ロナルド

日本語に「ご縁」という言葉があります。英語だと「honorable (karmic) conditions」という訳になるでしょうか。親鸞聖人は歎異抄の中で人生に起こるわたしと他とのつながりをこの語で言い表しておられます。私は去る6月22日から27日の間、仏教徒とカトリック教徒との対話に参加するご縁に恵まれました。この対話は、全米司教協議会の全キリスト教および宗教間対話のための委員会と宗教間対話のためのカトリック教皇協議会のふたつの団体が共同で催したもので、ローマから電車で30分くらいのところにある、アルバン丘のカンドルフオキヤッスルにあるローマ法王の夏用宮殿に隣接するマリポリスセンターで行われました。

対話には27名のアメリカ人の仏教徒、そして同数のアメリカ人カトリック教徒が参加し、参加者はアメリカの5地域、ワシントンDC、ニューヨーク、シカゴ、ロサンゼルスとサンフランシスコから招かれました。それらの地域でインタールフェイスに関わっている僧侶や信徒が選ばれており、意義深いことに、浄土真宗の僧侶が最も多く参加していました。中西部仏教会の宮村ロニ師、ロサンゼルス東本願寺別院の伊東憲昭輪番兼北米開教監督、同じく東本願寺のシカゴ仏教会の中井パティ師、そして私の4名です。また、興味深いことには、仏教徒の代表者は主にアジア系で伝統的仏教の影響を受けて育った者が多く、他宗教から改宗した、いわゆる「西洋人の非伝統的仏教徒」はあまりいませんでした。

マリポリスセンターは2000席を擁した講堂を持つ大会施設です。そこにはいくつもの通訳者のブースがホールに沿って設置され、可動式の壁がある会議室、宿泊部屋、大きな食堂があ



ります。このセンターは約50年前にフォコレアという国際的な信徒団体によって建てられました。主に女性がスタッフで、地元の方と様々な国の方が一緒に働いておられます。センターから10分ほど歩いたところにカンドルフオキヤッスルの小さな街があり、かなりの数のレストランやカフェ、お土産屋が立ち並んでいます。ローマ法王が夏に滞在される時に訪れる巡礼者たちが主なお客さんです。

対話期間中はミーティングルームで毎朝7時から仏教のお勤めがあり、続いてチャペルでカトリックのミサがありました。様々な仏教徒の代表者が日替わりでお勤めをし、様々なカトリックの僧侶がそれぞれの伝統的なやり方でミサをリードしました。

開会式は大会運営の統括者、ドナルドミッチェル教授のウエルカムメッセージで始まり、その後、教皇会の宗教間対話委員会会長のジョーリス・タウラン枢機卿、全米司教協議会の事務局の準責任者、アンソニー・チレリ博士、フォコレア運動の会長の一人、ジーザス・モラノ・セペダノ神父、ワシントン・ブディスト・ヴィン・ハーラー会長の、マハラガマ・ダンマサリ尊者が続いて挨拶をされました。

四日間の対話は「苦、解放と友愛」というテーマに沿って行われました。初日のトピックは「関係性の苦とその原因」で、二日目のプログラムには、ヴァチカンでのローマ法王フランシスコとの面接、そして博物館、システィナ礼拝堂、聖ペテロ大聖堂のツアーがありました。三日目

には仏教徒、カトリック教徒それぞれの代表者がテーマに関する見解を述べ、続く四日目では、「前に進んで行くための友愛とは」について話し合いました。そして最後にこの対話の総まとめと、前進していくための第一歩として、パネリストたちがそれぞれのコミュニケーションへの関わりを「対話後の宗教間協力と友愛」とのトピックで、意見を交換しました。

グループセッションでは仏教徒とカトリック教徒の代表者が論文を発表します。発表では論文をそのまま読む人や論文を要約したものを話す人もおられました。代表者が発表を終えると、他の参加者が質問やコメントを述べます。一日に二回のセッションが行われ、セッション後には五つの地域別のグループに分かれて二時間のディスカッションがありました。そのディスカッションは食事の時間にも続き、夜になってもずっと話し合っていました。

この大会のインピティ・シヨネーターには以下のこと書かれてありました。「...この対話は全米の仏教徒とカトリック教徒の指導者たちが一同に会することにおいて歴史的な集いである。対話では関係性の悪、またそれがひきおこす社会問題、そしてさまざまな問題の原因となる不正義に對しいかにして共に声を上げていくか、また友愛の精神に基づいた兄弟姉妹として、いかにしてこの世の中を癒やし調和していくかについて話し合われる。この対話に参加する仏教徒とカトリック教徒の指導者たちは、米国へ帰るまでにローマ法王フランシスコによってイ

