Gratitude

Celebrating Rev. Iwanaga’s Legacy

From left: Rio Iwanaga, Courtney Iwanaga, and Chizu Iwanaga.

BWA Report

13th World Federation of Jodo Shinshu Hongwanji-ha Buddhist Women’s Convention Report

By BCA BWA Secretaries-General Terrie Tanino and Janet Kameda

The Honpa Hongwanji Mission of Hawaii Federation of Buddhist Women’s Associations hosted the 13th World Buddhist Women’s Convention on Sept. 1-3, at the new and spacious Hawaii Convention Center next to Waikiki. The registered 3,859 attendees enjoyed the programs and activities following the theme: “Buddha’s Vow, My Aspiration: May There Be Peace in the World, May the Buddha Dharma Spread!” Convention Co-Chairs, Donna Higashi and Fusae Kiyo-kawa, efficiently orchestrated a very meaningful and successful event.

The World BWA Representatives Meeting was held on Sept. 1st at the Ala Moana Hotel. Carol Yamamoto, President of the Hawaii Federation, presented World FBWA President Lady Nonko Ohtani and staff from the BWA section of the Affiliated Organizations Department from the Hongwanji, along with officers from BCA, Canada, Japan, South America, and Hawaii were present. BCA representatives were Socho Koshin Ogui, Mayumi Ogui, Secretaries-General Janet Kameda and Terrie Tanino, and Executive Secretary Rev. Ron Kengi Koba-ta. The agenda included:

1) A proposal by the Hawaii Federation encouraging that as a means of strengthening and achieving the objectives of the World Federations as presented in past resolutions, a survey of all past resolutions be conducted. The representatives then drafted a resolution for consideration by the General Assembly, to have all Federations conduct a survey on the status of past resolutions and submit a report of their findings at the next Representatives Meeting in 2009. The summary report with recommendations will then be presented at the 14th World Buddhist Women’s Convention in 2011.

2) Japan BWA Chair, Junko Nakashima announced that the 14th World BWA Convention will be held in 2011 in conjunction with the commemoration of Shinran Shonin’s 750th Memorial Anniversary, date and site to be announced.

3) Donna Dubbelboer, Buddhist Churches of Canada Women’s Federation President, reported that the BCC WF has consented to host the 15th World BWA Convention in 2015 at Toronto.

Following the Representatives meeting, some of the members were designated to make courtesy calls to Governor Linda Lingle, and the evening began with the San Jose Chido-ri Band performing. Couch shells were blown from the yagura to signify the start of the program.

Bon Odori Chairperson Remarks

By Teresa Ono

Dear BCA Temple Sangha,

The 75th Anniversary celebration of Bon Odori held on Aug. 26 was joyful and beautiful. With the colorful Buddhist flag on the yagura, the Peace Pagoda as background to lighted lanterns, summer blossoms on yukata, and most importantly, many, many smiling faces, it was a day to remember.

On behalf of the planning group, I would like to thank everyone who supported and attended the event. Special thanks to Mrs. Iwanaga and her family for their attendance and support.

75th Anniversary of Bon Odori

The 75th Anniversary of Bon Odori was celebrated on Aug. 26 with over 1,000 dancers and 500 spectators participating in the festivities. The celebration started with a Commemorative Service with Reverend Bob Oshita as the guest speaker. The hondo was full with more people in the lobby and Social Hall. The service was followed by a delicious meal, prepared by the BCSF Buddhist Women’s Association and Dharma School, of pork and chicken accompanied by nigris, fruit and tsukemono.

The evening began with the San Jose Chido-ri band entertaining the crowd. Couch shells were blown from the yagura to signify the start of the program. The emcees for the evening were Mike Inouye, weekday morning traffic anchor for NBC11 and an active member in the Mountain View Buddhist Temple, along with Teresa Ono, a past president of the Buddhist Church of San Francisco and a member of the 100th Anniversary of Japantown Steering Committee. The celebration was sponsored by the Buddhist Churches of America, 100th Anniversary of Japantown and the Japantown Merchants Association.

