Assessment at the Midpoint

April 1 marked the beginning of BCA’s fiscal year 2007–2008. Speaking personally, April 1 opened the books on my second year in office as your president. Looking in the mirror that morning, I asked myself what it meant that the midpoint of my service fell on the only day of the year that celebrates fools. More than once during the preceding year, I had recognized a fool in the mirror. At the midpoint, I realized that more such unpleasant recognition would be in store for me as I responded to the challenges that come to the person occupying this two-year office. I thought that American Shin Buddhists should elevate the importance of April Fool’s Day in our annual cycle of observances.

Finding a fool in the mirror is seeing one’s inadequacies without trying to explain them away. This is actually a good thing to do. Sincerely acknowledging my inadequacies to myself and others clears the psychological air and rebalances relationships. But it can be risky, too, in a couple of ways. Honest self-criticism can degenerate into mock humility, an insincere pose of modesty, blaming myself before others can blame me. Second, if we take our faults too seriously, we can lose our courage to act in the face of uncertainty. We are taught to face our human nature as bombu, but we are also taught to move ahead, doing the best that we can without becoming paralyzed or discouraged by a lack of confidence in our purposes and judgments. We need to retain the courage of our convictions.

What works for individuals applies also to groups. Individuals box themselves in and need to work their way out of trouble, and so do organizations. For groups larger than about a dozen, some individuals will be more involved than others in the decisions affecting the entire group. This is always true for a group with thousands of members, like BCA, with approximately 16,000 members in 11,000 families.

First-generation Buddhists, we were mainly attracted to Buddhism’s practical, reality-based non-dogmatism. So, when we began meeting at the Unno’s there was some squirming when Unno Sensei began wearing his robes and leading us in chanting and ritual in addition to discussion. As Corky wrote in her letter to Gordon Bermaunt applying for our affiliation with the BCA, “It would be an understatement to say that many of us struggled with this.”

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What works for individuals applies also to groups. Individuals box themselves in and need to work their way out of trouble, and so do organizations. For groups larger than about a dozen, some individuals will be more involved than others in the decisions affecting the entire group. This is always true for a group with thousands of members, like BCA, with approximately 16,000 members in 11,000 families. Elected and appointed leadership is in place, but the work of educating and organizing members is the responsibility of all members of the sangha. Our work is not done until our membership is informed, engaged, and committed to our mission and values.

Introduction of the Northampton Shin Buddhist Sangha

By Cora-Jean “Corky” Robinson and Susan Olson

The Northampton Shin Buddhist Sangha grew out of the desire of several of Professor Taitetsu Unno’s former students from Smith College, living in the Northampton area, to continue to meet and study the Dharma with him. Professor Unno and his wife Alice not only agreed but graciously opened their own home and Obutsudan to us as well. It was this informal, monthly gathering that, by word of mouth and in fits and starts over the last 16 years, has grown and developed into the Northampton Shin Buddhist Sangha.

Most of our initial group in 1991 had encountered Buddhism in an academic setting, namely Professor Unno’s “Buddhist Thought” class at Smith. Most had actively rejected “organized religion,” either being refugees from other religious traditions or unschooled in any religious tradition at all beyond the kind of general Christianity permeating American life. Like many first-generation Buddhists, we were mainly attracted to Buddhism’s practical, reality-based non-dogmatism. So, when we began meeting at the Unno’s there was some squirming when Unno Sensei began wearing his robes and leading us in chanting and ritual in addition to discussion. As Corky wrote in her letter to Gordon Bermaunt applying for our affiliation with the BCA, “It would be an understatement to say that many of us struggled with this.”

“World Peace Begins With Gassho”

Meaning: The theme and the path around the world, represents “The gathering of positive energy and good Karma that surrounds the world and will help us attain world peace.” We put our hands together in gassho which is an expression of our gratitude for the infinite higher wisdom and infinite compassion of the Buddha which will lead us to world peace.

Julie Doi, Buddhist Church of Parlier

Continued on Page 6
Rinban Oi Remembered

The essence of the life of Rinban Shojo Oi was Nembutsu Awareness. From his first words after receiving Tokudo ordination in 1947, until his dying days in 2007, Rinban Oi followed a famous teaching on Buddhism:

Commit not wrong but good deeds do
And let the hearts be pure
This teaching all Buddhas teach
Which shall forever endure.