ンス・パイアされた友愛を築き、またローマに滞千の法門」と言われていることがよく理解でき



Rev. Kobata attended Buddhist-Catholic Dialogue in Rome

在期間中にその友愛を育むこととする。それは代表者の所属する寺院、教会の会員たちもまた友愛の対話の精神を理解するためである。「英語の「友愛 (Fraternity)」の語には男性的な響きがあるのではないかと思われる方がいらっっしゃるかもしれませんが、こも今回の対話では「友愛」とは友情や助け合いという広い意味で使用すると明言されています。

対話のテーマ「苦、解放、そして友愛」を私なりに解釈しますと、これは仏教の三宝を言い表しているように思えます。ブッダとは、つまるところ、苦の原因と苦の治療法に目覚めた者の精神でしょう。そしてダルマとは精神的解放の源泉で、サンガとは人々の友愛心です。友愛に關してフランシスコ法王が以下のように言われています。「...人間の根本的な性質。なぜなら我々は関係性の中で成り立っているからである。人と人とのつながりを深く見つめてみることは、他人を兄弟姉妹として敬つことに繋がっていくのであるエリア。友愛なしには安定して継続する平和な社会を築くことは不可能であろう。」

この仏教徒とカトリック教徒の対話に参加させていただいて、予期せぬ成果が得られました。それは、米国において、インターフェイスに関わり続けることに加え、さまざまな伝統を持った仏教徒同士の対話の必要性に気づいたことです。私は今回の対話で他の仏教徒たちが私たちとは異なる文化を語ることに驚き

ました。以前は「8万4千の法門」とは仏教のオープンな性格を表していると思っていたのですが、他の仏教徒との相違点を知った今では、そのフレーズは複雑で、深い意味を持つのだと考えるようになりました。すべての仏教徒が諸行無常と縁起が根本的な仏教の教えだと認識してはいますが、仏教徒の生活スタイルについては、おのおのの文化的背景に強く根ざしていることもまた根本的なことのように思えます。私はローマでの対話後、米国において仏教徒とカトリック教徒が対話をするにはもちろんのこと、仏教徒同士の対話も始めようと考えています。

今回の仏教徒とカトリック教徒の対話の締めくくりとして、双方が協力してそれぞれの地域での社会問題に取り組んでいくことにフォーカスした共同声明をしたためました。

終わりに、この対話を企画、実現してくださった団体、たずさわってくださった多くの方々、マリポリスセンターのスタッフの方々、また私がこの対話のためにローマへ行くための費用を出してくださった河野行道又モリアルファンロの方々に感謝いたします。そして、私と宮村ロニ師を対話に参加できるよう推薦してくださった田中ケネス博士にも感謝申し上げます。

（前頁総長メッセージ続き）  
ここにありますように、私たちの心のありようをすべて知ってくださり、それだからこそお念仏ひとつでいいのですよと語りかけてくださる方が仏さまです。そのご本願を喜ばせていただくのが、感謝のお念仏ではないでしょうか。ある先生が、煩惱を薪としてお念仏の火を燃やさせてくださいますとおっしゃられたことが心に残っています。もしいつも感謝をおくることのできる私たちであれば、別にサンクスギビングの日を設ける必要はなかったことでしょう。年に一度のサンクスギビングや報恩講を迎えるにあたり、私たちにお念仏の世界を教えてください。日暮しを続け、毎日を大切に過ごしましょう。

南無阿弥陀仏



# 法輪

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二〇一五年度教化標語  
「まことの人生を歩もう」

あの記事をもう一度!

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## MCEの開催

十月十五日(木)から十八日(日)にかけて、ユタ州ソルトレイク市で開教使の連

## 万国宗教者会議に併せて

統研修(MCE)が行われ、17名が参加した。今回の研修はソルトパレスコンベンションセンターで開催された万国宗教者会議(World Parliament of Religion)の日程にあわせており、開教使が会議に参加、他宗教の指導者や信者と交流し、浄土真宗を広く知らしめることに主眼がおかれた。約8千人が訪れた大会では、BCAとIBSがブースをだし、パンフレットや本を来場者に手渡した。会場の西隣に所在するソルトレ



