1,000 Mizuhiki Cranes Donated

Mrs. Haruko Shimizu, a long time member of the Seattle Betsu-in, is 90 years old and has been teaching mizuhiki art for many years. She is an active Fujinkai member and teaching mizuhiki art for many years.

Koshin Ogui, the Nishi Hon-BCA President

By Gordon Bermant

REV. AKIRA R. TAKEMOTO, who was recently recognized by Socho Koshin Ogui as an endorsed Campus Chaplain at Whitman College in Walla Walla, Washington. Rev. Takemoto, ordained by the Nishi Hongwanji, has been on the faculty of Whitman College for over twenty years.

He has been invited to speak at various BCA services and gatherings over the years as well as conducting religious services for students and college communities.

He has served as inter-deacon, advising the Dean of the Faculty at the college to request that Rev. Takemoto be recognized as a campus chaplain endorsed by the Buddhist Churches of America.

THICK MANILA ENVELOPE ARRIVED IN THE MAIL. Thirteen different delegates from thirteen different areas around the United States all thought the same exact thing, 17 SERVICES IN ONE WEEK! None of us had any idea what we were getting ourselves into when we signed up for the BCA YAC Youth Retreat 2006. And certainly none of us had any inkling of the change that would occur within each and every single one of us due to those twelve other delegates, six ministers’ assistants, two advisors, one rinban, and one bishop.

We went through six years of Dharma school in a matter of hours, covering everything from Shakayamuni Buddha and his four noble truths, to Shinran Shonin and the middle path. Everything seemed to make sense and it all seemed to click for once. However, it was not the classes about the historical aspect of Buddhism that really brought this religion to life for us but rather the experiences that we underwent in that single week. We were able to truly understand the meaning of teachings such as interdependence and impermanence. The interdependence among members of the same toban to run a service or set-up a meal and the impermanence that soon our time together would be over.

We were taught to live in the moment that is now and focus on this middle path between the past and the future. Another thing we were told was the key to Buddhism was self-reflection. This really opened our eyes to the “Namo-me” life we had all been living and emphasized a shift towards a Dharma centered life, focusing on others living and emphasized a shift towards a Dharma centered life, focusing on others.

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PRESIDENT’S PERSPECTIVE:

By Gordon Bermant

BCA President

On Saturday, June 24, I represented the National Board of BCA at the Centennial celebration of the Stockton Buddhist Church. I was delighted to bring greetings on behalf of our lay members.

But I was given much more by this occasion that I was able to give to it.

To begin with, there was the extraordinary hospitality of Charles and Peter Taniguchi. We were so grateful to the Taniguchis and their deepest commitment to family, their quiet resilience in the face of gross injustice.

As I walked along the rows of photos, I thought of the Ti Sarana that we chant every Sunday at Ekoji Temple: “I return to the sangha for guidance... for the second time, I return to the sangha for guidance...” What the sangha means, what the sangha is, for the traditional BCA community, sank into me as I walked along the rows of commemorative photos in the midday heat of California’s great central valley.

Thank you, Peter. Thank you, Charles. Thank you, Stockton Buddhist Church, for allowing me to be a small part of your extraordinary history.
A WAY OF SEEING (Musings)

By Rev. John Doami

“Is Buddhism a religion or a philosophy?” These and similar questions often used to be asked by non-Buddhists. For some reason or other, the frequency of such questions has dropped. Perhaps more people are familiar with it now; perhaps interest has diminished. If the latter, it is surely to be hoped that what they are familiar with is correct; if the latter, we have a big problem. However, judging from the number of books available in English nowadays, it would seem that there is still much interest in Buddhism, if not more so than in the past. It is possible that, with so many books available now, there is no need to ask a real, live follower of the Buddha Dharma.

