Hoonko If You Love Shinran

By Dr. Gordon Berrmant

On Tuesday evening, January 15th, and Wednesday morning the 16th, Reverend Kodo Umezu organized another “first of its kind” event at the Jodo Shinshu Center in Berkeley. Modeled approximately on the 12-hour service that is conducted annually at Nishi Hongwanji in Kyoto, the JSC and Center for Buddhist Education hosted three Hoonko celebrations. This set of services was an early contribution to the 750th anniversary of Shinran Shonin’s death over the next several years.

The first service, beginning at 7 p.m., included recitation of Shinran’s Shoshinge, Wasan, and Nembutsu, which are published in our BCA service book (sofu style). Following the chanting, nine BCA ministers presented brief dharma talks. They were, in order of speaking, Reverends Kenjiro Nakanishi, Harry Bridge, Patricia Usuki, Shoyo Tanimachi, Gregory Gibbs, Jerry Hirano, Carol Hi-maka, Jokai Aihiko, and Seigen Yamaoka. In the second service, beginning at 6:30 a.m., participants again chanted Shoshinge, Wasan, and Nembutsu, then heard a Dharma message delivered by Reverend Marvin Harada of Orange County Buddhist Church. The third service began at 10 a.m. The Shoshinge, Wasan, and Nembutsu, this time in gora style, preceded a Dharma message delivered by Reverend David Matsumoto of the Berkeley Buddhist Temple.

I was fortunate enough to attend these three services. And as a kind of karmic bonus, I suppose, I had ample time to reflect on them a couple of days later as I drove 200 miles south from the Jodo Shinshu Center to Selma, south of Fresno, where the Central District Council had scheduled its annual installation of officers and invited me to speak to the group. On the drive down, then again as I returned to Oakland Airport before flying home to Virginia, the meaning of Hoonko, and the importance of the Jodo Shinshu Center in the future of our religious lives impressed themselves upon me. I will share some of these impressions in the brief space of this column.

Hoonko is the name given to the annual celebration of Shinran Shonin’s life and memorial of his death in 1262. The BCA, most BCA temples, and Nishi Hongwanji use January 16 as the target date for this celebration. The BCA, most BCA temples, and Nishi Hongwanji use January 16 as the target date for this celebration. The BCA, most

Contemporary Hoonko

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December 21, 2007
Dear Kaikyushi Minister,

As we approach the end of 2007 reflecting on the past considering what turned out well and what could have been done better, I’ve been concentrating on what I can do to generate more tangible support for Campaign BCA – the 21st Century amongst our ministerial corps. I know you have your plates full with your primary responsibility as a resident/associate/supervising minister of a local temple. Fundraising is not something that most of us who’ve dedicated our lives to share the nembutsu teachings are not equipped to engage in. Yet, if we were to follow the example of our predecessors who laid the foundation upon which the BCA was built, we cannot help admire the way they assumed real leadership in establishing vibrant sanghas throughout the United States.

The pioneer ministers did not restrict their roles within their assigned temples. They served in many different capacities for which the lay membership responded with financial and physical support. Under the present circumstances, we cannot afford to dwell on what did or did not happen to bring us to the current critical financial bind we’re in.

It has already been presented in different forums and written forms, but I feel it is my responsibility as Socho to keep trying to present the facts of our current situation and prevail upon you to assume a personal commitment to do whatever you can to help generate support for the Campaign and avoid a financial collapse that will negatively impact our entire kyodan. If we do not take immediate and concrete actions to fulfill our financial obligations it will certainly have consequences throughout the BCA network.

Here is the financial picture we are faced with:

• The Campaign BCA as of December 1, 2007 has received Gifts and Pledges totaling $12,786,607.
• The purchase of the Jodo Shinshu Center property came out to $7,000,000.
• Construction and equipping the JSC has totaled $14,000,000.

To cover the cost of the purchase of the property and construction of the JSC loans totaling $9,100,000 have been taken out with California Bank & Trust and the BCA Endowment Foundation.

• We are currently making mortgage payments of $70,000 a month.
• The first balloon payment of $4,000,000 to the California Bank & Trust is due on March 31, 2009. $2,500,000 must be returned to the BCA Endowment Foundation in 2012.
• A second balloon payment to the California Bank & Trust for $2,800,000 comes due in 2014.