Rinban Oi was the most scholarly head minister that the Seattle Betsuin has ever had. He had earned three master’s degrees and was internationally recognized as the foremost translator of Japanese to English and English to Japanese. Educated as he was, Rinban Oi demonstrated no sign of feeling weighed down by scholarship or was, Rinban Oi demonstrated no sign of international differences. The Issei and the Nisei were bound closely to the Betsuin, but the Nisei and the Japanese were now earning a living. Their children, the Yonsei are now graduating from high school. This is the natural process of evolution.

My high school graduating class of 1957 will be holding our fifty year reunion on the weekend of September 21-23 in Ontario, Oregon. When we meet old friends, we who haven’t seen for many years we tend to flatter and say, “You haven’t changed at all.” While we silently think to ourselves “You’ve look older than I thought you would.” Our friends may have the same thoughts about us. It is only natural to change with age.

We must accept the changes that are taking place within ourselves. A Zen master once said, “To study the Buddha Dharma is to study one’s self. To study one’s self is to throw away the self.”

Our actions have the tendency to be tainted with selfish motives even though we do not realize it. Parents provide that best whether be it education, clothing, computers, digital this and that, etc. for their children. Yet, shouldn’t the child reject or abuse is provided by their parents, they become hurt or angered and say, “You don’t appreciate what we have done for you.”

Snapah, and their determination to tread the path of Buddha dharma. The youngest was infant Kristen Nicole Jang and the oldest was 89-year-old, Mrs. Yoshibko Fazu rayuma. Each participant composed their Dharma name in consultation with our resident minister, Rev. Dr. Shoyo Taniguchi, reflecting a favorite Buddhist idea.

The Southern Alameda County Buddhist Church held a Kishiki Affirmation Ceremony on March 25 during our Spring Oh biken Service. The ceremony was officiated by Socho Koshin Ogai. We are pleased to announce that 31 temple members took this important step in affirming their reverence for the Buddha, Dharma and Sangha, and their determination to tread the path of Buddha dharma.

I was reminded of an incident that happened when I went to Japan in 1973 while watching the synchronized swimming event being televised during the twenty-third Olympiad in Los Angeles. I had the opportunity to see Esther Williams, who did the commentary, in person when she made an appearance at the University of Washington in 1958. She was a statuesque beauty queen of the movies at that time, but when I saw her on television she looked as though she did nothing but eat all day. Anyway, when I attended a party to celebrate the opening of the new Yamatoku Butsugou Shoten, a store selling Buddhist altar goods, in Kyoto, I saw an acquaintance who I had known while attending Ryukoku University. The first thing he said when he approached me was, “My how you have aged!” I was so agast that I became speechless even though I’m not much of a conversationist anyway. After a few seconds he then said, “But so have I.”

Thirty-two years have gone by since I was assigned to the Reedley Buddhist Church. Sansen children, who were in elementary school, have graduated from colleges and universities and are now earning a living. Their children, the Yonsei are now graduating from high school. This is the natural process of evolution.

I have nothing but my ego. All the conditions, gifts, and merits that make my Enlightenment a reality are unconditional gifts to me from Amida Buddha. The true mind of Enlightenment is not of my making, but a gift from Amida Buddha.

Thus, the listening or studying of the Buddha Dharma is done not to enhance the ego, but to crush the ego and to allow Amida Buddha’s compassion to become the focus of life. The Nembutsu, which is Amida Buddha’s calling to us, it the totality of life that is given to me to be shared unfailingly with others. Amida Buddha accepts me just as I am, blinded by my selfconsciousness. How great is the wisdom and compassion of Amida Buddha! Namo Amida Butsu

TIME CHANGES

Rev. George Eishin Shibata, Reedley Buddhist Church

From the standpoint of the Buddha Dharma, our actions should not be tainted by conditional stipulations, but with the feeling that we are doing the things we do because of circumstances which have allowed us to exist as human beings. I have been given the circumstances to live. To live a life of fulfillment is a natural condition. Fulfillment in life means that our actions are done with a sense of gratitude without a feeling of reaping merits, rewards or recognition.

However, in our everyday lives, our selfish desires to fulfill our ego becomes a deterrent. Our actions gain top priority while we forget and ignore the circumstances that have allowed such a condition to become possible.

