A Gathering of 21st Century Buddhist

By Dr. Kenji Akahoshi

On Saturday afternoon, Socho Koshin Ogui welcomed a gathering of over 250 Buddhists. He noted that this was the first time in the 100+ year history of BCA, that it had hosted a gathering of representatives of various Buddhist traditions from many parts of the country. The opening ceremonial procession and service, which included participants and rituals from various Buddhist traditions, escorted the Buddha’s Relics to the front of the Naijin.

The symposium, “Future of Buddhism in America” featured representatives of over 250 Buddhists, representing a variety of Buddhist traditions from many parts of the world. The symposium was attended by nearly 300 Buddhists from around the globe, sharing the activities of their organizations in the larger community.

This gathering provided the opportunity to begin the formation of an American Council of Buddhists, representing a variety of Buddhist traditions in America, to promote Buddhist principles. A resolution for recognition of Wesak Day as a national holiday and a resolution advocating the joining of BCA with other Buddhist groups were considered.

Recognition and appreciation should be directed toward Rev. Kenjitatsu Nakagaki of New York, for initiating and organizing this unique inter-Buddhist gathering. The joining of BCA with other Buddhist groups should be mutually beneficial for all American Buddhists of the 21st century.

The evening ended with participants in a harmonious circle around the Relics in the lobby at the Jodo Shinshu Center. The oneeness of all Buddhists could be felt as the ceremony ended with the joyous shout of “Sa Dhu” (Well Done!) and the recitation and spirit of the Nembutsu could be heard and felt by all.

First Kyoshi Seminar

By Rev. David Matsumoto

On Oct. 20, the Institute of Buddhist Studies hosted the symposium entitled, “Varieties of Nembutsu Practice,” as one of the activities marking the opening of the Jodo Shinshu Center in Berkeley. Approximately 80 people gathered to join a number of scholars in the fields of Buddhist Studies and Shin Buddhist Studies in a discussion of nembutsu (nien-fo, buddhasmrti) practice and the range of forms that it takes in different Buddhist traditions throughout Asia and the West. In particular, the IBS symposium featured an examination of the role, value and efficacy of recitational, bodily, and meditative aspects.

...Continued on Page 6
The preceding verse, are words spoken by Shakayamuni Buddha over 2,500 years ago. It is a reminder for us that a true gift is given from the heart, and helps us recognize and practice our natural interconnectedness with humankind.

With the Thanksgiving holiday behind us and no sooner than the turkey left overs are put into Tupperware, the Christmas decorations go up and Christmas sales begin... and while as Buddhist we don’t celebrate Christmas, many of us do get caught up into the holiday season of gift giving. However, within the Japanese tradition, gifts of thanks are given to those who have helped or assisted us in the past year. The practice is called Oseibo... The literal meaning is “honorable-end-year” in other words “end of the year gift”. This is indeed a most beautiful way to end the year

Watsonville Buddhist Temple’s Centennial Celebration

Group photo at Watsonville’s Centennial Celebration held on Nov. 4.

The preceding event became apparent when the ceremony site, located off a county road, next to State Highway 139 near Castle Rock (a nostalgic mountain for Tule Lake people), a guard tower and barack; candles were set in the front. On one side of this table was a portable Buddhist “Omyogo” (Nama Amida Butsu) shrine with incense burners, er, flower vase and candle, while on the other side was a Christian cross.

During the chanting, I could not help but turn back the clock some 60 years when my late minister father and other BCA ministers had done the same chanting for many of the 331 persons who died there during those camp years. War Relocation Authority records show that only 11 of 331 persons were buried at Tule Lake Cemetery in nearby Klamath Falls, Oregon. It is also stated that some families cremated their loved ones and kept their remains. Today, there is nothing left at the site to remember and honor those who were actually buried there. In 2005, an archaeological survey indicated that the site was excavated sometime in the past decade. The location of the remains of many of the people are therefore unknown. This gave me a great sense of regret and sadness. I am certain that the many who offered incense after the service shared similar feelings.