Socho Ogui and the Buddhist Churches of America ministers chanted Sanbujo or “Three Respectful Calls” which is a ritual chanting that...
Golf Buddhism - Minding Our Business

By Rev. Fumiaki Usuki – West LA Buddhist Temple

O

ver the past six

weeks Tiger Woods won the British Open, PGA and Bridge-

dstone Invitational – four consecutive golf tourna-
ments, two of which are golf’s elusive majors. We can’t say that they were easy or predictable wins for Tiger because Phil Mickelson, Ernie Els, Vijay Singh, Sergio Garcia and many others were expected to challenge him and at that time they still had a chance. It was also amazing that he won the British Open shortly after the death of his beloved father, and his emotion was clearly visible as he cried and revealed his rare human side. But that soon disappeared and we were once again watching him taking command of the golf world by far exceeding the competition. Just as he had done in 20 or so other tournaments when he held the lead, he predictably won them all in the end. Among his many feats and records, this is a remarkable accomplishment unmatched by even the great Jack Nickla-
us or Arnold Palmer.

Now, golf psychology questions how Tiger wins these tournaments with such formidable dominance while at the same time his competitors fail so miserably when competing against him. Com-

mentators, opponents and fans say that he is the most intimidating competitor in all of sports today. This thought is strange to me because golf is not a contact sport like arm-wrestling, football or basket-

ball. You do not physical-

ly and directly compete against another athlete, and strength, speed and power are not the decisive factors. Golf is won with the lowest score over the course of four days out of 130 or so players. Al-

though Tiger may be on the same course, the two closest competitors may not see each other all day because they can be playing different holes. All you have to do is score the lowest round of the tournament, so you’re ba-

sically competing only against yourself. This is not all that difficult to figure out. So, how is it that Tiger can intimidate you if you don’t see him at all during the course of the day? He’s not there to stare down at you during your six foot bird-

ie putt, or your back-

swing on the 245 yard, par 3 hole over the water. Humans are a very unique breed of animal that can create tremen-
doUS psychological pres-
sures and problems for themselves. Some say golf is 2% physical and 98% mental. Perhaps we could make golf a con-
tact sport, especially in Canada where it could be played like hockey and call it Hockey-Putt. It would be inter-
esting to play on a frozen golf course with two players on skates wielding golf clubs and fighting for the ball while trying to attend-

ance in the green and putting out. They would not be able to go back-

ward and would have to continue on until all 18 holes are played. The time would be cut down to about an hour from the normal five hours played in such a fast-moving game. The players would be too intensely preoc-

cupied to think about what they were doing. It would not be like golf as we know it, where players survey the green and stand over the ball for five minutes at a time, over-

thinking the situation. We could eliminate some golf terminology such as “yip,” “choke,” “gag,” and “died on the course.” Of course this would also mean that golfers would have to train the amount of time they would have to be out in the freezing conditions as well. Another great exam-
ple of sport psychology is basketball, in which the best free throw shoot-

ers are successful 90% of the time while some great players like Shaq O’Neil make less than 50% of these shots. Mind you, there is no one guard-

ing him, whereas his hook shot may be as high as 70% when there are three players right on top of him. Go figure. In golf all we have to do is mind our own business and simply hit the same golf shot as we do on the golf range and putt the same putt as we’ve done in the liv-

ing room while relaxing with glass of wine. Why is it that when we are playing an individual game like golf we can’t make that same shot for 25 cents or million dollars? Easi-

ly said and since we’re not Tiger Woods, this prob-

lem is going to occur. I think golfers are badly in need of Golf Buddhism – we should learn to forget about others and think only about what we’re ca-

pable of doing, concent-

rating only on the im-

mediate task of hitting a routine shot while mind-

ing our own business. Al-

though I have always said that golf is like reli-

gion and we never get it, we’re forever hooked. You can’t play to a golf god, you can only play Forget!

