The Visalia Buddhist Church celebrated its centennial on Nov. 3 and 4 of this year. Reverend Jo-Ren MacDonald, Centennial chairperson Ellen Tanisimoro, Temple President Jack Mori, and dozens of volunteers had worked tirelessly for months to ensure a graceful and meaningful event for the weekend. They succeeded beautifully.

There were many aspects of the weekend’s services and celebrations that I would enjoy sharing with you. But there is one aspect that was interesting to me at the time and became much more so just a couple of days ago. I will explain what I mean.

Just last week a dear friend of mine was told by her physician that she had but a few months left to live. She and her husband have lived in their community for many years and have many friends. Friends and family will do all that they can to provide the right kinds of support. Yet at such times, the person who is ill, and his or her spouse, living by themselves, are apt to feel quite alone.

Imagine that my friends, or yours, are without close friends or nearby family when they receive this sad prognosis. They are alone in their home now. They are not traditional churchgoers either, of any denomination, yet at this time of sadness they wish to reach out for spiritual support. Imagine also, please, that this couple is not Japanese-American. How might these people find what they seek?

Perhaps, just by accident, they will drive by a church building that seems welcoming: it is well-kept, open, and inviting, with features that are bright and unpretentious. Imagine, for example, that the building’s light-colored stucco walls are trimmed carefully in a wonderful shade of purple paint! The trim informs passers-by that this is a welcoming place for strangers to the community and church members. Perhaps my friends, or yours, would be encouraged to take the next step. They might stop long enough to read the information on the sign in front of the building, copying the phone number and web address to use when they return home. (Can you hear the couple speaking to each other? “Buddhist Church? We don’t know anything about Buddhism. But this just seems like a friendly place. What do we have to lose by calling?”)

The Visalia Buddhist Church, on Center Street in downtown Visalia, has such wonderful purple trim on its façade. Reverend MacDonald told me that she and some church members considered several colors before choosing that particular shade of purple. The paint was still drying on the weekend of the Centennial. What an auspicious way to begin the second century of Jodo Shinshu Buddhism by visiting the mother temple in Kyoto, Japan.

Everyone was kept very busy throughout the entire seminar. Starting with early morning service at 6:30 a.m. activities were continuous until the early evening which included lectures, discussions and field trips.

The lecturers included Rev. Dr. Kenneth Tanaka of Musashino University, Rev. Dr. Toshikazu Ariai of Soai University, Rev. Hisao Inagaki, emeritus, Ryoiku University, Rev. Yasuaki Hayashi, Supervisor of HIC, and Rev. Gene Sekiya of HIC. Rev. Sekiya and Rev. Masako Sugimoto of HIC led the field trips.

The seminar began at the HIC. Rev. Sekiya opened the proceedings with a welcome and overview of the seminar. Rev. Hayashi welcomed all of the participants. Rev. Sekiya led a morning lecture for the lay people while the ministers had a session with Rev. Inagaki.

Wednesday and Thursday morning began with morning service at the Honzan. The one hour service began at 6:30 a.m. with chanting of the Sambutsu, followed by the Shoshinge. The Wednesday service included the monthly Gomeinichi for Honen-shonin.

“Hongwanji and Overseas Propagation” was subject of discussion for all participants Wednesday morning. Rev. Ariai, Rev. Hayashi and Rev. Tanaka were the resources for the discussion. Rev. Sekiya served as moderator. The three hour session was very lively with all of the lay leaders and ministers participating.

In the afternoon, the group toured the Otani Hombyo (Shinran Shonin’s Mausoleum) and other Hongwanji sites.
Welcoming Rev. Kuwahara

The Center for Buddhist Ed-
cucation (CBE) would like to warmly welcome the arrival of Rev. Kyounobu Joshih Kuwahara who comes to us from the Hong-
wanji International Department in
Kyoto.

Rev. Kuwahara, or “Kyo” as his friends call him, is a graduate of Hitotsubashi University and par-
ticipated in the Ph.D. program at
Ryukoku University. He also studied at the IBS from 2003 to 2006 while focusing on the com-
parative study of Christianity and
Jodo Shinshu.

As fresh as the green grass of Wakano-ura Bay,
when Alone you rejoice in the Sacred Teach-
ing, Believe that there are two...