Shihan Shonin stated, “Listening to the Buddha Dharma is to listen to one’s self.” Shihan through his own realization taught us that I have no real good or merits that will lead me to Enlightenment. I have nothing but my ego. All the conditions, gifts, and merits that make my Enlightenment a reality are unconditional gifts to me from Amida Buddha. The true mind of Enlightenment is not of my making, but a gift from Amida Buddha.

The 40th BCA FBWA Conference is fast approaching. The Bay District BWL invites all interested groups and individuals to join them. Interesting and stimulating speakers and workshops are offered.

CONFERENCE THEME: BUDDHISM: OPEN MIND, OPEN HEART

KEYNOTE SPEAKERS: Rev. Yoshihiko Matsunaga, [Japanese], Honpa Hongwanji Haukai Betsuin; Rev. Patti Nakai, [English], Buddhist Temple of Chicago;

DATE: October 12 – 14, 2007

PLACE: Marriott San Francisco Airport, for reservations, please give group code: FOHBOA, tel. (800) 228-9290 or go to: www.marriotthotels.com/edfgb.

Room rates: $91 plus fees and taxes, per night.

PARKING: $10 per day (discount rate)

TRANSPORTATION: Complimentary airport shuttle every 30 minutes to the Marriott Hotel San Francisco Airport.

REGISTRATION: $150 per person. Deadline: June 30, 2007,

After deadline: $140

WORKSHOPS: Onenju Making (hands on); Karma in Daily Life; Children and Buddhism; Women and Buddhism; From the Mud Grow the Lotus; Dealing with Emotions; Powerful Tools for Family Caregivers; Dina, Safe Food Handling.

TOURS: Optional tours available on Friday, Oct. 12th; Jodo Shinshu Center in Berkeley, San Francisco City Tour.

If you have any questions or did not receive your Registration Packet, please contact Joyce Maniwa:jmaniwa@sbcglobal.net
Buddhist Churches of America
CENTER FOR
BUDDHIST EDUCATION
presents

Two NEW and stimulating programs!

FAMILY DHARMA
SUMMER RETREAT
For families with children eight years and older
Saturday-Sunday, July 21-22, 2007
Here’s an exciting and stimulating opportunity to learn more about the Dharma with your family. This retreat is designed to teach and reinforce our Buddhist traditions in a family-friendly environment with hands-on, participatory activities. Come join this meaningful Sangha experience.

Lodging available at the Jodo Shinshu Center. Meals are included in the registration fee. Note: Enrollment is limited. Deadline for registration: Friday, June 15.

THE ABC’S OF DHARMA SCHOOL
Sharing the Path: a retreat for new Dharma School teachers
Saturday-Sunday, August 25-26, 2007
An opportunity for new or beginning teachers to learn more about the Dharma and to focus on their unique needs. Lodging available at the Jodo Shinshu Center. Meals are included in the registration fee. Note: Enrollment is limited. Deadline for registration: Saturday, July 7.

BCA Bookstore Opens
April 23 marked the official opening of the BCA Buddhist Bookstore in its new location at the Jodo Shinshu Center. Operating hours are Monday to Friday 10 a.m. to 5 p.m., with special hours for conferences and JSC tours. For more information, please call (510) 809-1435.

Credit Card Transactions
There has been an increasing demand for making gifts using credit cards. Set-up is currently in-progress including a Pet Memorial service held earlier this year.

The ABC’s of Dharma School

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Buddhist Churches of America

presents

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In the event, we have created for additional events. With Unno group for our regular gatherings from a Vipassana meditation Unnos’ home but rent a space picnics. We no longer meet in the groups, workshops, retreats and have had book groups and study grown up, they have added their and performed each month by the written by teacher David Makin- highlight is a series of puppet skits with adults as with children. Its 2001 that has become as popular to absorb the Dharma over time. Unnos’ perseverance has allowed us to become more formally orga- nized. In recent years we have established a Sangha, including serving as its president. More importantly, our organization is recognized BCA Sangha was made to become more firmly root our group with- in the Shin tradition. We are tru- tains life itself in spite of how we are and because of how we are, and we began to become aware of the magnitude of the gift the Unnos have given us. As much as we fall short in many aspects, the Unnos’ perseverance has allowed us to absorb the Dharma over time on a much more visceral level that does not easily drop away.

