President’s Perspective

It is my honor to communicate with the members of BCA through the Wheel of Dharma. This is a wonderfully dynamic time in the history of BCA. Fresh winds of wholesome energy and change are being felt throughout the organization. Socho Ogui has challenged us to be courageous in moving forward at all levels of the organization.

One part of courage is the willingness to take sensible risk to bring Jodo Shinshu teachings to all who wish to hear them throughout the United States. Our Campaign for BCA in the 21st Century represents just such a sensible risk. We have pledged to raise funds through the Campaign to build and outfit the Jodo Shinshu Center in Berkeley, and to support many of the programs that will flourish there, in the Institute of Buddhist Studies and the Center for Jodo Shinshu Buddhism.

Campaign BCA – The 21st Century

Organization at the Jodo Shinshu Center

By Robert Noguchi
BCA Fundraising Manager

I came away from National Council feeling that our Campaign has not communicated clearly enough about three very important questions:

Who are the tenants in the new Jodo Shinshu Center?

How will they work together?

How will the Campaign support their work for the benefit of Jodo Shinshu in America?

Working with leading ministers and lay members, we have developed a chart that provides basic answers to the first two questions. This chart, which may well evolve over time, now looks like this:

<table>
<thead>
<tr>
<th>Ministers - Dharma School Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Official assignment of BCA Kaikyoshi</td>
</tr>
<tr>
<td>Hongwanji - Temple Leaders - English Learning Program</td>
</tr>
<tr>
<td>- Communication to Mother Temple, Socho Hongwanji, Japan</td>
</tr>
<tr>
<td>- International Dept. U.S. Office</td>
</tr>
<tr>
<td>- Exchange Programs</td>
</tr>
<tr>
<td>- Coordinating other district Socho's</td>
</tr>
</tbody>
</table>

Regarding the third question, I came away from National Council feeling that our Campaign has not communicated clearly enough to the members of the organization. Socho Ogui throughout the organization.

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Continued on Page 5

Tools for Temples: Preventing and Curing Volunteer Stress and Fatigue - II

By Marc Grobman

The previous Tools for Temples column began a discussion of using time management to prevent or alleviate symptoms of stress and fatigue among temple volunteers. It described the Time Management-Efficiency Model, which shows how to minimize wasted time.

But that approach has limits. Yes, we can learn how to conduct meetings more efficiently, streamline bookkeeping processes for recording donations and expenses, reduce newsletter production time, and learn how to delegate. But let’s not kid ourselves.

We still won’t have enough time.

It’s like the challenge of designing a fuel-efficient car. We can probably develop a 50 mile per gallon model that goes 650 miles between fill-ups. Eventually, perhaps, we can double those rates. But someday we’ll reach technological and cost limits.

Instead, we can look at the big picture: Where are we trying to go? Why? Do we really need to go 650 miles?

The Time Management-Priority Model helps you look at the big picture. It reminds you that you have limited time, it warns you that you can’t do everything, so it suggests that you first determine what things are most important. Then, it suggests you assign priorities to activities that will achieve those most important things, and ignore everything else.

Alan Lakein popularized that general idea in his stunning 1973 book titled “How to Get Control of Your Time and Your

Continued on Page 3
CORRECTIONS

On the front page of the April 2006 issue, the Hawaii photo caption misidentified Nancy Nonaka (not Yasui) President Fred Nonaka's wife. On page 3, SC Dedication had incorrect time for ceremony. We apologize for any inconveniences caused.

Your Good Dharma Friend Talks

By Rev. Ejun Kuo
San Mateo Buddhist Temple

The foundation of Bodhisattva’s practice of Six Paramitas must be to extend compassion (loving kindness). Shinran Shonin encourages us to practice loving kindness through our physical body in our daily life.

“Such is the benevolence of Amida’s great compassion. That we must strive to return it, even to the breaking of our bodies; Such is the benevolence of the masters and true teachers, That we must endeavor to repay it, even to our bones becoming dust.”