Ministers attended Parliament of the World's Religions in Salt Lake City

イク仏教会(平野ジュリー)開教使では開教使らが浄土真宗の教えを紹介するレクチャーや雅楽の演奏、往生礼讃のお勤めし、のべ200名の聴衆を集めた。初めて仏教のお勤めを聞いた来場者は「Raisan, it's great! また聞きたいです。できたら私も唱えてみたいですよ」と伝統的な声明の旋律に魅了されていた。浄土真宗の教えを講義した開教使は、「多くの方が真剣に聞かれていました。米



Chanting Ojoraisan at Salt Palace Convention Center

## 今年も秋の聞法の集い

国において浄土真宗への関心がますます高まっています。そろそろ真宗が米国仏教界を超えて一般にも浸透していく時期が来ているのではないのでしょうか。」と語り、実りある研修となった。

十月十日(土)に浄土真宗センターにおいて、秋の聞法の集いが行われた。聞法の集いは春と秋の2回開催され、ベイエリアや近郊教区の日本語話者に親しまれる聞法会となっている。例年、秋の聞法の集いではIMOP(国際伝道者養成講座)の受講生が法話を担当、米国で生活する日本語話者へ仏法を伝えることを通し、英語圏において日本語で仏法を伝える意義を学ぶ研修の場ともなっている。今回はIMOPに参加の津山親子師、藤田祐豪師に加え、本願寺宗務員海外研修員の畑中阿難師、浄土真宗センターの桑原浄信開教使の四名が法話をした。法話のタイトルは以下の通り。津山師「よき師」、藤田師「大きな喜びを与えて下さる阿彌陀様」、畑中師「私の目線から」の西本願寺、桑原師「小断で真宗」。

なお、当日の法話を聴聞希望の方は浄土真宗センター、桑原師までご連絡ください。

(510)  
809-  
1450



聞法の集い参加者 浄土真宗センターにて Japanese Monpo gathering @ Jodo Shinshu Center

## 各開教区の代表者が 京都で会議

海外開教区の代表者が集う、第三十三回世界浄土真宗連絡協議会が九月中旬に京都、西本願寺で開催された。浄土真宗本願寺派北米開教区の代表として梅津総長、理事長の松田氏、浄土真宗センターの桑原開教使が参加した。協議会では北米、ハワイ、カナダ、南米の四開教区の代表者がそれぞれ活動報告をし、開教の現状と展望についての意見を述べあった。



会議の様子 Jodo Shinshu overseas district representatives meeting at Hongwanji, Kyoto



長の導師でお勤めされた。南部教区の現役、引退開教使や同仏教会門徒

## 祝！50周年

ある時、唯円坊が親鸞聖人に『いくらお念仏しても躍り上がるような喜びもなく、早くお浄土へ参りたいという思いもありませんが、どうしたものでしょうか?』とお尋ねしました。それに対して聖人は『私もそういう思いを持ったことがありません。唯円も同じことを思っているのですね。よく考えてみれば、躍り上がるような喜びを持つべきなのに、そうでないということこそが、このたびのお浄土への往生は間違いないことなのです。喜ぶべきことを喜ばせないのが煩惱の仕業です。そして、このような私どもであるというところをかねてからご存知の仏さまは、私たちのことを「すべての煩惱という煩惱を兼ね備えている凡夫」と見抜かれ、そのような私たちのために願いを建てられたことを知らされ、いよいよ頼もしく思えます。』

(次ページに下段に続く)

## 総長メッセージ

米国仏教団総長 梅津廣道

もう今年も余すところがないとなりました。今月はサンクスギビングデーの月です。それから十一月に報恩講をお勤めする仏教会もあるかと思えます。サンクスギビングといふのは感謝の思いを表すという意味です。もともとは、移民してきた人たちが最初の収穫や助けてくれた先住民に感謝するとか、また神に感謝するという意味があったようです。今ではアメリカのホリデーとして宗教的な意味合いも薄くなり、家族や友人が集まって食卓を囲み、いろいろなものに感謝するというようになっていっているように思えます。

さて、よく浄土真宗は「感謝の宗教」であるということを感じます。私たちの称えるお念仏は報恩感謝のお念仏といえます。私たちが感謝の思いで生活しているかといえます。私たちは毎日本当に感謝の思いで生活しているかといえます。はたして「そうです」と言うことができるでしょうか。

何か都合のいいことがあったり、ものをいただいたりしたら自然に感謝の思いが湧いてくるでしょう。しかし、それは長続きしないのではないのでしょうか。少なくとも、自分にとってはそのような思いはいつまでもつづきません。それより、それ以外の思いが次々と湧いてくるのです。これとは少し事情が違いますが、親鸞聖人とお弟子の唯円坊の会話を思い起こします。