At the December 1, 2007 National Board meeting, the Executive committee was given the authority to pursue the following options for producing additional income in the event that the Campaign did not generate the necessary funds to cover the debts:

1. Refinance the two California Bank & Trust, and/or the Endowment Foundation loans
2. Sell the Bishop’s residence
3. Sell the BCA Headquarters building
4. Sell interests in the JSC to (preferred e.g. Hongwanji, Ryoikoku University, RDK) co-owner partners.
5. Continue efforts to secure favorable loan/interests from the Hongwanji, Endowment Foundation, temples and others.
6. Special BCA annual assessment of $25 per member for five years beginning in 2009. The project-ed $420,000 (16,800 members x $25 x five years) would just be for the debt service and reduction.

I agreed on the consensus of the National Board that rejected a seventh proposal for the Executive Committee to consider selling the JSC. This is not an option on many levels.

Even having to consider any of the above scenarios involving selling off BCA properties that we have been the beneficiaries of is cause for embarrassment. To think that after over a century of operation in San Francisco we find ourselves in such a serious predicament is a wake up call that we have become too complacent in taking ownership for the vehicle we call the BCA.

We cannot ignore the current financial bind the BCA is in. We must step up our involvement in generating support for the Campaign within our BCA membership. I have identified some immediate actions we can take:

• Publicize the Campaign and programs being offered by the Center for Buddhist Education and Institute of Buddhist Studies out of the JSC.
• Display and distribute printed materials about the Campaign and JSC.
• Make regular announcements at temple gatherings promoting the

Continued on Page 6
“Oneness with Interfaith”

By Rev. Shousei K. Hanayama, Watonoike Buddhist Temple

One day, I got a call from an unknown lady. “My husband passed away.” We are Christian, but I want to have something before the mortuary comes. Can you come to officiate the pillow service for us?” I answered, “Why not?” She was crying when I was at her home. We had a silent moment to extend our appreciation to him for his kindness in this world, and then I chanted the Sutra. She stopped crying and appreciated that I had come. The pillow service is not only for the deceased, but also for the survivors and for me. If I have a funeral service without the pillow service first I have trouble chanting the Sutra because I cry. It is difficult to control my emotions when I lose a Dharma friend, even if I am a Buddhist minister. I remember I couldn’t chant “Sho-Shin-G“ when I lost my father at the private service in our house. I always remember that sorrow when I officiate a funeral service for a Dharma Friend at my Temple.

We are all from Asia even if you are Caucasian. The word Caucasian means people who come from Caucasus Asia. So, all human beings are from Asia. About 2,500 years ago, we hadn’t have Buddhism, but we had Buddha. According to Dharma, all our ancestors who have passed away became Buddha in the Pure Land even if they were not Buddhists. We don’t have any reason to discriminate against other religious people. We should have broad points of view, or we can’t see others fairly. We can’t survive without all of the previous sacrificed lives. In Buddhism, “beings” include animals, plants, vegetables, and trees. All lives are equal. Human beings are not the highest beings in this world. Human beings can’t survive without other beings. We respect the lives of all beings and appreciate the sacrificed lives.

When we had a pet memorial service in our temple, a lot of the other people from other religions gathered and extended their appreciation to their beloved pets. They said their religion couldn’t have that kind of service. I was very proud of myself as a Buddhist minister. I can eat beef and pork. I can drink even if I stopped drinking. I could have my family even if I am a Buddhist Priest, but I can have only one wife. I don’t have to pray seven times a day or fast. I really enjoy my Buddhist life and I appreciate all others.

I believe only Buddhism can create beautiful harmony with other religions in this pitiful world because we respect and accept other religions. The differences create the factors for a harmonious and peaceful world. As a result, Buddhism is not only for Buddhists, but also for any person and all beings. But there are no regulations to be a Buddhist. If someone wants to join us, we welcome them; anyone and anything can go to the Pure Land by the power of Amida Buddha, without our requests. My dream is to spread the Buddha Dharma worldwide even if no one becomes Buddhist. We can become a bridge between other religions. I could go anywhere when requested to visit. On the other hand, I can’t go to a pillow service without a survivors’ request.

Why should we have strong attachment to our own race, country, language, culture, gender, religion, and so on? We are all part of the same world. To exist in this world everything is important on the basis of a Dharma life.

