YAC Hawaii Retreat

By Samantha Nitta,
Buddhist Church of Sacramento

The BCA Youth Advocacy Committee organized a retreat program that took Youth Minister’s Assistants on a journey with the mission of trying to expand their understanding of the world of Buddhism, learn about the Hawaii Kyodan, and also to spread the success of our programs to other Sanghas. We spent nine days in Hawaii on the island of Oahu visiting various temples and met a lot of new people in doing so. When you think of Hawaii your mind automatically shifts to fun and games at the beach, but this experience was much more for us. We were given the opportunity to listen to some great voices in the Buddhist community, and meet face to face with inspiring ministers. Each of the speakers kept their stories and experiences relevant to our stay in Hawaii, providing us with valuable insights that we can benefit from on our own journeys through life.

Rev. Muneto of the Buddhist Study Center encouraged us to “Study Buddhism on foot.” He mentioned how Rev. Masao Kodani travels to India walking the dirt paths that thousands before had traveled; learning about Buddhism and meeting different people doing the same. We were doing something similar, only with airplanes and minivans.

Rev. Kevin Kuniyuki of Wahiawa Hongwanji Mission assured us that in life, “We’re going to mess up.” In life we tend to find this lesson out the hard way, and we did just that many times on our trip. Whether it was: showing up for service late, going to get shaved ice in Hawaii, or going to bed way past our curfews. Everything was a lesson and it made us more mature humans.

Mike Monson of the Ogden Buddhist Temple was certified as a Minister’s Assistant on August 3, 2008. From left: Rev. Jerry Hirano, Mike Monson, Socho Koshin Ogui.
As I sat there reflecting upon this piece of history, I was transported back in time. I can vividly recall the events of that fateful day. As with many of you, I sat glued to the television, watching the tragic events of September 11, 2001 unfold before my very eyes. Shocked into denial and confusion, I sat as pieces of a deranged puzzle were revealed one by one. When the majority of the pieces had fallen into place and the big picture finally sank in, I was stunned at the horror and overcome with a shared sense of sadness.

I felt a great disturbance in the Force. And we have taken this personally. Our nation’s leaders at the time, told us that we were under attack. All that we stand for, all that our founders had worked for: democracy, free trade, freedom itself, was attacked.

Without any doubt, we, as a nation and as part of this global community, have been able to witness in one instance the marvels and ingenuity of the human potential by being able to build skyscrapers over 100 stories high and planes that weigh tons carrying hundreds of people at a time. And in the very next instant, we witnessed the cold, horrible human potential and calculation that has willfully allowed such destruction and turmoil upon another fellow human being.

And we have this piece of history, I was transported back in time. I can vividly recall the events of that fateful day. As with many of you, I sat glued to the television, watching the tragic events of September 11, 2001 unfold before my very eyes. Shocked into denial and confusion, I sat as pieces of a deranged puzzle were revealed one by one. When the majority of the pieces had fallen into place and the big picture finally sank in, I was stunned at the horror and overcome with a shared sense of sadness.

The emotion that I felt that night I learned that it didn’t matter if I was terrible at speaking Japanese, it was fun just being myself and laughing at my mistakes. I learned that it didn’t matter if I was terrible at speaking Japanese, it was fun just being myself and laughing at my mistakes.

I realized how much I was missing out by not trying to speak Japanese. That was also a great disturbance.

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We can only imagine the panic and horror that the passengers on the planes must have felt as they realized that they were not going to their original destination. We can only imagine the panic and horror that the passengers on the planes must have felt as they realized that they were not going to their original destination. We can only imagine the panic and horror that the passengers on the planes must have felt as they realized that they were not going to their original destination. We can only imagine the panic and horror that the passengers on the planes must have felt as they realized that they were not going to their original destination. We can only imagine the panic and horror that the passengers on the planes must have felt as they realized that they were not going to their original destination. We can only imagine the panic and horror that the passengers on the planes must have felt as they realized that they were not going to their original destination.
CBE's Crossing Over Seminar Report

By Emile Kiyod, Ogden Buddhist Temple

Baby Boomers Seminar "Wellness"

The BCA Center for Buddhist Education in Parlier organized the Second "Baby Boomers" Seminar on Saturday, Nov. 1, at the Jodo Shinshu Center. Following last year’s highly successful seminar geared to those BCA members born after World War II and through the mid-1960’s, this year’s seminar will feature baby boomer baby Boomers.