From my perspective, such public memorial services have deeper meaning and significance than what most of the 260 attendees might have imagined. “Mu en Hoyo” (memorial service for unknown persons) describes the focus of the service. “Mu en Hoyo,” a major annual service conducted at the Seattle Buddhist Betsuin, was originally held to remember fishermen lost at sea; it reminds us that...
From the Campaign Office

By Robert Noguchi

A Gift to BCA Leverages The Spirit of Dana

As 2006 draws to a close, our thoughts turn to giving, acknowledging the importance of our relationships with loved ones, family, friends and others. So nothing is more natural than to consider a gift to BCA and your temple.

The spirit of Dana has expanded the abilities of BCA, and the work of our temples and entire Sangha, since our inception at the turn of the 20th century. If you would like to continue this tradition and learn how to leverage your financial and charitable objectives, we invite you to contact the BCA campaign office. We can offer you information and assistance without obligation and in complete confidence. Come join us along the Nembutsu path!

Stock Delivery Changes

The BCA Endowment Foundation stock broker, Piper Jaffray, converted to UBS earlier this fall, causing changes in procedures and account numbers. Please contact me at BCA Headquarters for the updated account information and transfer instructions (also available on-line at the BCA website: www.buddhistchurchesofamerica.org/ (look under “Campaign BCA” - Downloads).

Campaign Opens New Office at JSC

In order to keep the campaign in front of everyone, I opened a display room/office on the second floor of the Jodo Shinshu Center in Berkeley. It’s a nice, large space which displays the storyboards, pictures, brochures and forms. There’s even space to show slides and videos on the far wall. I will be spending some time there on a weekly basis for meetings and to help facilitate group tours. The phone number there is (510) 809-1455. Of course, I will still be at BCA Headquarters on a regular basis at (415) 776-5600, ext. 30.

Tour the JSC

If you’d like to bring your group or organization to tour the Jodo Shinshu Center, please contact Glenn Kameda at (510) 809-1401 or e-mail gkameda@aol.com to make advance reservations. Please let him know when you’re planning to come, how many people to expect, and any other provisions needed.

Slide Show/Pictures Available On-Line

A short slide show of the Jodo Shinshu Center vision, construction and completed building is available on the Campaign website: http://campaign.buddhistchurchesofamerica.org/ (look under “Contacts”).

Pictures of the facility, along with shots of the Dedication held in October are also available in a special Campaign photo album: www.buddhistchurchesofamerica.org/album/

Campaign Newsletter

The next edition of the Quarterly Update is scheduled for distribution with the January 2007 Wheel of Dharma. If you have any interesting articles, pictures or comments about the campaign at your temple, please submit them to me as soon as possible via e-mail at robert@bcacampaign.org or USPS to BCA Headquarters.

Thank you for your continued support and have a Happy New Year! Gashоo.

For more information contact:
Robert Noguchi
Campaign Manager
BCA Headquarters
1710 Octavia St.
San Francisco, CA 94109
(415) 776-5600, Ext. 30
(877) 222-0201 (toll-free)
(510) 809-1453 (JSC Office)
Email: robert@bcacampaign.org

Pledges Rec’d

Total Coast 4,580 489 10.68% $,915,88
Total Northwest 1,5  60  6.6% $840,581
Total Southern 4,580 489 10.68% $,915,88
Total Northern 50 174  4.66% $70,954
Total Eastern 89 79 9.86% $4,910
Total Central 1,67 80 4.9% $5,900
Total Coast 2,454 345 14.06% $2,613,526
Total Central 1,627 80 4.92% $52,900
Total Total 2,537 632 24.91% $1,849,95

Date: ____________________________

Socho Ogui:
☐ Enclosed is my special gift of $__________ to Campaign BCA – The 21st Century.

☐ I would like to pledge a total of $__________ over __________ (1 to 5 years) to Campaign BCA – The 21st Century.