And lastly, I’d like to introduce this wise saying about “Happiness.” “The secret of happiness is not in doing what we want to do, but in enjoying what we have to do everyday.” Please knock on the door of your temple to express your hopes, or the door will be closed forever. When members and ministers work together, we can spread Buddha Dharma to the people who don’t know about Buddhism, and we can make beautiful harmony in this world. We believe that “World Peace begins with Gassho.”

Namo Amida Butsu with Gassho.

Cal YABA 2008 Conference
“Defining My Values” Back to Basic Buddhism

Saturday, May 17, 2008
8:00 am – 4:00 pm
Guest Speaker: Reverend Harry Bridge

Jodo Shinshu Study Center
2140 Durant St.
Berkeley, CA 94704

$50 registration includes continental breakfast and lunch
Registration deadline is May 3, 2008

For more information contact:
Daryl Doyi, (559) 271-1517, obbcourses@yahoo.com
Brian Oyama, (310) 948-0500, boyama@ucta.edu
Jeffrey Matsuoka, (415) 831-3591, jeff@cbsweb.org
Alan Hatakeyama, (562) 508-3363, ahatakey@yahoo.com
Leslie Okashi, (559) 434-6923, looash@fresno.k12.ca.us

BCA’s Newest Minister

BCA’s newest minister, Rev. Kojo Kikakura, a 29-year-old bachelor, is currently going through an orientation program at the Los Angeles Hompa Hongwanji Buddhist Temple under the supervision of Rinban Chuko Matsubayashi and staff. Kojo or “Kakki” (Sensei), as he is known by his friends, is the elder son of the Kakakura family in charge of the Eishoji (temple) located in Onomichi City, Hiroshima, Japan.

Rev. Kikakura graduated from the Kobe City University of Foreign Languages majoring in International Relations. During his senior year he spent eight months in a study abroad program in London, England. Following graduation he was employed in the sales department of a company that produced electronic parts. In order to qualify for a Kakikyoshi training program which stipulated that a candidate must be no more than thirty years old, he got a job at a company that produced electronic parts. In order to qualify for a Kakikyoshi training program which stipulated that a candidate must be no more than thirty years old, he got a job at a company that produced electronic parts. In order to qualify for a Kakikyoshi training program which stipulated that a candidate must be no more than thirty years old, he got a job at a company that produced electronic parts. In order to qualify for a Kakikyoshi training program which stipulated that a candidate must be no more than thirty years old, he got a job at a company that produced electronic parts. In order to qualify for a Kakikyoshi training program which stipulated that a candidate must be no more than thirty years old, he got a job at a company that produced electronic parts. In order to qualify for a Kakikyoshi training program which stipulated that a candidate must be no more than thirty years old, he got a job at a company that produced electronic parts. In order to qualify for a Kakikyoshi training program which stipulated that a candidate must be no more than thirty years old, he got a job at a company that produced electronic parts. In order to qualify for a Kakikyoshi training program which stipulated that a candidate must be no more than thirty years old, he got a job at a company that produced electronic parts. In order to qualify for a Kakikyoshi training program which stipulated that a candidate must be no more than thirty years old, he got a job at a company that produced electronic parts. In order to qualify for a Kakikyoshi training program which stipulated that a candidate must be no more than thirty years old, he got a job at a company that produced electronic parts. In order to qualify for a Kakikyoshi training program which stipulated that a candidate must be no more than thirty years old, he got a job at a company that produced electronic parts. In order to qualify for a Kakikyoshi training program which stipulated that a candidate must be no more than thirty years old, he got a job at a company that produced electronic parts.

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Namo Amida Butsu with Gassho.

CBE Seminar for High School Dharma School Teachers

Last year, the Center for Buddhist Education (CBE) sponsored its first Dharma School teachers training seminar for new teachers. This year, a newly added training seminar “Dharma School 101” will be directed toward high school level (grades 9-12) Dharma School teachers.

The seminar will be held at the Jodo Shinshu Center on the weekend of July 25-27. The program will include looking at the needs and lifestyles of contempo

Revival of the Pacific Seminar

After World War II, the BCA began a major annual summer program at the Asilomar State Campgrounds on the central California coast called “The Pacific Seminar,” bringing together scholars, ministers and lay members to seriously share and listen to each other.