Whatever one might answer to questions like those above, it certainly cannot be wrong to begin with the content of the historical Buddha, Śākyamuni’s, first turning of the Wheel of Dharma: 1. Living entails suffering. 2. There is a cause for suffering. 3. One can escape suffering. 4. One can know the causes of suffering and effect. However, it is not one of those above, certainly not the right order for him and looked for causes, so Buddha observed effects, gave a different version of what happened. It has even been called the “Rashomon effect.” If you are ever pulled into court, you had better hope any witnesses to whatever is being asserted are as “objective” as is humanly possible. Think of how easily we are visually fooled by magicians. Think of how easy it is to fool our senses of smell and taste, and perhaps, most easily fooled, the mind. For those of us who have played basketball or any other sport, it is almost certain that we have all been fooled into moving wrong the way or at the wrong time at least once. We might think of the mind as that which governs the senses and acts somewhat like a switching station for them, but that is too objective a view. The mind governs and acts like a switching station for our senses, but it also clings, or becomes attached, to much of what it senses, most especially, clinging, touch, and, perhaps, even the thought of self, or ego, which, in terms of the ultimate truth, does not exist. It is the clinging to notions of self, especially that it exists, that is the ultimate cause of our suffering. That clinging is most easily seen, perhaps, in our insatiable desire for self-aggrandizement, or, simply, in our insatiable desire. We want this, we want that, and when we get this or that, we want either more or something different, ad infinitum. There is no end to our wanting, until ar. And, of course, when it comes to that, most of us would say, “Shinrō-nai,” “I don’t want to die.” It is getting what we do not want.

There are many paths to enlightenment, most notably in terms of numbers of adherents, now being, in no special order, Theravāda, Zen (in its various forms), Tibetan, and Jodo Shinshu. The first three require one to practice in order to realize enlightenment; there is no guarantee that the practice will in fact enable us to do so. Jodo Shinshu has no prescribed practice, unless it is listening to and contemplating the Buddha Dharma. Instead, we rely upon the Vow accomplished by the practice of Bodhisattva Dharmākara, culminating in his becoming Amittābha/Amītāyus, the Buddha of Immeasurable Light and Life (metaphors for wisdom and compassion), whom we usually refer to as Amida Buddha.

Earlier, it was said that clinging to notions of self and the need to feed its insatiable desires are the major causes of our suffering. However, the Buddha Śākyamuni taught that there is no self as we would have it, independent and unchanged. We, are made by

We gratefully acknowledge contribution to the Wheel of Dharma by the following donors:

- BCSF BWA: $200
- Senshin BWA: $100
- Greetley BWA: $25

Center for Jodo Shinshu Buddhist Studies announces the following programs:

Public Lectures by Professor Ryusei Takeda
August 16 at Embassy Suite in Suitland
August 18 at Jodo Shinshu Center

College Students Weekend Seminar
October 7-9 at Jodo Shinshu Center

Ministers’ Assistant Seminar
October 13-15 at Jodo Shinshu Center

Ministers’ Continuing Education Seminar
November 3-7 at Jodo Shinshu Center

Many other interesting educational programs are being offered, including those for Scholastic Dharma School Teachers’ Workshops, Temple Leadership Seminars, Buddhism 101 programs, Cultural Classes and more.

What is Enlightenment? What is Salvation?

In the July issue of WOD, the page 4 photo caption should read, Capt. Chuck Roots with Rev. Jeane- nite Shin.

In National Council Board meeting article, the statement regarding the San Jose Bethsun’s donation consideration, San Jose Bethsun gave a $100,000 cash advance to BCA, with the intention of getting that sum as the contributions from the Bethsun’s Ev- ery Member Campaign efforts grow.

Our apologies for the errors published.
Kinnara Gagaku

I hope you’ve been keeping up with all the campaign activity this past two months! Thank you to all, temples, organizations and members who stepped up and have given so generously.

At press time, we’ve surpassed the $8.6 million mark from over 2,000 donors. The overall BCA participation is now just under 13%, which means there’s another 87% that still have yet to give.

Now is the time, please submit your gift or pledge, today!

Temples will be receiving materials on the BCA 21st Century Grand Raffle. This fundraising activity was proposed by Hoshin Seki of the New York Temple and passed by the BCA National Board at its June 3 meeting in San Francisco.

First prize for this grand raffle is $12,000; second prize $4,000; third prize $1,500; fourth prize $1,000; and fifth prize $500. Tickets are $20 each and the drawing will be held during the Jodo Shinshu Center’s Family Day Activities on Sunday, Oct. 22.

Your raffle ticket donation will support the Buddhist Churches of America (BCA) as it reaffirmed and refined its core mission to promote the Buddha, Dharma and Sangha, as well as to propagate the Jodo Shinshu teachings.

BCA’s vision for the future calls for Jodo Shinshu Buddhism to stand forward as a major religious tradition in the United States—with the opening of the new Jodo Shinshu Center that will be recognized by the general public and embraced by a multi-ethnic Sangha.