Kuwahara family get settled in
Kure, Hiroshima. The temple called, Josenji, was established by his great grandfather, who
established Manchuria as a Kaikyoshi
minister around 1940. Rev. Kuwa-
ra’s father now runs the temple while his mother and elder sister
work at the affiliated kindergar-
ten. Rev. Kuwahara’s younger brother
attends Ryukoku University and
is studying Shin Bud-
dhism.

Accompanying Rev. Kuwahara
are his wife, Hitomi and
2½-
year-old son, Takato, who are not
newcomers to Berkeley. They are quickly making new friends and
enjoying their time in Berkeley
once again.

We are pleased to welcome
Rev. Kuwahara, Hitomi and
Takato and extend our best wish-
es to them. We are also grateful
for his guidance throughout the many years of his
service as a minister

Northern California District Council-
Northern California Buddhist Women’s
Association Conference

Theme: Kokoro To Kenko
(Healthy Mind And Heart)

Guest Speaker: Reverend Patricia Kanaya Usuki,
San Fernando Valley Hongwanzji
Buddhist Temple

Hosted By: Picoa Buddhist Church,
3192 Boyington Road, Penryn, Ca 95663
Telephone (916) 652-6139

Co-chairs: Ed Nakamoto & Miwako Yamashiro

Please join us for
HOONKO SERVICES
at the
JODO SHINSHU CENTER

Tuesday, January 15
7:00 p.m. Hoonko Eve Service

with Dharma talks by several ministers

Wednesday, January 16
6:30 a.m. Early Hoonko Service

Speaker: Rev. Marvin Harada

10:00 a.m. Hoonko Service

Speaker: Rev. Dr. David Matsumoto

President’s Message

I would like to believe that one day the BCA temple will offer a genuinely open heart and
mind to all who come to the
door, no matter their back-
grounds, or aspirations.
I have heard on occasion that this
temple or that one is uninter-
ested in reaching beyond
its

For the 18 kaikyoshi ministers and lay leaders, we all became friends. It is
funny to listen to the
calling similarities our overseas districts and tem-

For all of the attendees, the seminar truly helped
us to open our eyes to have a better awareness and ap-
preciation as Jodo Shinshu Buddhists.
A common topic of conversation was to plan to attend Shinran Shonin’s 750th
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a tour of the Hongwanzji explaining many interest-
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Gazoo

A Tribute to Rev. Seiken Ben Mayeda

It is quite difficult for us the Sangha of the
Gardena Buddhist
Church to realize the passing of our dear
Seiken Ben Mayeda, who has
served so much of his

At 6:30 a.m. the seminar was

for his guidance throughout the many years of his tenure as a minister.
Through the onenbutsu, I know he will continue to guide us as we try to
fulfill his
wishes with the Nembutsu Appreciation he has given us. We thoroughly

Lastly I would like quote his favorite poem by
Shinran Shonin:

“Through my life having run its course Return to
the Pure Land of Eternal Rest.
Come back shall I to earth again and again
Even as the waves of Wakanoura-Bay.
When Alone you rejoice in the Sacred Teach-
ing, Believe that there are two...

As fresh as the green grass of Wakano-ura Bay,
when Alone you rejoice in the Sacred Teach-
ing, Believe that there are two...

Finally, I hope that the
wishes of Rev. Mayeda will pass away. Forever my
teaching shall live:
As fresh as the green grass of Wakanoura-ura Bay,
So long as human beings live.

Gazoo

Rev. Kyungo Miura

A monthly periodical with additional issues; postage

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Rev. Kyungo Miura
CBE SEMINAR:
“Crossing Over to Shin Buddhism”

The BCA Center for Bud- dhism Education will present for the first time a weekend seminar geared toward temple newcomers who come from a non-Jodo Shinshu tradition background.

CBE Director Rev. Kodo Umezu cordially invites all convert newcomers to join in this special seminar to be held at the Jodo Shinshu Center in Berkeley on Feb. 1-3, 2008.

In speaking about the concept for this seminar, Rev. Umezu stated: “Newcomers coming to our BCA temples must at times feel like fish out of water. So much of our tem- ple’s history, practices, activi- ties and direction is based on the history and experience of the Japanese American community and what many BCA members of Japanese-ancestry might take for granted could be something totally alien to a newcomer.”