With the opening of the new Jodo Shinshu Center in Berkeley, the idea of re-starting the Pacific Seminar series emerged, and the Institute of Buddhist Studies and the Center for Buddhist Education will serve as co-sponsors of the “New Pacific Seminar” Series.

This year’s revival of the Pacific Seminar will emphasize the many faces and teaching of our founder, Shinran Shonin, in preparation for the 2011 observance of the 750th Memorial celebration for Shinran Shonin. The theme for this year’s seminar is “Honen & Shinran: Pureland Masters with us in our Contemporary World.” Speakers will examine and explore why these two masters felt so strongly about and committed to the Nembutsu.

The seminar will begin on Friday evening, June 27 and conclude on Sunday, June 29. Lodging on a first-reserved basis will be available for those who wish to stay at the Jodo Shinshu Center.

DEADLINE for registration is May 30, 2008. For further information, please contact Rev. Kodo Umezu at (510) 809-1460 or by email at director@cbe-bca.org.
Campaign News

Campaign BCA – The 21st Century has now surpassed $13 million in gifts and pledges!

The success story you very much the tremendous response to the Year-End letter sent in December! We received almost 500 (unrestricted) gifts and pledge payments totaling over $950,000! This brought our 2007 total to over $2.3 million! 2007 has been a year of progress and support, with many new donors and increased giving.

This month we will start publishing donor lists for each temple. If there are any errors, please let me know.

Join the Campaign Committee Friday, Feb. 29, from 7 to 9 p.m. at National Alameda in Portland for information/exchange regarding temple fundraising and Planned Giving for your members.

The picture shown is an example of a display that will give the Campaign more exposure at your temple. It’s simply a cardboard storyboard stand available at Craft stores. Put it on a cardboard in your entryway or foyer, along with flyers and brochures. You can also display the names of donors from your temple and fundraising goals.

I'd like to thank Ms. Chir Kakuuchi for helping print the year-end letter and Mrs. Janet Kameda and Mrs. Lisa Nagouchi for assembling the 2007 tax statements for me.

Thank You for Your Continued Support.

Continued on Page 6

Pledge: 50,000

Other unrestricted to Campaign BCA - The 21st Century.

Other unrestricted to a period of 5 years to Campaign BCA - The 21st Century.

Check enclosed, made payable to Campaign BCA - The 21st Century.

Mail to: Campaign BCA - The 21st Century

Attention: Jeff Smith, Executive Director

5737 College Ave.

Berkeley, CA 94705

Name

Address

City

State

Zip

Phone

Email

Campaign BCA Donations ( subsequently, pledged: Check enclosed, made payable to) YAC Reunion Retreat

By Sydney Shirayama (Pacific Buddhist Temple)

Photo by Keith Sawada

H ave you ever chanted the Shoshinge? If you have, you would probably have noticed that it takes roughly two hours. However, when you’re chanting it, it seems like it will never end. Leading the Shoshinge wasan was one of the things I looked forward to doing at the YAC Reunion in July. I saw 11 teenagers from all over California, Oregon, and Washington gathered at the Jodo Shinshu Center in Berkeley for the weeklong YAC retreat. I experience the teachings of the Buddha. What we didn’t know was that this retreat would create tremendous friendships and enable us to understand Buddhism not only at church but also recognize it in our everyday lives. Six months later, on January 18, 2008, we got together again at the Jodo Shinshu Center for a reunion retreat to reinforce our knowledge and our relationships.

Almost as soon as I arrived at the Jodo Shinshu Center for the reunion retreat I was greeter hugged by the other retreaters. It was amazing how fast we reconnected with each other even after six long months of being apart. As the last of the retreaters trickled in, we were tested on how well we remembered our service etiquette that we learned over the summer. During the summer, we had learned the different roles of conducting a service and the proper etiquette on the omazai. With these services a day, we mastered what we had to bow and hold up our book, how to ring the bell, how to conduct a service, and how to bow. It was amazing how fast we remembered everything.