A portion of your raffle ticket purchase is tax-deductible as allowed by law.

For more details, see the flyer in this edition of the Wheel of Dharma.


I
n a world obsessed with youth, good health and long life, the Buddhist insistence that we remain mindful of the realities of old age, sickness and death might seem arcane or even pessimistic to some. However, Buddhism is a path of awakening; it enables us to open our eyes to the realities of human life and not be cowed by them. So we come to face those realities, they can in fact become the source for a life of awareness, authenticity and inspiration.

Our Buddhist temples also have a role to play in making the Dharma real for us. This year our Berkeley Buddhist Temple has begun a program that we call the “Four Gates Project.” Its name is taken from the well-known story of Prince Siddhartha’s passage through the four gates of his palace into the city of Kapilavastu (albeit in reverse order). Let me review the story for you.

According to legend, as King Siddhattha and Queen Maya celebrated the expected birth of their long-awaited child, a sage proclaimed that the child would become either a great king or a great holy man. Tragically, the Queen died shortly after giving birth, and little Siddhattha, and the grieving King resolved that the boy would never be exposed to the cruelties of life outside of the city walls.

So it was that Siddhattha grew up in an environment of love and support. He lacked for nothing throughout his young life. It is said that he studied science, philosophy and art. He enjoyed the company of friends, family, and fishing. Amid wealth and splendor, he was groomed by his father to know only worldly success and happiness. But the prince was not content, for he felt that something in life was bothering him, even though he could not tell what it was.

When he was thirteen, the legends tell, Siddhattha and his attendant, Channa, made four trips outside of the protection of the city walls, through each of its four gates. On the first trip they left through the eastern gate. There, they saw a hunched, old man whose hair was white as snow. “Who is that?” the Prince asked. Channa said that that was an elderly person. “Will I grow old like him?” “Yes,” said Channa, “everyone will grow old.” On their second trip they left through the southern gate. At that time they saw by the side of the road a diseased man, laboring to breathe with moans of anguish. “Who is that?” the Prince again asked. Channa replied, “That person is sick. Even healthy people will become ill.” On the third trip they left the city through its western gate. There, Siddhattha was horrified to see a decaying corpse being taken for cremation. “Who is that?” asked the Prince. “That person has died. Every living person will someday die.” Finally, their fourth trip out of the city was through the northern gate. It was at that time that they saw an ascetic, a religious man, walking fearlessly throughout the scenes of decay. “Who is that?” the Prince once again asked. “He is a mendicant. He seeks a spiritual path in order to find solutions to the problems of life.”

It was only then that Siddhattha realized that he had been shielded from the harsh realities of life—old age, sickness and death—which every single person must face at some time. His father had done everything possible to protect him from harm and to insure him of worldly happiness. But, through the help of his friend, Channa, Prince Siddhattha came to understand that no worldly riches, power or fame could ward off old age, sickness and death. Nor could they shield him from the fear and anxiety that he felt because he was not facing the realities of life.

Siddhattha would later leave his family, home and worldly possessions in search of a realm of truth beyond time and space. He would become the Buddha, the Enlightened One, who real- ized the way to overcome the sufferings of old age, sickness and death, and who then taught us to walk that path of emancipation.

When we think about it, the legend of Siddhattha’s passage through the four gates is really our own story. Naturally, we try to avoid thinking about old age, sickness and especially death. We do everything we can to prevent the suffering of others from them. But, by avoiding those truths of life, we are actually just causing ourselves, and our loved ones, to suffer all the more. What we can do is choose to face the realities of life. We can interact with both our family and friends. And we can allow the gates of old age, sickness and death to lead us to the fourth gate of the Buddha-dharma, through which we can enter a world of true peace, freedom and joy.

At the Berkeley Temple, the Four Gates Project is an ongoing program that provides workshops, seminars, information gathering and referral, and support to people in areas related to old age, sickness, death and Dharma. Through it we are learning that life’s realities are not just negative experiences of losing mental and bodily functions, losing loved ones, or facing illness and death. Instead, they can become entry points to the deepening process of matura- tion and joy. This is especially true in the inevitable processes of aging, illness, and dying. Taking place within an atmosphere of open-minded sharing, learning and appreciation for things received and things to be passed on to others.