Amt. to be paid $__________ Date(s) payment(s) will be made to BCA $__________

Thank you.

Ryukoku University Berkeley Center (RUBeC) Opens in JSC

Ryukoku University is one of the oldest universities in Japan that was established in 1639 as the higher education institute of Shin-Buddhism in Kyoto. The university currently has about 20,000 students in the seven faculties: Faculty of Letters, Economics, Business Administration, Sociology and Social Welfare, Inter-cultural Communications and Technology and Natural Sciences as well as Junior College.

The university’s goal for the 21st century is “a Glocal University Seeking Symbiosis Harmony.” The word, Glocal, is a compound word between global and local indicating a university whose roots spread at the community level with high quality recognized globally and whose branches with thick leaves cover at the global level with realistic views of local people. The word, Symbiosis, is a reflection of one of our founding ideals indicating interdependent living (i.e., tomo-iki).

In order to support and realize our school ideals and goals toward a global university, we have established the Ryukoku University Berkeley Center (RUBeC) in the Buddhist Churches of America Jodo Shinshu Center. This center includes a RUBeC office, Director’s office, Research office and Ryukoku library as well as Ryukoku staff apartments.

In August, the Berkeley Internship and English Program (BIE Program) began. This study abroad program is open for all undergraduate students of Ryukoku University and consists of intensive English courses, internship/volunteer work, and lectures by professors of the Institute of Buddhist Studies. This is an English program integrated by Knowledge, Attitudes and Skills that are fundamental factors in education. The hands-on experiences from the BIE Program will assist the students to learn English, think flexibly, and to broaden their outlook of the world. We look forward for RUBeC to form the foundation for our scholars and students allowing them to play an active and important role in the world.

Yoshio Kawamura, PhD.
Director, Ryukoku University Berkeley Center
Ryukoku University

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

Salinas BWA $100

Natural Science, Business Administration, Sociology and Social Welfare, Inter-cultural Communications and Technology and Natural Sciences as well as Junior College.

The next edition of the Quarterly Update is scheduled for distribution with the January 2007 Wheel of Dharma. If you have any interesting articles, pictures or comments about the campaign at your temple, please submit them to me as soon as possible via e-mail at robert@bcacampaign.org or USPS to BCA Headquarters.

Thank you for your continued support and have a Happy New Year! Gashоo.

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50 Years Later, the First Eagle Scout from a Buddhist Troop

By Rev. Greg Gibbs
Oregon Buddhist Temple

Robert Kurimoto was the first Boy Scout from a Buddhist troop to become an Eagle Scout. This was in December 1952 at the Seattle Betsuin. Seattle was Bob’s home town and his parents brought him to the Buddhist temple there from his earliest days. At the time he received this most prestigious scouting award, the troop had 30 members of the Seattle Betsuin troop.

The Seattle Betsuin had first started its scouting program in 1949 with six boys. Bob Kurimoto was a charter member of the troop and says that it was the hard work of his parents, Manuyuki Harry Kurimoto and Aki Kurimoto (nee Nogaki), that made his completion of the Eagle scout program possible. His parents were very active at the Seattle temple. Aki Kurimoto was on the Fujinai board and her husband was on the temple board. Bob also remembers that all the scouting leaders at the Seattle Betsuin were extremely interested in the troop and his activities.

It was after being elevated to the rank of Eagle Scout that Bob Kurimoto went on to become a charter member of the Seattle Betsuin. The Issei members in those days were also very supportive of the scouting program. Robert Kurimoto received his Sangha Award in November 1953 from Rev. Tatsuya Ichikawa (later Rinzan of the Betsuin).

Robert Kurimoto went on to be the scout master at the Seattle Betsuin, aharma-school teacher, and advisor to the Explorer troop. During his time as an adult leader in the Betsuin’s scouting program Mr. Kurimoto recalls ten boys receiving the most prestigious scouting award.