BCCA’s Newest Minister Assigned to Lodi

Harry Gyokyo Bridge—Personal History

I

was born on October 2, 1970, in Tokyo, Japan. I spent most of my life back and forth between Massachusetts and Japan – elementary school in Bedford a suburb of Boston, ju-

ior high and high school at the American School in Japan (To-

kyo), and college back in Mas-

achusetts at Clark Universi-

ty. Although my interests were varied, I can safely say that I found music to be the most in-

teresting—I studied the pia-

no, and even liked to per-

form. Although I needed to find an advertisement for the Wheel of Dharma, by the

We gratefully acknowledge contribution to the Wheel of Dharma by the

following donors:

Gardenia BWA $100
Santa Barbara BWA $100

corrections

Due to an editing error in the September issue of Wheel of Dharma, we misspelled Ryu-
koku on the front page. The Fukan panel photo on page 6 switched Prof. Takada and Greg Kech. The front page group photo should have been credited to David Watanabe.

Wheel of Dharma

USPS 017-700

Official Publication of the Buddhist Churches of America

1710 Octavia Street
San Francisco, CA 94109
Tel.: (415) 776-5600
Fax: (415) 771-6293
www.buddhistchurches-
ofamerica.com
Email: bca@bca.org

A monthly periodical with addi-
tional/issue postage paid at San Francisco, CA and at additional mailing offices. Subscription fee to BCA members: $12.00 annu-
al subscription for nonmembers. POSTMASTER: Send address changes to “Wheel of Dharma,” Buddhist Churches of America, 1710 Octavia Street, San Francisco, CA 94109.

English Editor: Rev. Ron Kobata
Japanese Editor: Rev. Kodo Umezu
Print Production: Jeffrey Keston

Live A Life of Awakening

2006 BCA Theme

Copyright 

2006 BCA Youth

www.bca-youth.org
BOOK READING AND BOOK SIGNING

The Jodo Shinshu Center Dedication Celebration will include a special program introducing the new Bookstore at the Center from 1 to 3 p.m. on Saturday, Oct. 21. The Bookstore will present a book-reading and book-signing by five Jodo Shinshu authors. The attendees will be able to have their purchased books signed by the authors, all of whom have written about Jodo Shinshu experiences. And, to capture this special moment, bring your camera and take a picture with the authors. The book-signing will take place after the readings.

1:00 – 1:10 PM  
**HOSHIN SEKI**  
“The Great Natural Way”  
One of Rev. Hozen Seki’s most popular book will be read by his son, Hoshin. - President of Am. Buddhist Study Center – NY, VP of Eastern Dist., Governing Board JSC Buddhist Studies

1:15 – 1:25 PM  
**DR. GORDON BERMANT**  
“Seeing What Is Already There”  
BCA President, 2006-2007, Ekoji Temple  
How he came to “see” Jodo Shinshu path.

1:30 – 1:40 PM  
**HIROSHI KASHIWAGI**  
“Swimming in the American: A Memoir and Selected Writings”  
A personal recollection of internment camp experience.  
Member of San Francisco Buddhist Church.

1:45 – 1:55 PM  
**JERRY BOLICK**  
“Brushed By A Passing Sleeve”  
BCA Buddhist Bookstore and Minister’s Assistant of San Francisco Buddhist Church. Haiku tells of Bolick’s reflections in his life.

2:00 – 2:10 PM  
**REV. HARUO SEIGEN YAMAOKA**  
“The Transmission of Shin Buddhism in the West: Jodo Shinshu Religious Education Process”  
How Amidai and I are connected  
Rev. Yamaoka is the minister of Oakland Buddhist Church.

**Utah goes to the Bay Area**

In 2004, the Salt Lake Jr. YBA had the opportunity to take a trip to Southern California and meet with the JYB from the Orange County Buddhist Church. That trip was such a memorable one that our YBA decided to make another summer trip. After two years of fundraising and extensive planning, we finally had enough funds to go to the San Francisco Bay Area this summer and to participate in several Obon festivals.