The next Four Gates Project event will be a seminar on “Issues Related to Aging,” by Rev. Dr. Ronald Nakasone, which will take place at 2121 Channing Way in Berkeley on Saturday, Sept. 16, 2006 (Time TBA). All interested persons are welcome to join us.

“Naikan Therapy—Cultivating Gratitude”

Guest Speaker—Greg Kreech

Executive director of the Ta LD Institute since 1992, he is one of the leading authorities on Japanese psychology in the United States and the author of several books.

Tuesday, Aug. 15 7:30-9 PM
Embassy Suites, Seattle, WA
Inquiries: Rev. Greg Gibbs
Oregon Buddhist Temple
(503) 234-9456

On June 24-25, Washington D.C.’s Ekoji Buddhist Temple hosted the Eastern Buddhist League’s (EBL) 2006 seminar, entitled “Sangha in Transition.” The seminar sought to provide a venue for EBL sangha members, new and old, to begin initial discussions on various changes occurring in our respective Sanghas, and on the possible effects of those changes on the practice of Jodo Shinshu Buddhism in our temples. With participants from Chicago, New Jersey, New York, Hawaii, Boston, and Washington, D.C., the seminar discussions focused on: cultural issues stemming from Jodo Shinshu’s ethnic Japanese beginnings in the United States; current and future implementation of Jodo Shinshu education for both adults and children; outreach efforts within and beyond the existing Sanghas; and contemporary Dharma practices such as the growing inclusion of meditation in our services.

As these were broad and ambitious topics, seminar participants were only able to touch upon a few points in their two-hour discussions—but even those few points sparked many ideas and other topics for future conversations. For example, during the “Education and Outreach” discussion, par- ticipants discussed ways to address the often-pres- ent dichotomy between the Japanese American sangha members who grew up in the Jodo Shinshu tradition but did not necessarily take an intellectual approach to the religion, versus temple members who came to Jodo Shinshu later in life and who often brought with them advanced levels of background knowledge gained from reading books on Buddhism or from practicing other Buddhist sects like Zen. This conversation built upon and instigated further discussion on the varying reasons why people seek out and stay with Shin Buddhism. Other top- ics touched upon in the four sessions included: whether there is a “right” way to do ashoka, or the offering of incense; whether practices that are culture-based rather than scripture-based become a barrier to newcomers deciding to stick with Shin Bud- dhism; and the benefits and drawbacks of organizing potluck lunches and offering meditation at the temples.

In addition to participating in the thought-provoking discussions, seminar attendees were also able to interact with both familiar and unfamiliar faces. Several of the participants had never before attended an EBL conference, and this seminar marked the first EBL event for the Northampton Shin Buddhist Sangha, which only recently joined the BCA. As one of the final sessions, seminar participants discussed whether there was still a need for the annual EBL conference, and whether the conferences were still suc- cessful in imparting a sense of belonging to members who came to Jodo Shinshu later in life and who often brought with them advanced levels of background knowledge gained from reading books on Buddhism or from practicing other Buddhist sects like Zen. This conversation built upon and instigated further discussion on the varying reasons why people seek out and stay with Shin Buddhism. Other top-
O
n June 24, the Stockton Buddhist Church celebrated its 100th anniversary. Many past and present members were in attendance as well as many former ministers. The Church was hon-
ored with the presence of Bishop Koshin Ogii. The day was full of various religious and social activities. A Centennial Memorial Service along with an Affirmation Ceremony was held in the morning. A very interesting Oral History Panel Discussion was held in the early afternoon which led to a group photo.

The noon Commemorative Service began with a Chigo Procession. A special Centennial Recognition and Commemoration ceremonies were con-
ducted at this Service. The day culminated with the Centennial Banquet. The co-hosts were Charles Yagi, May Saiki, and Darlene Sakata. Mas Ishihara was the coordinator.

Throughout the day an extensive and interesting pictorial history of the Church was on display. It all began in July 1906 when a group of 29 Issei charter members met at the Toyko Ryokan to establish it as the temporary facility for the Stock-
ton Buddhist Church with Dr. Tsuchitaro Tateishi presiding. It soon became the Hongwanji Buddhist Church of Stockton in February 1907 with Rev. Tsunshin Tanaka as its first resident minister.