Bob Kurimoto was able to attend the National Jamboree in 1950 at Valley Forge, Pennsylvania, at Irvine Ranch in 1953, and a third time at Valley Forge in 1964. He also went to the Japan National Jamboree at Kanazawa in 1956. On this visit he was able to meet the son of Hon-wan-ja’s Go Monshu (Chief Abbot) then, Go Shin Monshu, His Eminence Koshin Ohtani. As our readers may know it was, in those days, very rare for a lay person to be at a Buddhist temple. Aki Kurimoto received the Silver Beaver Award for adult volunteers in January of 1961.

Bob Kurimoto retired to Beaver in 2000 after a career with General Motors. He lives there with his wife Susan. Susan Kurimoto tells us that her husband is honest, kind and accepting of others. These are some of the values that she hopes her sons, Bobby and Scott Oki, will carry on by practicing the scouting experience. Bob and Susan attend the Oregon Buddhist Temple in Portland.

Life of Awakening

By Kim Yonemura Hisatsune

‘Awakening’ means to realize that nothing lasts forever. If we believe that Amida Buddha made a vow to bring us to Pure Land to experience eternal joy and happiness with our families and friends, we surely will not become enlightened (a Buddha).

‘Shinjin,’ an important doctrinal concept of Jodo Shin-shu is now usually translated as ‘true entrusting,’ implying that a follower can trust that one’s wish to be reborn in Amida’s Pure Land is understood as ‘true acceptance.’ Although we are unable to rely on a mythical being called Amida Buddha, in its traditional sense, to deliver us from worldly sufferings, we discover that Awakening entails not only an intellectual step forward but also a complete psychological turn-around -- becoming unperturbed by any annoyance or setback, and unconditionally compassionate to all beings. Such a radical change of curbing anger, fear, and craving involves a true and complete acceptance of the truth of impermanence and the inter-relatedness of all that exists. It should be a simple matter of letting go of our tight hold on our unceasing desire for an everlasting happy life. However, it is extremely difficult, because, in addition to genetic tendencies, we are so tightly bound to our psychological conditioned responses to all that we have experienced since birth.

The Zen scholars of our generation, who is a part of Bob’s generation, can let go with a feeling of joy, believing in the boundlessness compassion of Amida who will forever protect us from all unpleasant and evil situations and guide us to the Pure Land. Many years ago, Mrs. Chi-yono Sasaki of Kona, Hawaii, who had belonged to the former temple of the late Rev. Shonen Tamakuni, joyfully exclaimed: 

"Konomama ... I happily bow my head with happiness! Good or bad ... konomama! Right or wrong ... konomama!

... Not knowing that Amida calls to me just as I am ... sonomama, I was wandering in the dark.

... [Freely translated from her Japanese, with omissions]."

The noted Zen scholar Daietz Suzuki recognized and appreciated the myokonin’s simple acceptance of Amida’s Compassion by explaining that the concepts of "kononoma" (as I am) and "sonomama" (as I am/it) are equivalent to Shinran’s idea of "jinen honi," which means that one is naturally or spontaneously led to the Pure Land.

As we graduate from placing our trust on a mythic Benevolent Being to realizing the truths of life as pointed out by the historical Buddha, we should go forward with "kononoma" in mind -- not fretting about our lack of spiritual progress -- and remembering that "sonomama," the understanding of life "as-it-is," includes the principle of change. We do not have to despair that evil and suffering will always be with us. Living naturally, "kononoma," in harmony with the rest of humanity, with real concern and creative solutions to problems, we can expect a desirable change in the health and living conditions not only within our own homes and immediate surroundings but throughout the world. Our concerted efforts will, thus, set in motion the natural process that transforms our sorrowful world into a joyful Pure Land, which is in essence the state of enlightenment.