The Rev. Donald Castro from the Seattle Betsuin will be the seminar speaker at the opening service. Panel discussions and workshops have been planned to provide members with a stronger foundation in Buddhism and our Shin Buddhist way of life.

“It’s obvious that the edu- cational and social needs of newcomers will be different and we want to give them an opportunity to share their ideas and concerns and to give them an opportunity to learn more about Shin Buddhism and themselves at the same time,” said Umezu. Registration for this semi- nar is $60 per person and lodging at the Jodo Shinshu Center is available on a first come, first serve basis. For further information about this seminar, please con- tact Rev. Kodo Umezu at: admin@cbca.org or call (510) 809-1460.

The Ministers Assistant Program II

The Ministers Assistant Program II (MAP Quest) took place Sept. 27 to 30, at the Jodo Shinshu Center in Berkeley, California.

Beginning with an encourag- ing uplifting message from So- cho Koshin Ogui was nothing to the weary eye travelers. The many aspects of planning this program were closely supervised by Rev. Kodo Umezu, who warmly guided us with positive critique. We all appreciated the abundant hospitality provided by Rev. Umezu and his skilled staff. A time line schedule for the train- ing practice of rituals, chanting, ringing the kansho, preparation and the care of the Onaigin with the historical foundation of Jodo Shinshu’s connection to the Bud- dhist doctrines were all present- ed.

How fortunate we were to re- ceive informative instruction from Rinban Bob Oshita on the positive approach to giving a dharma message, which I found so valuable when I was among those selected to give house (dharma) message.

Rev. Marvin Harada’s class covered his programs used in his introduction to Buddhism 101 and a wealth of knowledge of how he found innovated ideas of ways to reach people wherever they are.

Rev. Harry Bridge had us deeply enthralled as he touched on many fine points that made chanting the sutra’s a meaningful personal connection that for some of us was a mesmerizing link to the dharma. Gracious help was received in understanding Basic Etiquette from Rev. Hiroshi Abiko. In closing we visited the Stupa on the roof where the Buddha’s relic is enthroned. We gathered humb- ly in one uniting chanting voice.

This was an incredible unique group with a wide range of per- sonalities that solidified naturally as we interacted. Preparing and sharing our meals had a great human level effect as we each gave an unscripted itadakinem.

I am left with gasps that are ringing internally. I gratefully hope they never stop! Nana Amida Butsu

Jo-ô Josephine Seki is a member of the New York Buddhist Church and the American Buddhist Study Center.
San Jose Betsuin Junior Choir Visits Japan

A year of planning and two years of fundraising, the San Jose Betsuin Junior Choir first had a 13-day journey to Japan. This tour included performance opportunities for our group, which made the trip even more exciting! From July 26 through August 8, 2007, choir members and their families had a once-in-a-lifetime experience touring Kyoto, Okayama and Hiroshima with 72 of their closest friends (including choir families and alumni choir parents)! We were fortunate to have been accompanied by Rev. Sakamoto on our trip, and appreciate his time, knowledge, planning and patience by being there with us. Our trip started with our flight leaving on schedule, but having to turn back due to mechanical problems which resulted in a 24-hour flight delay. This delay caused us to be absent from our first scheduled performance at the National YBA Convention in Kyoto. Everyone, though, remained good-natured about the delay, and the airline housed us for the evening in San Mateo. It was an adventurous way to start the trip, but not the type of adventure that we anticipated. We did arrive safely the evening of July 28, so we all breathed a sigh of relief to be together in Kyoto.

For many, Kyoto offered new experiences: visiting the convenience stores regularly, attending the 6 a.m. services at the Hongonji, riding the subways and trains, visiting the Fushimi Inari Shrine and Kyoto’s Movieland Studio Park, and general exploring of this culturally-rich city. The highlight of our visit in Kyoto was the private audience we had with the Gomonshu, where he gave us his personal message. It was indeed an honor to be there to listen to his heartfelt talk. After a guided tour of the Honzon by Ms. Masako Sugimoto of the Hongonji International Center, the choir performed in the lobby of the Hongonji’s Monbo Kaikan to an appreciative audience. Many of the individuals in the audience sang along to the Japanese songs that we performed. It was a fun afternoon for all, and we benefited from the efforts of Ms. Sugimoto, Ms. Shimaji and the Hongonji personnel who arranged for the portable stage, state-of-the-art sound equipment and lighting. Thanks to Rev. Sakamoto and Stuart Jones for doing the introductions for our group.