On the night of Aug. 4, we gathered at our Salt Lake Temple for a pre-trip meeting. It was just a few hours before leaving Salt Lake that we were informed that we would be able to stay in the new (although not finished) Jodo Shinshu Center (JSC) in Berkeley. After a 12-hour bus ride through the night we arrived at the Marine World Park. After a fun day of riding roller coasters, we continued on to Berkeley where Mr. Rich Endo was waiting to welcome us to the JSC building. The JSC was very nice and is similar to a hotel. Though several things were not yet complete, the JSC was still quite accommodating for our group.

The next day we ate breakfast at the Berkeley Buddhist Temple, and we met three members of their YJY: Matt, Tiffany and Parker. Soon after, we took a bus to San Francisco’s Chinatown where we ate dim-sum for lunch and shopped, and then walked to Fisherman’s Wharf for more touring of San Francisco. Towards the end of that afternoon, we took the bus to Oakland, where we would be participating in the Obon that evening.

After eating dinners provided by the Oakland Buddhist Temple, everyone got ready to dance (including our friends from the Berkeley Jr. YBA). We all were wearing red Nihon Matsuri happy coats so everyone could tell we were from Utah. Dancing was extremely fun! Everyone in our group was dancing and just having a great time—regardless of whether we knew the

Rev. Abiko’s Reflections

In reflecting the recently held 75th Bon-odori, my thoughts are as follows: Uncertain of the outcome, Buddhist Churches of America celebration of 75th Anniversary Bon-odori in mainland USA took place on August 26th at the temple and on the streets of San Francisco. The two day event concluded successfully with a special service held next day. Superimposed amidst some 1,200 bon-dance, ancient smiles of Maudgalyayana, Ippen Shinonin, Iwangan Sensei, and all the friends in Buddha-Dharma were present, making the rings of celebration a remarkably joyous gathering.

The event prove to be a lesson on one expression of true joy leads another, just like Onenbutsu.

Gazosho  
Rev. Hiroshi Abiko

Boundless Compassion

In following the Path of the Sage, we must show pity and compassion, and give spiritual support to all beings. No matter how much pity and compassion one may feel for others, it is difficult to save them as one may wish. By understanding the Boundless Compassion of the Pure Land teaching, one can use the Nembutsu and quickly attain Eternal Bliss.

Every day, we see on television the wide extent of human tragedy—the tremendous destruction caused by natural disasters, the loss of innocent lives due to senseless violence, the pitiful faces of terribly malnourished children suffering from widespread drought, and other sorrowful sights, too numerous to mention. Our own personal pain due to the illness or deaths of our loved ones may be what touches us most deeply. We stand profoundly helpless in the midst of all this suffering in the world. The Buddha, in trying to understand why human beings suffer from pain, illness, old age, and death, realized that all things in life come into being or cease to exist dependent on certain causes and conditions. From this clear insight, he realized that if all observable phenomena are in constant flux, all beings throughout the universe then must be interrelated in myriad complex ways.

When a pebble is dropped into a pond, it causes a ripple that spreads out in ever-widening circle of waves. Being concerned mainly with relieving living beings of their suffering, the Buddha did not speculate as to the origin of life. Nevertheless, it seems likely that from very simple beginnings, such as a simple set of chemical reactions involving certain molecules that interacted in various ways with other molecules and minerals on Earth, the amazing complexity of living beings gradually developed.

Shinran Shinonin, who established the foundation of Jodo Shinshu, also thought deeply about life’s suffering. The traditional explanation of the fourth chapter of Tannisho points to the fact of our limit-ed level of spiritual power that prevents us from being able to help and support others as fully as we would like. Only by reciting the Nembutsu and attaining the enduring, limitless compassion with full enlightenment in Pure Land, can we hope to relieve all suffering. In other words, the focus of this teaching is on the concerned, but helpless, individual who wants to help others but cannot because of his/her state of enlightenment; but with the Nembutsu, we can become All-Powerful and return to the world to provide comforting relief to all who suffer.