Gashin,
Kim Yonemura Hisatsune

Some years ago, my husband and I met the wonderfully pi- mour Rev. Tamakuni at the home of his husband, Yoichi Kyhos, who lives with her now retired husband Professor Don Kyhos in Dav- isville, California and attends services at the Sacramento Betsuin. Rev. Tamakuni’s granddaughter, Nancy Okuhara is an ac- tive member of Marin Temple in Mill Valley, California.

You've got Mail

The Jodo Shinshu Center, located on Durant Street in Berke- ley, provides a peaceful escape from the routine of work and school, with meditation, confer- ences, services and a harmoni- ous array of retreats. Three weeks ago we had the honor of being one of the retreats held at the center. With 18 other Buddhist Church- es of America (BCA) youth, we came together with Buddhist to our daily lives, taking a moment to step back and look at our boys' lives objectively.

This particular Youth Buddhist Association (YBA) conference, gave light to youth participa- tion amongst the participants at our retreat. With conferences around the corner in Fresno and a Tahoe trip in the winter, we have established a concrete base for what hopefully becoming a growing Buddhist youth popu- lation.

It is my hope that one day BCA youth will step into the reigns and chair and organize main events. At Buddhist Temple of Marin, I know that we have the next gen- eration to take the lead in the fu- ture. But it still leaves more for the wanting. Oden is still mainly set up by those in their 50’s, 60’s, and even sometimes those in their 70’s. I hope my hope and goal that through conferences such as the one I attended, we can increase youth participation, and that when my father, Mme guar- antee steady future it needs.

College YBA Retreat Report

By Kelly Sepich

The College YBA Program, located on Durant Street in Berkeley, provides a peaceful escape from the routine of work and school, with meditation, conferences, services and a harmonious array of retreats. Three weeks ago we had the honor of being one of the retreats held at the center. With 18 other Buddhist Churches of America (BCA) youth, we came together with Buddhist to our daily lives, taking a moment to step back and look at our boys' lives objectively.

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One who wishes to be reborn in Pure Land on hearing it’s a joyful world cannot become a Buddha.

- Rennyo Shonin
Reflections on Becoming Buddha

In our Buddhist funeral and memorial services, the minister speaks of the deceased person becoming a Buddha at the time of death. This statement, first of all, holds the sincerity of the minister to bring comfort to the surviving family and friends of the deceased in a time of sorrow and loss. Secondly, it is an affirmation of the Buddhist faith that is promised for all who have accepted the Dharma. This promise is who is assured of the possibility and the reality of becoming a Buddha by embracing the Buddha’s way of spiritual liberation. Becoming a Buddha is the culmination of our Buddhist pilgrimage and practice.

In the three foundation sutras of Pure Land Buddhism, Yakushi Buddha taught that those who care for the Pure Land of Nirvana are assured of eternal peace as the Pure Land of Nirvana is already fulfilled, since time immemorial (five kalpas), through the vows and practices of the Buddha Amida. And, any person, who responds to the fulfillment name of Buddha Amida by calling it with faith, is assured of birth in the Pure Land. Birth in the Pure Land is essentially becoming a Buddha and realizing complete enlightenment.

Shinran Shonin emphasized his trust in the teaching of Yakushi Buddha’s teachings that the assurance of our birth in the Pure Land and in becoming a Buddha is realized when our faith (shinjin) is decisively settled. This defining moment of our spiritual life is awakened in the act of entrusting our whole life to the immeasurable life and light of the Buddha Amida. Shinran Shonin also taught that the defining moment of our life is the joi-gotoku moment of faith in which the Buddha’s illuminating wisdom makes the decisive moment of faith real and assures us of becoming a Buddha at the moment of death. Thus, the call to Namo Amida Butsu gives “voice” to the person of faith whose assurance of becoming a Buddha is settled at the decisive moment of faith. In the Lamp for the Latter Ages (Matzubai), Shinran expresses this realization as “There is no need to wait an opportunity for the moment of death, no need to rely on Amida’s coming. At the time faith (shinjin) becomes settled, faith becomes settled; there is no need for the deathbed rites that prepare one for Amida’s coming.”