A side trip from Kyoto was to Nara, where we were able to meet up with former San Jose minister Rev. Torimi and his family. It was so nice to see Sensei, his wife, and his beautiful girl again! We met at the Todaiji Temple, where the largest indoor Buddha statue in the world is enshrined. In Nara, we also were able to experience the tame deer, who would bow to you before receiving the offered cracker. It was evident that these deer were very wise and knew who had food.

The next day we boarded buses and headed to Okayama, San Jose’s Sister City. On the way, we stopped at Himeji Castle, or the “White Heron” Castle. It is a grand white structure standing proudly atop a hill, viewed easily from miles away. We walked through the West Bailey Building and also climbed up six stories to the top of the main tower for a magnificent view. Himeji Castle is a good representation of the castle structure, and was not damaged through the bombing raids of World War II.

Upon arrival in Okayama, news of the impending typhoon had us change our itinerary a bit. Before the anticipated bad weather, we visited the nearby city of Tottori, where many of us took part in a pottery making class. We were able to make a clay dish or bowl, with the firing to be done sometime in the next month or so. Next, we stopped at a delicious buffet (for 1,050 yen, or about $9 – what a deal!), and then to Okayama’s famous “Crow” Castle and the Korakuen Garden (named one of the most beautiful gardens in Japan). The garden offered a serene, peaceful setting, and it made me envious that locals had this beautiful place to visit for contemplation.

The bunt of the typhoon hit that evening, with the following morning a bit wet but not enough to keep us indoors! Through the rain, a group of us journeyed to the old village of Karasuyaki, where the local canal area has many historic buildings and museums. Our last day in Okayama would prove to be the most energetic for all. We began the day with a choir rehearsal (rehearsal space provided by the City of Okayama) and then to our performance at the Sanyo Newspaper Company’s Sonta Hall theater. The evening performance venue was great, with state-of-the-art audio equipment in a true performance/theater setting. Our performance was part of a day scheduled with stage acts of all sorts, including the Pokemon characters. The choir is fortunate to have had this performance opportunity.

After the performance, we headed back to our ready room, where Okayama students were waiting to teach us the dance, Urazio, to be performed that afternoon in their Omote-cho shopping mall. It was great to see everyone (choir members, parents and grandparents) participate in this and we all had a blast! Okayama students also provided face painting for everyone, so we were all made up appropriately for the dancing to follow.

The Urazio odori (a dance depicting the altercation between Momotaro and the “Ura” or ogre) is part of the city’s Momotaro Festival, which spans four days. Our performance took part on second day of the festival. Thankfully, members of the International Students Club of Okayama (representing all sister cities of Okayama) were our leaders for the Urazio odori. They were strategically placed throughout our group while we danced down the streets. There were many groups from throughout the city that participated in this dancing, and I feel fortunate that the Okayama City officials encouraged us to be a part of this unforgettable experience.

Thanks to the City of Okayama, their officials and their staff for making our stay in their city so enjoyable. How fortunate for us to be a part of the 50th anniversary of the Sister City relationship. After leaving Okayama, our next stop was an afternoon in Miyajima. There the grand Torii gate stood in the water, offering a wonderful photo op. We visited the shrine, temples and the local shops, many of which offered various souvenirs (maple leaf) manju and shamoji (of all sizes) for your Miyajima souvenir.

From Miyajima, we took the ferry to our hotel, and were joined by Rev. Sakamoto and his family (Karen Sakamoto, Elohan and Sarah), who arrived in Japan the day before.

The next morning we had an early start to go to the Peace Memorial Ceremony at the Peace Memorial Park in Hiroshima, which was held on the anniversary of the atomic bombing. Hiroshima officials provided reserved seats and English translation receivers for our choir. The ceremony was a solemn event with the Prime Minister and the Secretary General of the United Nations as speakers. Also present were survivors of the bombing and representatives of their families. A rite of sorts reminded everyone that we all have peace as our common goal.