Our actual Sangha has contin- ued to evolve and develop over the years. A group of parents start- ed a Family Dharma School in 2001 that has become as popular with adults as with children. It highlights a series of puppet skits written by teacher David Makin- ster, based on BCA lessons, and performed by the children. As some of the kids have grown up, they have added their own work to the repertoire. We have also had book groups and study groups, workshops, retreats and picnics. We no longer meet in the Unnos’ home but rent a space from a Vipassana meditation group for our regular gatherings and use facilities at Smith College for additional events. Under Unno Sensei’s guidance we have created a “cluster” system for conducting our services—groups of two or three people to rotate responsibil- ity for each month’s Sangha gath- hering including chanting and os- hoko, giving a Dharma talk and conducting a subsequent discus- sion. We have had quite a number of people pass through our Sangha over the years and our former members are sprinkled all over the country, but we seem to main- tain a participating group of about 50 people, with 15-30 usually showing up at any given event. Early on the Sangha came to in- clude members in addition to the Unnos, who were raised within the religion, helping us to become more formally orga- nized. Five years ago we formed a Board of Directors and incorpo- rated in Massachusetts as a non- profit organization, with by-laws and a mission. More importantly, we are still here, along with many others. For most of us, organizing a Sangha is not something we do for the sake of it. We do so because we need this kind of support and it helps us to become more formally organized. But we are deeply committed to our Mission Statement:

The Mission of the Northamp- ton Shin Buddhist Sangha is to cultivate the study, practice, and advancement of the teachings of our founder Shinran Shonin. The Sangha will share these Pure Land teachings with anyone interested in this aspect of Buddhism. We shall seek to embody the Dharma in our everyday lives, guided by the Wisdom and Compassion of Amida Buddha.

We are deeply committed to our Mission Statement: Namu Amida Butsu

n birth, and the BCA youth volunteer group, the

yad Retreat at the JOJO Shinshiu CENTER

This is an intensive, week-long retreat focused on the study of Pure Land Buddhism. It is based on the teachings of Shinran Shonin, who emphasized the importance of faith and devotion to Amida Buddha. The retreat is open to anyone interested in learning more about Pure Land Buddhism and applying its teachings to their daily lives.

This retreat is designed for individuals who are interested in deepening their practice and understanding of Pure Land Buddhism. It is not a retreat for casual observers or those who are only interested in the spirituality of Buddhism. Instead, it is for those who are serious about studying and practicing Pure Land Buddhism.

The retreat begins with a brief orientation and introduction to the Pure Land tradition, followed by a series of daily sessions focused on the study of Shinran Shonin's writings, the practice of净土 meditation, and the cultivation of faith and devotion to Amida Buddha. These sessions are led by experienced teachers and include both group discussions and individual study.

Throughout the retreat, participants are encouraged to engage in heartfelt and focused practice, to cultivate a deep sense of faith and devotion to Amida Buddha, and to apply these teachings to their daily lives. This is an opportunity for individuals to deepen their practice and understanding of Pure Land Buddhism, and to receive guidance and support from experienced teachers and practitioners.
A legacy of hope

A retiring bishop hopes a Buddhist high school can rejuvenate an aging sect.

Honolulu Star-Bulletin

HONOLULU—The sound of chanting sets a serene scene at the Buddhist temple where the audience has gathered. Amid the low volume at theHonpa Hongwanji Betsuin Sunday services is not a thoroughly wonderful sound, but it succeeds in reflecting the dimming energy of an aging congregation whose numbers are shrinking. The reason is simple. It is that it gets boominngly noisy on the grounds of the Pali Highway landmark on weekdays when students at the Pacific Buddhist Academy work to master the art of koan drumming.

Bishop Chikai Yosemori pins his hopes for regeneration of Island temples on the high school, which will graduate its first class in May.

"After I retire, I will try to make the high school stronger," said Yosemori, 75, who will step down at the end of the month as administrator and spiritual leader of the largest Buddhist sect in Hawaii. He has been bishop for 11 years and a Shin Buddhist minister for 42 years. The Honpa Hongwanji denomination has in common with many other organizations that have created membership. We're losing num

The college prep school provides an academic education but also tries in students the consciousness of being a peaceful person who knows how to relate to others in a peaceful way, to cooperate. Drumming is a required class, said the bishop. "It is good to concentrate your mind, learn to work together, recognize differences and attain harmony.