(The Collected Works of Shinran, p.412)

Remembrance of Miyoko Yoshimoto

By Rev. Seigen Yamaoka
Buddhist Temple of Oakland

I first met Miyoko when I began my ministry. She was an active member of the YBA. I have seen her progress in various roles through the Dharma School, District Organizations and National Organizations.

Within the last six years, we worked closely in the Dharma School area. Especially in the area of Dharma School teacher’s support in terms of sending them stories, lessons, plays, and monthly messages via the Federation of Dharma School Teacher’s League Email Communication Program. She was responsible for forwarding over these items to over 360 Dharma School teachers and friends in the BCA, Hawaii, and Canada.

From time to time I would send her Dharma School stories, but not too long ago she asked that I add a short lesson for the teachers in relation to the Jodo Shinshu educational process that the FDSTL supported. When I sent the stories she would call back and ask me to explain the educational process further. I will miss those discussions with her. She would always say at the end of our discussion, “It really applies to our everyday life, thank you.”

I heard that Miyoko was in the hospital and was not doing well. I asked her family for permission to visit her. I received the okay and my wife and I went to see Miyoko on April 6. When we went into the room, Miyoko was asleep. I went to her bedside and called her name. She opened her eyes and said, “Sensei, thank you for coming.” I asked, “How is it going?” “I’m okay, thank you,” she replied. “I know you are okay,” I replied.

She smiled and said, “Thank you, sensei.” When I saw that smile there was a radiance that I couldn’t believe. I felt it came from an abiding trust in Amida’s Wisdom and Compassion. There was no sign of fear, only peace and a grateful heart. She knew my wife was there so she asked for her. As I watched them speaking to each other, I was overwhelmed by what I was seeing and I said, “Miyoko, you can’t be doing this. We have a lot of work to do!” Hearing this she laughed gently and encouraged me, “It’s okay everything will work out.”

We lost a dear friend and teacher of life, but I feel that she is one with the Light of the Dharma of Wisdom and Compassion constantly guiding us to the life of Nembutsu each in our own way. After the memorial service, a Dharma School teacher said, “She really lived the educational process in her everyday life.” To which, I could only reply, “yes!”

Seigen Yamaoka

The one who has awakened to Amida’s Vow (deep wishes) that delivers from suffering through the Name, Name Amida Butsu, is encouraged to do his best to serve the community with loving kindness. The followers of Nembutsu should actively lead the life of Bodhisattva for the expression of Thanksgiving. The 3rd should actively lead encouraged to do his best awakened to Amida’s Koshin Ogui, and Rev. Zuikei Taniguchi.

In 1972 on Maui, I went to the neighbor Buddhist Temple Nursery School to pick up my son. I had a little time and went to the social hall to say hello to the resident minister. He was busy preparing for a Japanese School program with three teachers and seven students. There was a small child from Lahaina making lots of noise. My friend working on the stage shouted at this boy, “Shut up!” The little one burst out crying and ran out of the hall.

Few years later, I went to the same temple to pick up my daughter studying at this temple’s Japanese Language School. I saw the minister, teachers, and older students busy working on a school program. As I greeted the minister and turned around, I saw the boy from Lahainapproaching us. He pointed his index finger at my colleague and shouted at him, “I hate you!” Seeing this, I felt a chill like a piece of ice running through my back.

This incident was a serious Dharma talk for me. Even today, this is an unforgettable teaching and lesson to me. We cannot ignore and despise even a little one. They have feelings and thinking power like we adults do. I had to realize that no matter what they might do, I had to receive them with loving kindness.

Surprisingly I do not have any anger when children talk, cry, or walk around in our Buddha hall (Hondo) during our Sunday Family Services. As days pass, they become quiet and well behaved. We need to have a little patience. We simply wait a little while. They are very important children of Amida and little Buddhas. I should say, “They are little Buddhas. How can we shout at those little Buddhas?”