After the ceremony, we walked around the Peace Memorial Park, viewing the Atomic Bomb Dome building and the Sadako Peace Memorial Children’s Choir members and their families folded 1,000 cranes to contribute to the monument for our group, which we treasured. Many of us also went to the Peace Memorial Museum to view newscasts and see memorabilia from August 6, 1945.

We then all boarded the bus for lunch. “What’s so special about lunch?” you ask? The Hiroshima specialty, okonomiyaki! Many of us took part in having lunch at the Okonomiyaki C, which was a must-do! Oishi katta desu! At the Hiroshima specialty, okonomiyaki are made a clay dish or bowl, with the firing to be done sometime in the next month or so. Next, we stopped at a delicious buffet (for 1,050 yen, or about $9 – what a deal!), and then to Okayama’s famous “Crow” Castle and the Korakuen Garden (named one of the most beautiful gardens in Japan). The garden offered a serene, peaceful setting, and it made me envious that locals had this beautiful place to visit for contemplation.

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On Sept. 29, the Buddhist volunteers gathered in the Stanford Hospital Spiritual Care Service, met to celebrate the original group’s fifth anniversary, which was established in 2001 under the guidance of Rev. Dr. William Masuda. Rev. Masuda is also the head Buddhist minister for the hospital.

To mark this occasion, other Buddhists who represented various temples in Cupertino, San Jose and Sunnyvale—mainly Chinese speaking—joined the dinner meeting at the Palo Alto Bud- dhist Temple.

Each volunteer told his/her story about their experiences in the program. They talked about how the patients touched their hearts and how listening carefully to the patients was key. All were grateful for Buddhism’s compassion and compassion so that they could help others in their time of crisis and at the same time, show their compassion by practicing Bud- dhists. Through seeing pain and suffering, ultimately, the com- munity of believers, the patients are supported and felt. One volunteer expressed that it was a wonderful way to practice spirituality and many felt fortunate to have joined the program. Most concluded that they benefit greatly from the visitations. Father John Hester, Direc- tor of the Stanford Hospital Spiritual Care Service, has been with the program for 32 years. He gave a moving message of “Share the sorrow and you di- minish the pain.”

Prior to 2001, there was one Buddhist volunteer in the pro- gram but now there are over 20 active volunteers, many of whom speak another language. Since that time, they have visited over 8,000 patients and volunteered 3,455 hours as of August.

Volunteer training is given once a year. The next will be in March 2008 at Stanford Hos- pital. Inquiries could be made through Don Gee at (408) 942-1706 or Ann Okamura at (550) 366-8042.

Stanford Hospital Buddhist Volunteers Celebration

Page 4
WHEEL OF DHARMA
DECEMBER 2007

Continued on Page 5
This article is a continuation from Rev. Patti Jisho Usuki’s speech presented at the 13th World Buddhist Women’s Convention held in Honolulu.

I ttle did I know – I must depart my path that day – but I shared something amazing with you. At lunchtime, I went to my assigned table. It was then that I discovered that those seated at the same table all happened to be from my grandmother’s hometown of Shiraiki-cho, Asakita-ku, Hiroshima. This is a small rural district, and my classmates knew my grandmother’s family quite well! What are the chances that among 4,000 delegates from many parts of the world, I would end up sitting with strangers who were really not strangers at all? This is truly go-on. In my heart, I feel that my grandmother is right here with me.

My friends from Shiraiki-cho were just as surprised to learn that I, a Sasebo, Japan, person was a Buddhist minister. They had thoughts! Many years ago, I would not have believed it myself.

As a young adult, my career and my busy life did not seem to leave time for reflection. Opportunities helped by the ability to speak several foreign languages, my job as a federal civil servant required me to travel and live in diverse environments. If I had to sum up what I got most out of that career, I would have to say that it was the chance to encounter all kinds of people, and to learn more about myself in the process. I learned that people are basically the same everywhere; that they suffer or rejoice over the same kinds of events;

However, whenever there was muddy dish water, they forced me to leave the place where we were staying behind, and I ended up around our homes. Then, they flew around the lighted electric bulbs, but their feathers fell off the floor and scattered about, and disappeared. I felt sick at the disgusting sight of termites. Old times told me that there were no termites before the War. Whenever a boat ar- rived at Honolulu Harbor, logs were pushed over into the water. The salt water preserved them in the natural fumigation.