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FEBRUARY 2008 WHEEL OF DHARMA PAGE 3

Campaign BCA Donations (Kols and Pledges Received This 1/21/08)

Alameda Buddhist Temple: Don T. Akiyama, Bishop and Mrs. Koshin Ogui

Buddhist Temple: Roger and Mariko Tsuchiya

YAC Reunion Retreat

By Sydney Shirayama (Pacific Buddhist Temple)

Photo by Keith Sawada

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Continued on Page 6

Name

Address

City

State

Zip

Phone

Email

Temple

For more information, please contact your temple representatives, your local leaders, or Campaign BCA Manager Robyn Nagouchi at (510) 809-4453 or e-mail: bca@bcacampaign.org.
Each have seen many changes in music, dress and customs, and of course, world events. It sometimes seems to me that we are getting older, or perhaps in some ways, separated from someone who is younger, or older, or as we say, we are separated from one another generation by generation. But if we truly reflect on our common bond as human beings, we will come to understand that whether someone is an old child, teenage, or grandparent and senior citizen, although they are from seemingly different generations, we are all privileged to have received a life to be and to live within the same relative period of time. In that respect, we share a common history and all of the same generation.

For those of us who have had the good fortune to have known our grandparents, even if they should have passed away while we were quite young, we have never had a fuller opportunity to have grown to know them better and to have shared much more experiences with them. Therefore, we should not have ever lacked the ability to receive life together during the same relative generation and to keep and share the precious memory of them remain within our hearts and minds.

Just to realize that we have been born into this human life, in and of itself, is a rare and exceptional opportunity. To have been brought in this lifetime to meet with one another is also most extraordinary. Yet as we say according to the Buddha’s teachings, “More difficult than to have been born into this sentient life as a human being and to have come to meet one another, is the rare and wondrous occasion to encounter the Teachings of the Buddha in this lifetime.”

You and I and all sentient existence will always share a special relationship with one another, regardless of who we are. To some, our fellow beings will always be remembered by the name that we carried as a mother, or as a dear and devoted wife or husband, or as a loving grandmother or grandfather, or as a special friend. Most importantly, however, we come to know one another through our spiritual understanding of Truth, which ties many of us together. The significance and great importance of us having met one another in this lifetime, is that it was made possible through our individual encounter with the dynamic movement of the Buddha’s voice of Wisdom. The relationship we have with each other person becomes a greater occurrence than if we just happened by chance to run into an old friend or neighbor while we were crossing the ocean.

We have each met in that other Present moment that we call “Namo Amida Butsu.”

All of those individuals whom we meet in this present lifetime — or even directly by our physical contact with them, or others who have traveled before us whom we meet through historical depiction in the form of words or beautiful paintings — become a part of our life. They help to express who we are. In a sense, you could say that we have been created with the seeds of all the interpersonal relationships that we have had — spiritual encounters that I, you, and we have ever met. Even a chance meeting or encounter with someone whom we merely pass by on a street corner, or a fleeting moment in the transactions of our daily business affairs, such as a bank or post office, is a potential moment of the innumerable occasions in which we are conducting our life to be mindful of one another. To be mindful of our deep connection with each other — especially because we met through the spiritual teachings of Truth — is an integration of thoughts and emotions, a connection which is everlasting.

In building our life upon the foundation of spiritual awakening — by allowing it to integrate with who each of us are, in conducting ourselves in a proper and honorable fashion — we also help to transfer a part of sentient existence to all of those that we meet. We pass to others by giving a part of ourselves — especially in our teachings, actions, and words that we have ever given that a long time ago through the movement of Wisdom/Compassion. So that each of us that we are conducting our life to be mindful of one another. To be mindful of our deep connection with each other — especially because we met through the spiritual teachings of Truth — is an integration of thoughts and emotions, a connection which is everlasting.

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“Sanghas in Transition: A Weekend of Reflection and Discussion on Change”


Washington, D.C.’s Ekoji Buddhist Temple welcomed East Coast sangha members over this year’s Labor Day weekend to the 61st Eastern Buddhist League (EBL) conference. The conference theme and discussions focused on the changes that our larger EBL sangha and our individual sanghas have undergone and continue to undergo, with the idea that the sanghas of today will largely decide how Jodo Shinshu Buddhism will be practiced tomorrow. Over the course of the weekend, we aimed to expand upon conversations—began last year at a smaller EBL seminar based on the same theme—on creating an environment in which all sangha members feel comfortable walking the Jodo Shinshu path.