CALICO
A public lecture by Mary Evelyn Tucker and John Grim on Wednesday, 8 March was co-hosted by the Institute of Bud- dhist Studies Nanuma Lecture Series, the Graduate Theological Union’s Center for Theology and the Natural Sciences (CTNS), and the Theological Roundtable on Ecological Ethics and Spirituality (TREES). Tucker opened the session, the Forum on Religion and Ecol- ogy are leaders in the field, having coordinated a series of ten con- ferences on determining ethics. The proceedings from these con- ferences have been published in the ten volumes of the series “World Religions and Ecology.” The opening program was opened by Tucker who presented the catastrophic potential of our current ecological crisis. She outlined the three dimensions of the crisis: global climate change, the extinction of species, and the large number of ecosystems that are currently endangered. This is an inter-generational problem, one that requires the transformation of ecological science into public policy—a transformation that will only be made possible by the ap- plication of the humanities and social sciences as well. Key to this transformation is the important role of religion. We believe it is an area that needs to be addressed. Tucker then went on to state that “Can Buddhism Respond to the Environmental Crisis?” He made the foundational character of the Four Noble Truths, extending on them as leading to the idea of dependent origination, and impermanence. He pointed out the tension that exists between the older tradition of Buddhism that emphasizes awakening from suffering, and modern private minds, and the Mahayana tradition that extends the concept of awakening outward into the broader world. Other concepts that Grim brought to bear on the issue of developing a Buddhist approach to the community.”

“Can Buddhism Respond to the Environmental Crisis?”

By IBS Dean Dr. Richard Payne
The Nature of Things

By Rev. Lee Rosenthal
Vista Buddhist Temple

What is more difficult to realize is that we are in reality common, ordinary beings with no means for enlightenment, or that through Amida’s Universal Vow we are assured of attaining birth in the Pure Land? It is conceivable that if a person comes to the first realization, they would naturally be conducive to hearing Amida’s Vow. But suppose that someone came to awaken to Amida’s Compassion, yet, did not acknowledge themselves to be blind, but merely set a standard within their own misguidance. From the side of sentient beings, our karma remains heavy; but from the perspective of Buddha, we are already freely residing within the Pure Land.

To realize that (one is) all of evil passions, Riding in the power of the Original Vow –
This is to cast away the defiled self
And to realize the nature of things – permanence and bliss.

— Koso Wasan

Vision and Preservation Committee Host Combined Service

By Vickie Nishida and Julie Doi

The Vision & Preservation Committee (VP Committee) was formed in March 2005 by initiative of multiple churches in the Central Valley. All churches in the Central District were invited to attend. The purpose of this meeting was to discuss the future of Jodo Shinshu Buddhism and to work together to identify and address problems that are prevalent in all of our churches. Issues were identified and a letter went before each church’s Board before being sent out to the congregations. These issues included membership, finance, manpower shortage and church attendance.

The goal of this committee is to harmoniously promote and preserve a thriving Sangha. As we uphold the different churches worked together, an important outcome resulted – we found that we had common goals and became so comfortable with one another that we could all attend any of our churches. On Feb. 5, this committee sponsored a combined service at the Reedley Buddhist Church utilizing three prominent lay speakers from the Valley. The Reedley Buddhist Church was completely full, standing room only. Many attended from seven different churches. You could just feel the energy intensify as each speaker related their Dharma message. George Teraoka from the Fowler Buddhist Church gave his talk on “Gratitude.” He spoke of finding peace within our daily lives. He said the Buddhist way of life is a life of fulfillment in this present life now. The universe is one big power – energy is radiant. Energy manifests within us. Practice the Nembutsu from me to thee. Practice the art of thankfulness.