The moment of death is the celebration of the nembutsu follower’s birth into the Pure Land.

For Shinran Shonin and those who walk the path of nembutsu, the pivotal point is faith (shinjin) in becoming a Buddha. This pivotal point represents the decisiveness and certainty in our lives. The clarity of faith determines the completeness of our entrance and its decisiveness brings assurance of our birth into the Pure Land. Deep hearing is our lifetime practice of “focusing on the profound and wisdom and compassion of Buddha. Deep hearing itself becomes the depth and breadth of our faith.

Thus, becoming a Buddha through the nembutsu enganges our whole life and self. It is not merely an easy task but can become clear, illuminating, and inexpresesly gratifying. What is crucial for each nembutsu follower is whether faith (shinjin) is clear, decisiveness, and settled in his/her life. The meaning of our daily spiritual journey to enlightenment rests on the clarity of this “living” nembutsu faith. This is not simply an intellectual, emotional, or volitional process. It involves our whole being and in that sense even a minuscule difference of faith “on a turtle can bring doubt and indecisiveness to our path. This story reminds me of a passage in the Record of Faith (Shinjin Mei), a Chinese Zen work, “A hair’s breadth of difference and heaven and earth are set apart.” In other words, for the nembutsu follower, the clarity of faith awakened can direct our life in assurance of our birth in the Pure Land or the un-awakened faith can propel us even further into spiritual uncertainty and confusion. In other words, our faith awakened or un-awakened, realized or not realized can confuse the pur- suing of Buddhist dharma and drag the journey to the Pure Land, to Enlightenment itself.

May those who choose to walk the daily way of nembutsu path of Shinran Shonin be clear, decisive, settled, and decisively live our faith and appreciation of the wisdom which emerges in this awakened faith become the ever source of encouragement and kindness for the seekers of Buddhahood, the Pure Land, Enlightenment. And may “becoming a Buddha” be the ultimate expression of spiritual freedom for the liberation of suffering of all beings.

Namo-amida-butsu.
Socho Travels to New York to Affirm Minister's Assistants

Socho Ogui participated in a symposium with Rev. Dr. Shoyo Taniguchi, Dr. Gordon Bertman, Rev. T.K. Nakagaki, and Clark Short, all of whom are members of the IBS. Professor Revere O’Dowd officiated a ceremony certifying the following Minister’s Assistants:

- Chikai Abe Yoshida
- Shinchi Carletta Walker
- Myojun Alice Unno
- Kyoi Hoshin Seki
- Myo-o Mari Matsumoto
- Jikyo Dimitri Bakhroushin

The participants of this first Kyoshi symposium, Their Excellencies, expressed their views about the ceremony, including remarks about the recitation of nembutsu, visualization, and the importance of maintaining a consistent practice.

Minister’s Assistants recognized by Socho Ogui.

Jikyo Dimitri Bakhroushin
Joko Isabella Bernard
Shobo Gary Jusukula
Myo-o Mari Matsuboto
Zentoku Jerry Pavohave
Kyo Hoshin Seki
Jo-e Josephine Seki
Myojun Alice Unno
Shinchi Carletta Walker
Gerard Pelletier
Linda Engstrom

Kishiki
Affirmation
Recipients

Monique Singletary
Karl Kohl
Frederic Gannon
Francine Kohl
Shelly Kaufman-Young
Bernadette Gilbin
Jeff Thompson
Evelyn Ono
Keiko Sawaguchi

Gerard Pelletier
Raymond Pascarella
John Kohler
Sherry Melendez
Mary Ann Pyn
Frances Kurata
Cara Priscilla Ligori

From left, Josephine and Hoshin Seki, Socho and Mayumi Ogui, Rev. T.K. Nakagaki at the American Buddhist Center in New York.