In the light of present understanding of Shinran’s explanation of the Pure Land teaching, we should proceed with a broader, actual view of life in which each of us does not exist separately from each other but are quite dependent on each other in various and complex ways, as both the Buddha and Shinran pointed out with supreme insight. Thus, the above message of Tannisho, chapter IV, could be understood as not each person thinking of solving the problems of the world by oneself, but as each person taking a very simple first step of reaching out to other concerned Buddhists within one’s immediate area of existence, combining re-sources and setting in motion a gradual ex-pansion of efforts throughout the world to save suffering beings. The Boundless Compassion is, thus, the interrelated unity of all beings who are individually powerless or limited in their compassion and ability but jointly can accomplish much to bring peace and happiness to all. By uttering the Nembutsu, one can focus on Amidai Buddha who symbolizes the Boundless Compassion in which all beings are dynamically interacting throughout the universe.

*Forgive yourself and become the Universe.*

*Hakokin, 1685-1768*  
Goto Saimon  
Kimi Yonemura Hisatsune

Continued on Page 5
By Travis Suzaka, Seattle Betsuin

S
ince becoming a mem-
ber of BCA, I have found
that my understanding of
the meaning of the words “no parking”
as been increased. I think that it is quite
appropriate to discuss how language and
meaning impact our actions and decisions.

Parking

Parking tickets are a common occurrence
in urban areas. They serve as a reminder
for drivers to adhere to parking regulations.

As with many things in life, the meaning
of parking tickets can vary depending on
the context and perspective. In some cases,
these tickets may serve as a deterrent for
unlawful parking. However, they can also
be perceived as a source of frustration and
resentment by those who receive them.

Parking tickets are a reflection of societal
trends and expectations. They are often
viewed as a necessary evil, but they also
represent the values and priorities of a
community. When parking tickets are
owed, it is an indication of a collective
decision to protect public spaces and main-
tain order.

In conclusion, parking tickets are a
complex issue that involves multiple fac-
tors. Whether viewed as a necessary tool
for maintaining public order or as a source
of frustration, they serve as a reminder of
the importance of adhering to societal
norms and expectations.
This Summer I had the once in a lifetime experience of going to Japan through the Young Buddhists’ International Cultural Study Exchange, which was primarily held at the Nishi Hongwanji in Kyoto, Japan. 45 students from the United States, Canada, Brazil, and Hawaii attended this year’s 10-day trip. This exchange offered an up-close look to the various historical Jodo Shinshu Buddhist sites as well as a home stay to experience what life in Japan is like.

The home stay portion in Miyazaki gave me a better understanding of what life in Japan is really like. I had the privilege of being invited to a guest speaker for the English class at the local high school. The students were very proper and well behaved as I found most of the Japanese people I encountered to be. I also got the opportunity to tour a green tea factory and learned how to make soha noodles at a small restaurant. Although Japan’s culture is different, many traditions are actually quite similar to those that have been passed down through the generations in my family here in the United States.

While I was in Japan, I toured several historic sites that are significant to Jodo Shinshu Buddhism. During a rainy day, the 45 students boarded two charter buses and drove around Kyoto, visiting those sites in the surrounding area. We stopped to see Shinran Shonin’s birthplace, Mt. Hiei where Shinran studied intensely for many years, the temple where Shinran received Honen Shinon’s guidance, and Shinran’s cremation and grave site. It was quite an experience to actually visit the sites where Shinran lived over 750 years ago and walk on the grounds that I’ve only heard about in Dharma talks. This experience really gave me a better appreciation of the historic roots of Jodo Shinshu.

The friendships that were made were not only domestic, but international too. Everyone got along with each other and bonded very well to become good friends. Although each of us comes from very different locations around the world, we are all bonded by the same glue of our common religious tradition.

My journey to Japan through this special program gave me memories and insights into Japanese life along with a better understanding of the foundations of Shin Buddhism. Thank you for this amazing opportunity to experience not only Buddhist history, but my Japanese heritage as well.