The highlight of the conference’s opening Saturday morning service was a video—shown in lieu of the traditional Dharma message focused on Buddhist doctrine and teachings—that included interviews with sangha members from all of the temples and sanghas. In keeping with the conference’s theme, the sangha members offered their perspectives on what drew them to their temples (answers ranged from free candy to convenient subway access to finding people of similar religious beliefs), changes to practices observed at the temples, and comments on the efforts to attempt to acknowledge but not be constrained by the Japanese American heritage of the EBL temples.

Immediately following the opening service, conference participants heard from an opening panel consisting of Rev. Gregory Gibbs from Oregon Buddhist Temple, Rev. Kodo Ueno, and representatives for the Bud- dhist Education, and Dr. Jeff Wilson, assistant professor at Renison College and a prominent Buddhist scholar, and moderated by outgoing BCA President and Ekoji sangha member Gordon Bermant. The panelists offered a few comments on the conference theme, pointing out that our sanghas are only sixty years in the process and are still in transition because they are still relatively new, and emphasizing that sanghas are valuable only when we actively try to relate to each other rather than focusing only on ourselves or on increasing sangha numbers.

The next day and a half included discussion sessions in which conference participants followed the panelists’ advice, talking and trying to relate to each other. The discussion sessions covered a number of topics: questions of culture and heritage, which addressed the Japanese American heritage of the temples; rituals and contemporary practices, which covered practices like meditation and the role of rituals in the temple; education for both adults and children in the temples; and outreach within and beyond the individual temples.

Participants in the Culture and Heritage Session noted that while in the past, some temple newcomers felt they had to forget their own heritage to become accepted as part of the temple, nowadays “foreign” cultures are becoming more embedded in mainstream “American” culture and the same can be said about temple and sangha cultures as well. There was some discussion on whether there is a need to translate Japanese Buddhist words—which can sometimes create perceptions of exclusiveness—but recognizing also the difficulty in accurately translating the concept behind the words. For example, the word “sangha” often is translated at “offering incense,” but to whom do we offer the incense? And if we use the more literal translation “burning incense,” does it succeed in conveying the Buddhist concept behind the practice?

In the Rituals and Contemporary Practices session, participants noted that rituals and routines can become comforting and centering, but that they should reinforce the Buddhist teachings and support mindfulness, not mindlessness. Some also noted that while rituals can be valuable as means of teachings-practice, which covered practices like meditation and the role of rituals in the temple; education for both adults and children in the temples; and outreach within and beyond the individual temples.

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The outreach theme also filtered into the discussions on whether there was a continuing role and value to EBL and the EBL conferences, with participants suggesting future attempts to hold the conferences in areas with no local temples as a means for interacting with both current and potential EBL sangha members. Participants in this session agreed EBL conferences continue to provide value as a forum for interaction and discussion among the temples and sanghas—a forum especially valuable for sanghas and temples that are newer and/or currently lack a minister.

While much of the conference participants’ attention was focused on the discussion sessions, there were also other opportunities for learning and fun. Rev. Shoji Ehoji of Ekoji Buddhist Temple offered tips in a “Buddhism 101” course, prompted by requests from the 2006 seminar, on breathing techniques used in reciting the Nembutsu and chanting, and a suggested method of doing so. During the discussion session breaks, conference participants often could be found in the hallway, reading the display board created by each EBL temple to show their temple’s history and current location, members and activities. Many conference participants also enjoyed a Chinese banquet dinner and night tour of Washington, D.C. on Saturday evening, and a closing banquet on Sunday night with Rev. Gregory Gibbs as the keynote speaker and a performance by Ekoji’s Non Daiko tauk Simmons.

Many conference participants expressed their appreciation for the chance to engage in the weekend discussions—which several agreed were long overdue—and for the opportunity to reunite with old friends and meet other members of the larger EBL sangha. While the conversations began over this Labor Day weekend by no means reached their conclusions, it was clear that conference participants were willing to continue at home and in the future, hopefully ensuring that our sanghas will make conscious decisions to help bring us closer to achieving an environment conducive to our collective journey on the Jodo Shinshu path.

Nana Amida Butin.