Kyoshi Report

This Kyoshi session emphasized the importance of meditation and the role of the Seven Masters (Patrichars). The participants also continued to practice chanting, flower arrangement, and dance, with emphasis on the visualization of Buddhas and the practice of nembutsu. A presentation was given by Namo Amida Butsu to the audience, followed by a discussion of the importance of maintaining a consistent practice.

From left, Josephine and Hoshin Seki, Socho and Mayumi Ogui, Rev. T.K. Nakagaki at the American Buddhist Center in New York.

Nembutsu Seminar Report

“Thriving Jodo Shinshu Buddhism,” the theme for the Central California District Council Buddhist Education Committee’s annual Nembutsu Seminar became a reality on Sept. 10, at the Reddley Buddhist Church. The Nembutsu Seminar was enjoyed by over 140 temple members from throughout the area: Clovis, Fresno, Hanford, Parlier, Visalia, and Reedley. Temple members joined to listen to the Dharma by keynote speaker, Rev. Ron Kobata, executive assistant to Socho Koshin Ogui. The Fresno Betsuin Choir also performed two melodies for the congregation. After the inspiring Dharma message from Rev. Kobata, four workshops were held which related various forms of Japanese culture to Buddhism. An Ikebana workshop was led by Mrs. Mary Hira- ta and Rev. Sensho Iouyke with the help of Mrs. Aiko Takeda and Mrs. Yuki Takayama. Seven different arrangements were displayed and an explanation of the form of each, as well as the history of Ikebana and its roots in the Buddhist Church were presented.

In the Taiko workshop, Randy Yano of the Fresno Gunmo Taiko explained the significance of playing taiko from a Buddhist perspective while Rev. Jo-Ren MacDonald assisted with the religious aspects as it related to its beginnings in the United States. Norman Otsuki and his assistant led a workshop demonstrating the art of kendo. Rev. George Shi- hata provided religious connections between Buddhism and kendo, while Mr. Otsuki lent his martial arts expertise and expressed his views of Buddhism and its relation to kendo.

Japanese dance was the final workshop, hosted by Madame Sanjyo Kanjiro and two of her dance students. They provided demonstrations, and Rin- ban Nobuo Miya-i shared the relationship and ties of Japanese dance to Buddhism and Obon observ- ances. A highlight of the dance workshop was the audience’s involvement in joining in the dance accompanied by Rinban Nobuo Miya-i’s rendition of the old favorite Tanbe bachi. Following the workshops, the CCDC hosted a luncheon where attendees were able to continue sharing the Dharma. Positive comments were heard and next year’s seminar is being eagerly anticipated. Jodo Shinshu Buddhism continues to thrive in Central CA!

What is a Buddhism?

This theme of the seminar remained consistent throughout the day as several workshops were held. The aim of the seminar was to provide an overview of the practice of Jodo Shinshu Buddhism to those who were new to the practice and to reaffirm the importance of the practice to those who have practiced for many years.

The participants of this first Kyoshi seminar were encouraged to come together and learn from each other, not only to face the scenes to make this program possible. I feel so very fortunate to be learning with my Dharma friends.”

Namo Amida Butsu.
今月の法話
釈尊の成道を祝う
シアトル別院輪番 松林芳秀

仏教がお覚えてられた日を、
仏教徒は成道会としてお祝い致します。２９才の青春シダルタ
太子は人間誰もが逃れる事の出来
ない病、老、死、苦の苦しみから救わ
れる為、天下の苦しみを救う為に、
財産も捨てて道を抜け出し、６年
にわたる難行苦行をしました。

しかし、その修行の空しさに目覚め、菩提樹下にて仏像の末、
遂に１２月８日の朝、悟りの道を成就して、仏陀（覚者）とな
られました。

その釈尊のお覚えの内容は縁起の法を悟られたことだと伝え
られています。仏典では、仏陀の教えの中で縁起であること
を次の様に述べています。

縁起を覚者は、仏を見る。
仏を見る者は、法を見る。

実に縁起万象ごとく、私たちの世界は縁起の法に従って
存在しているのです。そのことは私たちの今日の人生が想像す
ることも出来ないような不思議な因縁によって成り立っている
ことを知られることであります。釈尊の成道によって、私
たちは今日幸福にして生きている縁起の法を知られ、仏
陀の知恵の働きを観ることが出来るのです。又、私たちが一切
生と共に生きていることを知られると、その一端のと
した仏の慈悲の働きに目覚めることであります。