Gary Mukai, also from the Fowler Buddhist Church took on “Resentment.” He began his sermon by singing, “Raw, Raw, Raw, Your Boot Gently Drowns The Stream...” A quote from Rev. Bob Oshita’s article in the Wheel of Dharma. He urged everyone to all row our own boat through life. Try to row your boat upstream. We need to change our attitudes. It takes energy to make a commitment. He gave the example of “Mr. Monkutare” that they do not complain as resentment does harm. One should not send blame, accept responsibility. Replace negative energy with love and kindness.

Randy Yano from the Buddhist Church of Parlier, spoke on “Passion and Compassion.” He said live your life passionately through thought and action. Gain compassion from the passion. Live your life as a Buddhist – practice selflessness; think about others. Although each message was short... it kept our attention and each message was exceptional and flowed well. This was an important accomplishment and will hopefully be the first of many successful activities that this committee has planned. To say that the “electricity” was felt by all in the audience would be an understatement! For many who attended church with only 15-20 members present, it was exhilarating to see a “full house.” The V.P. Committee is committed to promoting these types of experiences for all of our Sanghas. Additionally, two successful Adult/Young Adult Dharma Classes have been held in January and February, led by a local lay leader, with church members from different temples throughout the Valley in attendance.

Usually people go to church for memorial services, special services, funerals and weddings. Members often go to church because of duty or obligation to the church. On Feb. 5, something unique and exciting happened at the Reedley Buddhist Church. People gathered for the sake of the listening to and learning about the Dharma. People came to church because they wanted to.

Now, that’s what church is all about! The goal of promoting and preserving a thriving Sangha can be achieved!
A fitting reward for the temple’s renewal

YAKIMA, Wash.—This story is true. It starts at the beginning of World War II, in Wapato, the town of 3,000 that I was raised in. One day, I was with my family riding in a 1955 Pontiac that would go 120 mph and that’s how fast we went. I remember that because I had Yosh Uchida, a childhood friend of the Buddhist temple, in the car. During those days, I delivered newspapers to the temple, and when I finished it was absolutely beautiful. He must have put his entire heart into the restoration, for within weeks of calling to tell me it was complete, he also died. The Buddhist temple I knew as a kid was plain on the outside. However, what my father discovered about the special sound of the piano, I also found as a child within the interior of the church.

During those days, I delivered newspapers to the temple, and a few times when I collected it was invited to enter. Inside, the simple-looking church was exquisite. At the time, I had never seen anything so rome. All I knew, it was the most gorgeous place in the world.

From time to time we would all go to the basement, where he would pound out honky-tonk music. I still have great and vivid memories of my father belting out “Dark Town Strutters Ball,” “Television Waltz,” or one of the dozen or so tunes he had learned by ear. A fifth of bourbon on top of the piano seemed to make it sound better to him.

After my father died, the piano sat silent for 10 years and then sat neglected in storage another 10 years. Although faded to the color of bourbon and missing some pieces, I wanted it restored. My sister found a man in Yakima, Paul Gauthier, who could do the work, but who also said it was not worth the money to restore it.

I didn’t care. The memories were too important. It took Paul three years to finish the job. He rebuilt the soundboard, recovered the ivory keys, and fabricated missing pieces. It became a special and loving project for him, and when he finished it was absolutely beautiful. He must have put his entire heart into the restoration, for within weeks of calling to tell me it was complete, he also died.

The Buddhist temple I knew as a kid was plain on the outside. However, what my father discovered about the special sound of the piano, I also found as a child within the interior of the church. During those days, I delivered newspapers to the temple, and a few times when I collected it was invited to enter. Inside, the simple-looking church was exquisite. At the time, I had never seen anything so rome. All I knew, it was the most gorgeous place in the world.

So, while the piano restoration project was under way, I began to think of returning it to the Buddhist temple.