In May 1908, a permanent structure was pur-
chased and it became the permanent foundation of the Church. Rev. Tanaka organized the first Sunday School in March 1908 and the first Nicho-

women’s auxiliary and a Seinen-Kai for younger men.

The congregation grew to several hundred members and in 1925, a larger temple was built and dedicated in November 1925, by then resident minister, Rev. Gyou Tofoke. Additional buildings were added such as the Gakuen-Library Building and the YBA Hall.

The church complex truly became a center and heart of the pre-war Japanese community, a place for worship, recreation, education and socialization.

Then came the War and the internment of all citizens of Japanese ancestry. After the release of the members from their various relocation camps, the church became a focal point in their adjustment back into the community. It provided a temporary sanctuary, shelter and help with resettlement.

Rev. Fujita Hojo was the minister prior to the War and afterwards. With his assistance and guid-
ance the church back into the community was made easier for many of the members.

During his tenure in the early 1950’s there was a change in the executive leadership of the Temple, from the Issei to the Nisei. A new Sunday School bussing program was initiated to service the outlying areas. Buses were purchased and volunteers were recruited as drivers to transport the children to Stockton to attend Sunday School classes.

Also a satellite church was established in Cortez with the assistance of visiting ministers from the Stockton Temple. Jikei-bu, a service welfare as-
sistance program for the growing segment of the aging Issei and homeless migrant workers was created. A multiple residence home was purchased as a hostel for them.

In November, 1963, a planning committee was estab-
lished for the purpose of planning for the re-
location of a new church complex. Membership was increasing as well as various church programs and the State was planning a cross-town freeway through the church property so it was time to move.

After a tremendous amount of hard work in exploring for a new site and obtaining funds to buy and build the new Temple, a ground breaking ceremony was held on June 16, 1968. The Temple is built of contemporary design and is large enough to seat 416 people. A dedication ceremony was held on June 28 and 29, 1969.

It is located on Shimizu Drive alongside the Smith Canal. It is a huge complex. There is a large gymnasium, a large classroom building attached to a multi-purpose room and mini chapel.

The current resident minister is Rev. Charles Kenko Hasagawa. The Church Board President is Peter Yagi.

The Southern District Ministers Association recently held its annual sum-
mten (seminar) on June 13 and 14 in Turlock, California. Twenty-one active and retired ministers, along with many of their spouses attended the seminar.

Serving as main lecturer was Rev. Tetsuo Unno, who spoke who spoke on the topic of “Karma: Buddhist Paths (Hannya, Zen, etc.) toward emanicipation from one’s karma of igno-
norance and suffering, contrasted with Shin Buddhism’s unique path of eman-
icipation by virtue of the Other-Power (Tariki).”

Karma is the topic assigned to the Southern District Ministers from the BCA Ministers Research and Propaga-
tion Committee, which is spearheading study on the “Reinterpretation of Jodo Shinshu.”

Each district ministers association has been assigned a topic to study, re-
search, discuss, and develop into pos-
sibly a creative and new interpretation for Shin Buddhism in America.

The lecture by Rev. Unno and the ensuing discussion on the topic was both interesting and thought provoking. Also attending and leading a discussion on current BCA matters, was Socho Koshin Ogii, accompanied by his wife, Mayumi, and Rev. Kodo Umezou, who spoke on the Jodo Shinshu Center and its programs. Giving Dharmas talks for the services were Rev. Lee Rosenthal, and Rev. Patri Usaki.

The Southern District Ministers hope to continue their study and dis-
cussion of the topic of “Karma.”

Donkon Shaku Jaan

AUGUST 2006 WHEEL OF DHARMA PAGE 5

Continued from Page 2 Musings

up of things, none of which is able to exist by itself. We are constantly being, we never are. The reason is that we are totally dependent on all other things. “Total-” may seem too strong a word here, but if life and death are dependent on the whim of another, on an “accidental” coming together of cause, condition and effect, resulting in my death, then it is totally dependent on all other things.

Nowadays, even among non-
Buddhists, it has become nearly a truism to say that we are all interdependent; but the rami-
fications of interdependence are most often used in terms of the environment, which, while well and good, too often seems not to extend to ourselves.