Jo Gasho, Kendall Kosai

Utah

New York Buddhist Church

Meditation and Shin Buddhism Practice

Join us to learn the unique discipline in Shin Buddhism when it comes to meditation. We will explore Shin Buddhism (Jodo Shinshu) from its roots to present beliefs and practices, with special attention to the relationship between Shin and Zen.

Saturday, October 28, 2006
10:30am - 11:30am
Outside Buddhist Church, 1st Floor

Gordon Bermant

OCTOBER 2006 WHEEL OF DHARMA PAGE 5
A proclamation which was read.

The first dance was Obon No Uta or “Song of the Lantern Festival” and is a very traditional Obon dance and usually the first dance. The music and lyrics are by Seisui Fujita and was

The music for this dance, based on Buddhism, is a song about Eizu, an area south of Fukushima, where Shitenno statue lived. The music is about the sun. He was a peace loving Buddhist. The Minyo Doo Kao Ku from Sacramento performed this song and they were accompanied by Hidoko Nakajima and Melody Takata.

The fifth dance was Tanko Bushi, or the Coal Miner’s Dance, which is a very traditional Obon dance. This is a folk dance of Fukusa-ken in Kuyushu, Japan; the song was hummed by some of the participants to express their appreciation for the folk dance of Fukuoka-ken in Kyushu, Japan; the song was hummed by some of the participants to express their appreciation for the folk dance of Fukuoka-ken in Kyushu, Japan; the song was hummed by some of the participants to express their appreciation for the folk dance of Fukuoka-ken in Kyushu, Japan; the song was hummed by some of the participants to express their appreciation for the folk dance of Fukuoka-ken in Kyushu, Japan; the song was hummed by some of the participants to express their appreciation for the folk dance of Fukuoka-ken in Kyushu, Japan; the song was hummed by some of the participants to express their appreciation for the folk dance of Fukuoka-ken in Kyushu, Japan; the song was hummed by some of the participants to express their appreciation for the folk dance of Fukuoka-ken in Kyushu, Japan; the song was hummed by some of the participants to express their appreciation for the folk dance of Fukuoka-ken in Kyushu, Japan; the song was hummed by some of the participants to express their appreciation for the folk dance of Fukuoka-ken inKyushu, Japan; the song was hummed by some of the participants to express their appreciation for the folk dance of Fukuoka-ken in Kyushu, Japan; the song was hummed by some of the participants to express their appreciation for the folk dance of Fukuoka-ken in Kyushu, Japan; the song was hummed by some of the participants to express their appreciation for the folk dance of Fukuoka-ken in Kyushu, Japan; the song was hummed by some of the participants to express their appreciation for the folk dance of Fukuoka-ken in Kyushu, Japan; the song was hummed by some of the participants to express their appreciation for the folk dance of Fukuoka-ken in Kyushu, Japan; the song was hummed by some of the participants to express their appreciation for the folk dance of Fukuoka-ken in Kyushu, Japan; the song was hummed by some of the participants to express their appreciation for the folk dance of Fukuoka-ken in Kyushu, Japan; the song was hummed by some of the participants to.
今月の法話

サンフランシスコ仏教

安孫子 浄海

──岩奥先生を在を送られた…

七十五周年記念大会（八月二十一日）に参加された岩奥先生のご喪失を悼みに、専門の日本語教師を務められた安孫子浄海さんから、心に深く残る岩奥先生のことを紹介させていただきました。

岩奥先生のご近親者である私から、岩奥先生のことを考えたことを以下の通りに記述し、市民の皆様に示したいと考えております。

岩奥先生は、日本語教師としての才能を活かし、多くの人を日本語を学ばせ、日本文化を世界に広めることに努めました。また、岩奥先生は、日本語教師としての技術を深め、学生たちを導くことで、日本語教育の向上に貢献しました。

岩奥先生のご近親者の皆様、ご家族、ご友人たちに深く感謝の意を申し上げます。ご家族の皆様の皆様に、岩奥先生のご近親者である私から、ご遺志を守ることで、岩奥先生の遺志が継承されることを願っております。