二十世紀における最高の学者として敬われるイン・
シュタイン博士は相対性理論として新たな科学的真理を示され
ました。それは如何なるものでも独立し存在しているもので
ないと云うものです。時間でさえも独立し存在しているのは
なく、動きに影響されているものです。それまでは縁起
の法の相対性理論の教えです。今日でも、世界的な学者はそ
の相対性理論の真実であると反論をしようとしています。何故な
ら、相対性理論の承認は西洋の重要な考え方の一つを描

動かすことになるからです。

釈尊の成道後数百年を経て、仏陀の教えを信奉してインドを
統一した偉大なるアショカ王は、各地に石柱を建てて次のご
に告げています。

“私は自分の悪口を云わされて、叩かれても別に気にはとめ
ないが、仏法をそしきたり、仏の教えを破る者があれば、断固
許すことは出来ない”

更に、石柱の頭部には鍬子が
背中合わせに立ち（この柱は現在
のインド紙幣にも使用されていま
す）、その下には法輪が刻まれ、
周囲には象や馬が雕刻されています。
これは「仏の教えは風力よ
り強く、馬よりも速く、獅子吹
がるが知く世界に広まれる」と
宣言しているのです。この様な仏
の教えが二十五百年前の後、アメリ
カの地に紹介されて力強く広がっ
ている事は、実際にアショカ王の碑文の精神が生きているよう
です。

釈尊と殆ど同時代に生きたもよう一人の東洋の聖人で儒教
を創られた孔子は、その著『論語』の中に「朝朝道を聞こと
出来れば、於て光をともし寝不寛し」と明言し、道の大切
さを述べています。そして、自分の生命を省みて「３０才で
独立し、４０才で感無理か」と述べています。３５才で仏
の道を成した釈尊と、４０才で感無理地に成った孔子は、い
ずれも東洋の偉人なる聖人であります。釈尊は「縁起・
因縁の法を説き、孔子は他に心を置いた「徳の教え」を
説かされました。そして両者とも慈悲と慈悲（仁）の精神を説
いて人類の生きる大切な道を示されました。

このような生活態度として、人に会えば「宜しくお願いしま
す」と挨拶し、「お病院で」と感謝しながら明らかにお世の姿を
見て、仏の縁起の法のもとに、南無阿弥陀仏と私が助けか
た、一時バイオリアン仏の方々を思い出すのです。師徒の
釈尊の道にあたり、私たちは仏の教えに生かされる
素晴らしい幸せを感謝し、皆でお祝いいたしましょう。合掌

慶喜大学の北米地域を含む海外地域の学生が通うRyukoku University Berkeley Center (RUBC) は、創立法王を通して海外地域の学生が通うRyukoku University Berkeley Center (RUBC) です。教育としては、事務室、センター長室、研究室、職員宿泊施設等を備えています。

2006年8月には慶喜大学の学生が対応したUniversity Berkeley Integrated English Program (BIE Program) を開始しました。このプログラムは、国際的な視野に基づき、地域の諸課題に的確な判断をもって対処できる資質や能力を育むことを目的とし、「英語学修」、「ポリシーグリッド」、「講義」を組み合わせています。Berkeleyにおいて、実際のコミュニケーションを通じた英語運用能力の向上をめざすとともに、多様な文化が共存するアメリカ社会での現地体験を通じて視野を広げ、柔軟な考え方を育むことを期待しています。今後、BIE Program留学だけでなく、国際的な教育研究拠点、活動拠点として活用していく予定です。