WORKSHOP DESCRIPTIONS:
Emergency Preparedness - Revolution Aoyama and Michi Mitani
“Do you know who will make medical decisions for you when you become seriously ill? Do you know your rights in regards to healthcare decisions?” These questions and others will be answered in the Emergency Preparedness Workshop.

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Yoga - Susan Whitaker
Four hour classes will explore the health benefits of yoga and breathing techniques that are great for reducing stress and anxiety. Class is all inclusive and no experience is necessary.

Challenges of Aging: Losses and Gains - Reverend Dr. Ryo Imamura
As we age, most of our physical and intellectual capabilities decline in performance. However, our levels of interest and participation in religious life, holistic awareness, and community service often increase. This means we get older! In this workshop, we will explore the physical, intellectual and spiritual changes that take place in the twilight years. We will consider past, present and more energized! For all ages Wheelchairs welcomed.

Keynote Speakers: Reverend Patricia Kanaya Usuki (English), San Fernando Valley Hongwanji Buddhist Temple Reverend Tesshi Aoyama (Japanese), Placer Buddhist Church

Sat, April 19, 2008
Theme: Kokoro To Kenko (Healthy Mind And Heart)
Northern California District Council-Northern California Buddhist Women’s Association Conference

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

Hosted By: Placer Buddhist Church, 3192 Boyington Road, Penryn, CA 95663
Telephone (916) 652-6139
We have the assistance of our Wasans, the current Stockton minister, Ruby Kato, and the temple spokesperson, Socho’s Message

Continued from Front Page

Campaign and JSC programs
- Publish and display your temple’s contributors to the Campaign in your newsletter and in a prominent place in the temple.
- Encourage your temple leaders to participate in a Campaign committee to carry out a plan to make personal appeals to all members.
- Emphasize that we are already seeing the benefits of operating the JSC and CBE programs and that you can help provide educational opportunities for ministers, ministerial candidates and Shin Buddhists in general.
- Arrange for informational presentations by Robert Noguchi and myself to encourage more support for the Campaign.
- Identify potential major donors and invite them to accompany you when making a direct solicitation.

In addition to the above, I think that you immediately, encourage you to seek advice from ministers and leaders of your temples that you can see have been very effective in generating support for the Campaign, such as the Berkeley Buddhist Temple, Buddhist Church of Oakland, Mt. View Buddhist Temple and Seattle Betsuin.

At this point I am convinced that the positive support and active involvement of kaidyosho is what is essential for the Campaign to succeed.

Socho

Bishop BCA

PAGE 8 WHEEL OF DHARMA FEBRUARY 2008

February 26-27 Ministers Association General Meeting
Feb. 28 IBS Seminar “Jodo Shinshu and Contemporary Philosophical Issues”
Feb. 29 – March 1 National Council meeting
March 1 Eitaiyoi Service, Banquet
Although I cannot always be kind and gentle to others, they help me always to sustain my life.

How wonderful it is that Amida’s light of compassion illuminates the universe to sustain my life.

When I experience Amida’s light of compassion entering my heart, Namo Amida Butsu becomes my expression of deep gratitude from the bottom of my heart...

Reverence for Shinran Shonin

私たちの浄土真宗のみ教え

わたちは、一切といわれる存在の一部であり、宇宙全体の一部であります。わたしがいつも、他力と呼ばれる阿弥陀の慈悲の光を受け、その光に、いつもわたしたしの命をささげてもらっています。

わたしたちは、いつもみなさんが虜つかれて生きているのに、みなさん、そんなわたしたしの命さえ、守ってくださいます。

なんと、もったいないこと、ありがたいことでしょうか。阿弥陀の慈悲の光は、隔ててももなく、差別もなく、すべてのものに、その光をはぐくむ機会を与えてくれます。

わたしの心の中に、阿弥陀の慈悲の光が差し込んだとき、南無阿弥
陀仏は、わたしの心のそこからの感謝を表す念仏となります。

南無阿弥陀仏

これから、100年、200年、私たちが、アメリカという国で阿
弥陀仏を伝えてこうとするととき、「ただの日本の伝統」というだけでは、遙か早かって、その教えは失われてしまうでしょう。