Our relationship is that you know well. If you know yourself, you can understand your life and, at the same time, commit yourself to seek spiritual values in your life.

Today, so many problems are caused by ignorance. We are attached to so many things; we value materialism. In this century we have to concentrate on how to control our greediness, our selfishness, and that applies to our food consumption, the environment, war, global warming.

Half of the 57 students in the new school are not Buddhist.

"Our way is not to convert," said Bloom. "When people are interested (in Buddhism), we don't say, 'You must come to the temple.' Our way is the natural way. We try to convey to whoever is a Buddhist by the way we live.

Yosemori said, "Not many young people are coming to temples nowadays. Probably we aren't responding to young people's needs." There is an issue Buddhist have in common with mainstream Christian denominations. And, as in the Christian world, it is new opportunities, new curricula, new programs that interest leaders who are curious about Buddhism.

Alfred Bloom, Honpa Hongwanji minister and retired University of Hawaii professor, said the college prep school is not capitalized on the boom of interest in Buddhism, which begins a half-century ago in the West.

"They don't think today; it's all inward. They don't have a single program, for outsiders. There's a downward trend in membership. We're losing numbers as people are dying off and very few are replacing them," Bloom said.

Bloom said Yosemori was "a breath of fresh air," and credited with generating unity within the denomination. He said Yosemori came with a broader perspective than most ministers who believe he was educated at a secular university, earning bachelor's degree in literature and law from Keio University in Tokyo before seeking a master's degree in Shin Buddhism.

Bloom said the bishop has charged ministers and lay members with getting involved in interfaith activities.

"We've made a lot of progress since I started as a minister," Yosemori said. "We didn't have a dialogue with Christians, Jews and Islam. Now many see it is important."

Of all the Buddhist sects, only Honpa Hongwanji is active in interfaith events, the legacy of former Bishop Yoshiaki Fujitani.

Yosemori practices what he preaches. Last Thursday, he joined leaders of eight other faith affiliations at the dedication of the Counseling & Spiritual Care Center of Hawaii.

Yosemori said dwindling membership in a sect does not mean the end of Buddhism. "In the history of the church, not every time prospers. It is up and down. Right now is down time. If we make an effort, we can revitalize.

"What we try to do is maintain a church forever. If the church is seen as a place, it is bard to convey the teaching to people. Probably what will happen is that the nonsectarian kind of Buddhism will become more prominent."

The bishop is honored at a March 1 aloha banquet, he is likely to be appointed for establishment of the Pacific Buddhist Academy four years ago. He is happy that it happened on his watch and believes "many people made it happen. I am one person, and I did what I can."
I believed then, and I believe now, that these decisions were the correct decisions in light of everything we knew or believed to be true, at the time the decisions needed to be made.

President's Message

appointed leaders, laypeople and ministers alike, are the people who make decisions that affect everyone. So here at the midpoint of this term of office, what exactly is it that motivates us? Is it IBC itself? Is it BCA members who have been paying attention to the articles in this newspaper, other publications, and reports from ministers and local lay leaders, know several things for sure. I will list and briefly discuss three of these basic truths. None of them should come as a surprise to anyone who has had a sincere interest in BCA affairs.

1) BCA owes a lot of money to banks for loans taken out over the past several years to pay for purchase and development of the Jodo Shinshu Center in Berkeley, California. The principal amount of these debts at the instant is about $11 million, with different portions of the total coming due at different times between now and the spring of 2009. At the date of this writing, April 22, negotiations to structure a plan of repayment are proceeding at a very rapid pace, because we have an April 30 due date on approximately $2 million. Fewer than ten BCA members, working as a BCA committee or with the Endowment Foundation, are directly involved in these negotiations. Most of the rest of 16,000 members. It could hardly be otherwise. Almost all of these leaders are volunteers, receiving no financial compensation for the time and professional skills they bring to participating in difficult negotiations and necessarily quick decision-making.

As your elected president, I remain close to this work and try to smooth the way for the others who are doing the heavy technical lifting. I offer my own opinions when I am asked, and sometimes when I am not. So I accept personal responsibility as part of this small group of problem-solvers. The second time I was brought into this role I had only been a member for two years, vice-president for four years, and a member of the National Board for several years before that. So in one capacity or another I have been hanging around BCA leadership for quite a while. I remember when we bought the building in Berkeley that has become the Jodo Shinshu Center, and I participated in some of the discussions that led to borrowing money to support the development of the property. I want to tell you one thing about this: So far as I can recall, I voted in favor of every motion that arose to borrow this money. I believed then, and I believe now, that these decisions were the correct decisions in light of everything we knew or believed to be true, at the time the decisions needed to be made.