When I was in Maui, I saw a fumi- gation process at work. Honolulu and other buildings were covered with large tent and filled with fumigation gas. After three days, the tent was re- moved. I saw lots of white dust, cock- roaches, lizards and other insects. But no termites. Clean up of the floor was a real task!

There is a very important sōla (moral precept) in Buddhism, that we respect the lives of human as well as other creatures. If we think about gratitude.

Of course, there were times when I felt disappointed or disillusioned, but overall, it was a wonderful and ex- citing life. Thanks to countless others stretching back to the infinite past, these experiences were part of my path. Reflecting on the hardships that my parents and grandparents had en- dured, I wondered how I could ever repay them for all that I had. I often thought about my grandmother and wondered, “Who am I?” and, “What’s life all about?” An aspiration was be- ginning to emerge in me.

I found answers in the Buddha’s teachings and in the Jodo Shinshu teachings. Soon, I decided to seek more and more understanding, as though I was the only one in the world. I felt that compassion is the foundation of Other’s power. I can hear the Calling Voice of the Buddhas in this world. I am, just the way I am. I have

I am proud of the choir everyone else, we were

But I know that I have never walked this path alone, and for that I am truly grateful. Thank you Amida Buddha. Shinnan-sama, aragito gozaimasu! Obas-chan, aragito! Thanks to all beings.

Each of us is only one person, and yet we share in the same aspiration for humanity, for all life. Together, the power in which we share is Other Power that makes everything possible.

Let us open our hearts and minds wide, relying on the power of the Vow, and entrust ourselves to it, “united in spirit and purpose,” as our objective states.

I’m sure you have heard of the Nobel Peace Prize. Mother Teresa was a recipient. So was Aung San Suu Kyi of Burma. Other women, from coun- tries as diverse as Kenya, Iran, Guate- mala and Northern Ireland have also been given the honour. Each woman was only one person, and yet they shared in the same aspiration for humanity, for all life.

We don’t have to win the Nobel Peace Prize, but each of us, in our own way, can hear the Calling Voice and act on it, “aspirating for [our] own [liberation] and then, holding the nembutsu in [our] hearts, say it to others!” For the benefit of all sentient beings in Bud- dha’s benevolence, with the wish, “May there be peace in the world, and may the Buddha’s teaching spread!”

Namo Amida Buta.
Message to Baby Boomers: The Best Years Of Your Life Are Ahead of You.

By Rev. Marvin Harada
Orange County Buddhist Church

How many of us find ourselves looking back and wondering, “Is this all there is to life?” Many of us may have even retired already, or have some time on our hands. We wonder if the days are numbered, and if so, what is next for us? We may get older, but we often struggle with feeling a sense of dissatisfaction and unfulfillment. We may feel like there isn’t much to live for, or we may even feel depressed or even suicidal. Sometimes we feel like the best years of our life are gone. You might have retired or are retired, we have no excuse not to listen to the Dharma. We had many, many years to grow up, that used to hate the Dharma School or YBA kids, that never had a chance to score in a few years, in can be the very place that you find your deepest meaning and fulfillment of life.

In our younger years, there was always an excuse to not deeply study or listen to the Dharma. We had young children, or we had the demands of work, or we were already deeply involved in the temple in sports or scouts. Reading, listening, or attending study classes was not something we had time for or made a priority. But now we have less demands of work or are retired, we have made time to listen to the Dharma. In fact, this should be the ideal time to listen, since we still have our health and we have yet to enter the next phase of baby sitting our grandchildren.

In the Nembutsu, we can find the deepest sense of meaning and fulfillment in our lives. Saichi the Myokion in a poem, expresses how Nambudhidai is inexhaustible. No matter how much he says it, it is inexhaustible. This means that Nembutsu is a source of inexhaustible light, joy, fulfillment, wisdom, and meaning in our lives. To receive the Nembutsu deep within our hearts and minds, is to receive something inexhaustible. That is why we can find the deepest sense of meaning and fulfillment in our life even now, at this mid-life point of our life as a Baby-Boomer.