また、開教が、アメリカ人には、日本独自の浄土真宗のみ教えは、わからないだろうという、適当に考えてしまうことがあつ
てもあります。言葉通り、現在では、誰でも自由に、浄土真宗の
み教えをインターネットなどで学ぶことができるのです。浄土
三部論、また親鸞聖人の著作のほとんども、無料でどれか閲覧す
ることができます。うそごまかいで伝えられたみ教えは、簡単に
はほろび、誤解されていますでしょう。メンバーの皆さまにおかれ
ましては、疑問も質問がありましたら、遠慮なく、各仏教会の開教
にお尋ねください。

米国仏教団の小航総長は、つねづけに「浄土真宗をアメリカにおい
て、主要な宗教にしていきたい」と述べられています。この小航
総長の熟意に対して、私たちはできる限り、浄土真宗のみ教えを伝えて
いこうために、サクラメント別院で仏教講座を続け、尽力していきたい
と思います。

Our Understanding of Jodo Shinshu

I am a part of oneness, I am a part of the entire universe. I receive always Amida’s light of compassion that is called other power to susta

私の、サクラメント別院で、週に三つの仏教講座を開催しています。

現在行っている講座は、インド仏教史、中国仏教史、大経

上巻 解釈、大経 上巻 翻訳の四講座です。各講座は75〜80分
で、年に二期に、四ヶ週ごとにクラス替えがおすすめです。それら

の講座では、インド仏教

にわじんに、中国・東南

アジアの文化 仏教史、

奈良・镰倉仏教、

真宗の元典講読、

仏教実践、作法にいたる
まで、現在のところ7
学年の授業、全額14
年間の講義を予定しています。また、大学レベルの高い仏教学

の授業をメンバーの皆さんに受けていただくことを目標に、毎日

授業内容の作成に尽力しています。

また、北アメリカのほかに、開教の要員が出席するに関して、

その仏教会に出席して仏教講座を開催しました。2008年の1月か

ら6月まで、ローダイ仏教会において、毎日、英語仏教講座を行

いました。そのクラスの中で、浄土真宗のみ教えをみなさんと深く

学んでいくうちに、いくつかの点において疑問ができたのです。

それは、「修善と阿弥陀のうち」、「親鸞聖人はどんな人生をお

くらされたか」、「なぜ、念仏を称えるのか」など、浄土真宗の

根幹ともいえる点を中心に議論しました。その中で出てくる疑問

が、「Golden Chain」だったわけです。そこで、ロー

ダイ仏教会において、浄土真宗の教えを踏まえつつ、明確に表すこ

とのできる「文言」を作ろうという話しになり、何度か、議論を重

ねる中で、完了しました。

この文言は、特に『Golden Chain』に代えて使うとい

うものではなく、浄土真宗のみ教えに触れるという、英語を話す

方法に向けて作られております。まず、英語の文言を載せて、そ

の後に、日本語の解釈をつけたいと思います。

サクラメント別院仏教講座 案内
http://www.buddhistchurch.org/kc/topics.html
全開教使にお願い

開教使の先生方へ

「如何にしたって、米国仏教団キャンペーン21世紀に対して開教使一回が本当に注意を払い、
真剣になってくれるのか、悩みながら思案いた
しております。」という書き出しで始まる小倉
総長よりの手紙が昨年夏に全米の開教使に送
られた。

それは、現在開教のおかれている厳しい状
況を素案、より一層の協力を仰ぐことがこの
特別手紙の目的である。

手紙の中で総長は、現在開教団は910万円
の借入金があり、毎月利息だけで7万ドル返し
ており、来年三月にはその一回の400万円の一
括返済をしなければならないと、現状を数値を
交えて報告している。

そして、12月の理事会では、幹部会に次のこ
とを決定する権限を与えるという議決が行われ
たことも付け加えている。

○借入金をまた借りない。
○総長宅を売却する。
○サンフランシスコの本部建物を売却する。
○センターを友好団体との共同所有にする。
○友好団体より借入れをおこなったり、仏教団や
会員からの寄付をつけたり、資金を借りる。
○会員の負担金を1年間一人あたり25ドルとし
て、借金返済の一極とする。

そして、開教使にできることとして以下のこ
とが考えられると、総長は付け加えている。

○キャンペーンのポスターの掲示や、法座など
で広く知らせ、より一層の協力を仰ぐ。
○仏教団の会報を利用し、寄付者の名を掲
載し感謝を表す。