Kyoshi Session Report
February 2007
By Rev. Ronald Kengu Kobata

The third Kyoshi session was held at the Kodo Shinshu Center on Feb. 8-11. The session began with a personal stress management class lead by Iko Miyazaki. The afternoon was filled with Rev. Tets Unno's lecture on the 'Contemplation Sutra' and Rev. Tets Unno's lecture on 'The Meaning of Life and Death'. The evening discussion on the 'Tannisho' was a full day of instruction.

People from the institution gave their time to share the Dharma with us. As usual the food was wonderful too. 

Carol O'Dowd from the Denver Temple (Endowment Foundation) and the evening discussion on the 'Tannisho' was a full day of instruction.

• Mutsumi Wondra from the Orange County Buddhist Church said, "Too much to cover in a few minutes. But BCA has been providing an educational program, which is supported by the Hongwanji. Over time it will house other functions as well. Stay tuned, details will follow. Whatever the details, the future of the BCA is completely enmeshed in the future of the Jodo Shinshu, and vice versa. The Jodo Shinshu cannot be in everyone's backyard. Even if it is not.”

Three ministers were so interesting that makes me want to hear more. Rev. Unno and Rev. Matsumoto were guest ministers, and the third was Rev. Bombu Oshita. They all participated in the session under the instruction of Rev. Unno of the Contemplation Sutra and Rev. Tets Unno of the ‘Meaning of Life and Death’.

In the morning, Rev. Unno of the Contemplation Sutra and Rev. Tets Unno of the‘Meaning of Life and Death’ did a joint session. The following day was filled with new rituals (toraiban), conducting services, participating in the session under the instruction of Rev. Unno of the Contemplation Sutra and Rev. Tets Unno of the ‘Meaning of Life and Death’. The second day of the session began with a joint session. The following day was filled with a joint session. The following day was filled with new rituals (toraiban), conducting services, participating in the session under the instruction of Rev. Unno of the Contemplation Sutra and Rev. Tets Unno of the ‘Meaning of Life and Death’.

I believed then, and I believe now, that these decisions were the correct decisions in light of everything we knew or believed to be true, at the time the decisions needed to be made.

Thank you.
お浄土の蓮の華

ベニス本願寺仏教会 塩原広裕

池の中の蓮華、大きさ車輪の如し、青色は青光、
黄色は黄光、赤色は赤光、白色は白光。香境妙な

上の文章は浄土三部経の一つで『阿弥陀経』の文
章です。この文章は浄土の池の中にさまざまな色の蓮
花が池の上で輝いて、その香りがかくおしれて妙なるで
あると説明されています。

この蓮華の花は車輪のごとくの大きさであると述べられ
ていますが、どうしてお浄土の蓮華がその大きさでなか
ればならないのかと不思議に思いました。その答えを探
していく仏像を見たとき、私が探していた答えはこれかと
思いました。

浄土真宗のご本尊は立像で、立っておられる仏様であ
ります。他宗派のご本尊は大体座っておられます。いずれ
にしても、仏様は蓮華の上に立てられているか、座っている
ものです。蓮華は仏様の台座となっているのです。そ
のために悟りを象徴するものでもあります。だから仏様が
悟りの世界を運んでくださるだけに車輪である大乗仏教の
み教えの車輪となり、大きくなればならないと思われ
ました。

宗祖親鸞聖人は、浄土真宗は「大乗の至極なり」と言

会長のコラム

では、この禁じ物をどうや
こんがりとした必要性を

今、この提案は、政治的

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2007年度教化標語
世界平和は合掌から
2007年 5月号

世代を超えて
親から子（子）から孫へ

宗派を超えて

地域を超えて

お経の夕べ
6月9日（土）午後7時〜8時半
浄土真宗センター講堂
国や宗派を超えた仏教愛の音

キャンペーンの現状
四月 中旬 キャンペーンは11,700,000ドルになっていま
す。目標まで18,800,000ドル
です。よろしくお願いいたします。