Eventually, when I received the photo of the restored piano, I knew it belonged back in the temple. Finding the right person to approach was important, and as it happened I discovered that a childhood friend from Wapato, Yosh Uchida, was now co-president of the Buddhist temple. As a 7- and 8-year-old, I remember Yosh and I used to box together in a makeshift ring my father made in our gas station. Later, as college students, Yosh remembered riding with me to Washington State University. He would remember that because I had a 1955 Pontiac that would go 120 mph and that’s how fast I drove. Friends would often leap from the car and kiss the ground upon arriving safely at our destination.

I learned that a few years ago the temple was heavily damaged by snow. The temple’s tradition, heritage, and historical significance were too important. It seemed to make it sound better to him.

Perhaps, Paul Gauthier, in his labor and love, had a deep intuitive sense of the power of the piano’s restoration and return to its rightful place. It is easy for me to say that I see that most clearly today in a shortfall in our Campaign.

We are grateful to all of our members who have made a contribution to the campaign and propelled us to reach over $7 million, 23% of our goal. All of the members of the National Board of Directors and the Endowment Committee, and almost all of our members who have pledged support at this time. If you have not yet made your pledge, please consider doing so as soon as possible. If you have already made your pledge, please consider the possibility of increasing your gift. Your support will ensure the future of Jodo Shinshu Buddhism for our children and grandchildren!

I welcome your comments and questions on these subjects or other BCA matters via email at any time at gordon.bermant@verizon.net.

Gordon Berman
新理事長紹介

今年二月から三年間、教団の理事長職に就任したのは、gewater・パーソンズ氏（Dr. Gordon Berman）である。パーソンズ氏はワシントンの悪名高い会員で、米国中央大学の信者指導者としての資質を持ち、またパーソンズ氏は心理学家（一九六七年ハーバード大学で博士号取得）、教団とUCプーケット校で三年の研究を経て、UCサリコスク校で教授を務めた。パーソンズ氏は、社会の問題を解決するための心理学を追求し、この精神に寄与するための精神を築き、ワシントンD.Cの連邦司法センターで最初の心理学研究者として採用された。

パーソンズ氏は、教団の理事長職に就任したこともあきらかに、彼の心理学者としての資質を持つことができる。パーソンズ氏は、米国中央大学の信者指導者としての資質を持ち、またパーソンズ氏は、教団の理事長職に就任したことを示すものである。パーソンズ氏は、社会の問題を解決するための心理学を追求し、この精神に寄与するための精神を築き、ワシントンD.Cの連邦司法センターで最初の心理学研究者として採用された。
石見の善太郎

ベサテン仏教館 駐在
岡田 真治

石見の法話

昔、石見の善太郎は、大好きな名物「鬼ヶ塚」に住んでいた。毎日、鬼ヶ塚の鬼たちと遊んでいた善太郎は、ある日、鬼ヶ塚の鬼たちが大勢集まり、善太郎に挑戦することを申し出た。善太郎は戦意を決め、鬼ヶ塚の鬼たちと戦ってみた。その戦いで、善太郎は鬼たちを破り、名は石見の善太郎として知られるようになった。

今月の法話

在日仏教界にたいする爆発的な関心をもたらしたのが、昨年春に石見の善太郎に関する映画『石見の善太郎』であり、日本国内外で公開され大歓声を呼んだものである。善太郎は、在日仏教界の象徴的な存在となり、その魅力は今なお続く。

合掌

基金募集運動の経過報告

目標額 3000万円
現在までの寄付申し込み状況

内訳

都道府県

約束金額

実収入

人数

金沢

2,979,950

679,830

304

中国

2,350,128

12,120

12

朝鮮

2,237,116

1,299,161

276

東京

319,166

14,917

148

山形

367,660

173,320

36

秋田

81,900

53,380

53

愛知

348,335

271,100

119

群馬

2,172,098

1,134,331

286

茨城

2,509,068

1,417,561

53

合計

7,013,626

4,880,016

1,296

（4月14日付け）

厳しい現実を直視しよう

全会員に訴える