However, for us Buddhists, because we are born and die in each moment depending on causes and conditions, some of which we are able to do one thing, others not, we are empty of anything that can be pointed at and called “self.” That emptiness must not be eluding to either, otherwise it is given substance that it does not have. Emptiness is itself empty. Because of the realization that we are so dependent on oth-

er things, or they emptying us and emptying us, than we awaken. This all depends on the enlightenment to/ of empti-

ness. In ultimate reality, we do not exist. When we die does it become possible to realize oneness with Amida, with Emptiness. In that Oneness, it might be said that we “return” to bring other sentient beings to the realization of that One-

ness. To realize ultimate reality, we do not return, but we leave. All is Suchness, which is always working (jōnen hōni) to wake us to what is inconceivable. We ex-
perience it/them as wisdom and compassion.

Shinjin, or Buddha-nature, is made real for us, but we cannot become Buddhats, for the simple reason that we are burdened with, filled with, the seeds of insatiable desires. Only when we die does it become possible to realize oneness with Amida, with Suchness, with Emptiness. In that Oneness, it might be said that we “return” to bring other sentient beings to the realization of that One-

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A unique type of security

I just as a plant cannot sprout without soil, I have found that a person cannot grow without roots. Of course a plant needs food, light, and water to be happy and healthy, but if it is disconnected from its roots, it will surely die. For me, traditional culture provides a connection to my roots and keeps me grounded in a world that is constantly changing and pressuring me from all sides.

As long as I can remember, I have attended the Oregon Buddhist Temple. By learning the basic principles of Buddhism faith, I am carrying on a tradition that my ancestors brought with them from Japan. This really hit home for me when I served as a youth ambassador to Hiroshima, Japan during the summer of 2004. Although I could not understand the street signs or the restaurant menus, I experienced a brief moment of understanding in the most unlikely place. While visiting my Japanese relatives for the first time, I was brought to the grave of one of my ancestors to pay my respects. When we bowed our heads in the Japanese tradition to say “Namu Amida Butsu,” I suddenly felt a connection I had never felt before. The language barrier was not an impediment for a 14-year-old, and I felt like I was at home in a country I had never before seen. In this way, my traditions allow me to feel at home anywhere.

I believe that Buddhism has also allowed me to more readily accept my life as it is. I understand that life is suffering, but that most causes of suffering are also impermanent. The traditions had taught me that my ancestors brought with them from Japan. To me, this is a way to bring these lessons alive for me throughout my life. The community here at the Oregon Buddhist Temple have helped me to more readily accept my life as it is. I understand suffering is a part of life for everybody, but it has gotten me through many times that seemed very difficult, from the death of my first pet goldfish to the loss of my beloved grandfather. When I think about the future, I am not scared away by a Buddhist emphasis on impermanence. I know that Buddhism can be fun and still teach children Buddhism. The students begin to see and use Buddhism in their everyday lives. We do not need to water down Buddhism to teach stories, rituals, festivals, music, dress, foods, visual arts, martial arts, and many other ways Buddhism has influenced culture. Students are interested in Buddhism and other faiths. They enjoy making friends with other children who share a Buddhist background, and being where it is okay to be Buddhist.

A summer Buddhist program is ideal for parents seeking Buddhist education for their children. Working parents need a daily activity for their children and 9 a.m. to 3 p.m. is perfect for the times who do not attend temple during the summer. SDS is the only place they can learn about and practice their faith during the summer. Since its inception, the program’s emphasis is on teaching Buddhism through activities children enjoy. The students work in mixed age groups, which enable older ones to learn how to help out the younger students. For various summers have been “Growing Up Buddhist,” “Buddhism and Community,” and “Buddhism and the Arts.”

If Christian churches have Vacation Bible School, why isn’t there a Vacation Buddhism School? This was the question that inspired the program back in 1999 at the temple’s 100th anniversary celebration. “There were other programs on Japanese American culture, some sponsored by Buddhist temples, but none with a focus on Buddhism,” noted Chizuko Kakuchi, the temple’s Dharma School superintendent. Our Summer Dharma School has shown that students are interested and parents need not be scared away by a Buddhist emphasis. The activities can be fun and still teach children Buddhism. The students begin to see and use Buddhism in their everyday lives. We do not need to water down Buddhism to teach stories, rituals, festivals, music, dress, foods, visual arts, martial arts, and many other ways Buddhism has influenced culture. Students are interested in Buddhism and other faiths. They enjoy making friends with other children who share a Buddhist background, and being where it is okay to be Buddhist.

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