At our temple, we have Senior Citizens who are deep listeners of the Dharma. They are into the high eighties now, but for them, their greatest joy and meaning of life comes from listening to the Dharma. One lady has taken my introduction to Buddhism class about eight times. I said, “You took this class already many times. I am going to cover the same mate- rial again.” Her response was, “Every time you go over the same material, I get something new from it.” If we sincerely listen to the Dharma, read books on Buddhism, discuss it with our fellow members of the Sangha, we will begin to ap- preciate the depth and breadth of the Buddha- Dharma. We will come to receive Nambudhidai as a deep and profound truth, not just as a word or something that we recite.

Instead of feeling like we are just on the down- ward slope of life and that there isn’t much to live for, other than seeing our children get married or to have a grandchild born, we can feel like the best years of our life are right now, and those years ahead of us. There is so much that we can do, as a volunteer at our temple or in the BCA. We need your help. We need your support and help to create new Bud- dhist education programs, becoming a minister’s assis- tant, becoming a Dharma School teacher, creating a website for your temple, these are all just a few of the ways that you as a Baby Boomers can get involved in your local temple. Your in- volvement at the temple will help share Buddhism here in the west might be one of the most meaningful and fulfilling things you have ever done in your life. Like Saichi in Nambudhidai, we can find an inexhaustible source of meaning, fulfillment, joy, strength, and wisdom in our life. To all of my fellow Baby Boomers, the best years of your life are ahead of you. May we move forward with a new sense of meaning in our life. May we attend services and study classes, not because we have to, but because we want to. We want to learn, we want to listen. We want to receive and come to understand the Nembutsu as a deep and profound truth. We want our temples to grow and flourish. We want to share the Nembutsu with others.

Baby Boomer Dharma Seminar

On Nov. 3, the Center for Buddhist Education sponsored its first seminar directed toward “Baby Boomer” generation. The “Baby Boomer” years are considered those born between 1945 and 1965, when various western nations experienced an unusual spike in birth rates after World War II. These years produced what was probably the largest group of Shin Buddhist American children in the history of the BCA, and today, these “baby boomers” are in their 50’s and early 60’s.

A baby boomer himself, Rev. Marvin Harada of the Orange County Buddhist Church, delivered an inspirational Dharma message, in which he set the tone for the day and reflected on what the Dharma has to offer baby boomers at this point in their lives.

The afternoon’s Dharma lessons were led by “baby boomer” ministers Rever- end Bob Oshita of Sacramento, Rever- end Ron Kobata of the BCA Headquar- ters, Reverend Revere Shikibashi of Los Angeles Higashi Honganji Betsuin.

Following the Dharma session, the 80 seminar participants were able to participate in life enrichment sessions covering topics such as “Alzheimer’s Dementia & Eldercare,” led by Ken Tanimoto, and “Midlife Financial Security,” led by Thea Stro and Michi Mizushima. A third session opened an open forum of topics.

Participants of the first “Baby Boomer” Dharma Seminar held last month at the Jodo Shinshu Center.

For many of the 80 participants, this was their first visit to the new Jodo Shinshu Center and for some, it was their first visit back to a BCA program since their YBA days in the 60’s. Talk is already resonating for next year’s Baby Boomer seminar now scheduled for Nov. 1, 2008 at the JSC Center.
世界平和は 合掌から

2007年

誰かわかりますか？

ベービーブーマーズ集合

日本では「退権の世代」と呼ばれる。彼らは、20世紀中盤に出生し、50年代〜60年代に成長した人々を指す。彼らは、戦争の影響を受けず、平和で育ち、自由な社会を享受した世代である。ベービーブーマーズは、政治、経済、文化の多様性を象徴し、社会の変革を引き起こす重要な存在である。

この世代は、自身の価値観を守り、権利を求めるために活動を開始した。彼らは、次世代のための教育と啓発を目的に、様々な活動を行っている。

ベービーブーマーズの中には、政治家、芸術家、学者、スポーツ選手など、さまざまな分野で活躍している人々もいる。彼らの存在は、社会の変化に大きな影響を与えている。

ベービーブーマーズは、自分たちの価値観を守り、未来を担う世代を支えている。彼らは、自分たちの時代を変えるために努力を続けている。

2007年度教化標語

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