Dean Koyama of the Mountain Temple View Buddhist Church as the morning keynote speaker.

The one-day seminar will hopefully instill interaction with other baby boomers living in Parlier and surrounding areas. Through their involvement in their lives through such topics such as "Is That All There Is?" and "How Can Buddhism Help My New & Beyond?" Participating ministers, in addition to Rev. Koyama will include Rev. Carol Hikoyeda of Enmanji, Rev. Ken Yama- da of the Berkeley Higashi Honganji and Rev. Kodo Umen of the CBE.

An afternoon session entitled "How Well Am I?" dealing with spiritual, health and fi- nancial wellness will feature Rev. Koyama, as well as baby boomer physicians Drs. Junko Nakagawa and Kent Matsuda who will provide an outlook on health concerns. San Jose attorney Allan Hikoyeda will speak on financial and legal wellness concerns for baby boomers.

The evening keynote Drama message will be delivered by Rev. Ken Yamada and the day’s program will close with several social activities.

The purpose of the conference was to gather people from around the BCA who had crossed over from another religious tradition to find Buddhist experiences in their path to Bud- dhism and to learn about Jodo Shinshu, the JSC and about BCA. There were 24 people who came including three people from Ekoji Temple outside Washington, D.C. It was a great experience for me for many reasons and I would like to share some of what I took away from this conference.

I wasn’t really certain what to expect from this conference so as I was packing I grabbed my purple book "Jodo Shinshu—A Guide." I figured I might need it and even though Sensei Hirano had given everyone a copy of it, I didn’t bother to read it! Although I did not grow up in a Christian tradition, my mother would occasionally send me to bible study with a friend of mine and in those classes a person really should know what "the book" says or face a grim after life in Hell! Well, I obviously wasn’t worried about a grim after life going to a Buddhist seminar, but I did want to avoid all our humilation. I went to the registration room and checked in at the JSC, I joined the first discussion where everyone talked about their path to Jodo Shinshu Buddhism. I was interested in hearing about this because I wondered what experiences others had in their path and what drew them to Jodo Shinshu. It was interesting to see that people had come from all sorts of places. I had some reason or some life event which carried them down this path. The only common theme that I could pick up was that they found Buddhism because the teachings gave them something they were missing in their lives. The teach- ings gave them guidance, thought processes and explanations for things that they did not have previ- ously. Many people who belong to BCA Temples, particularly those of Japanese heritage, have always had the Temple to come to and I was really grateful for their support. Of course, as many of you know, My Master, Rev. Nagumo presented the Temple attended as well, and Mike and I represented the Mountain Temple attended as well, and Mike and I represented the Mountain District.

The rest of the time was spent in question and answer sessions and these sessions covered a broad array of topics. I was particularly inter- ested, as many of the participants were, in the general direction of the BCA and what is being done to solve the many problems this organ- ization is faced with. The leaders were very open and honest with us and provided their vision and thoughts and what is being done to try to address issues like the debt and the ministerial shortage.

In writing this message, I was trying to figure out how to tie my experience at the seminar to some reason why members in the Moun- tain State District shouldn’t worry about the support of the BCA. It’s a scare commodity for all of our Temples in the mountain states and it is hard for us to under- stand what the value the JSC offers us.

I hope this report provides some encouragement for all of us who belong to the BCA. It is a scare commodity for all of our Temples in the mountain states and it is hard for us to understand what the value the JSC offers us.
Greetings from Kyoto! This is the second report from Alan Sakamoto and Henry Adams, two Buddhist Church of America ministerial candidates who are currently studying at the Hongwanji seminary Chuo Bukkyo Gakuin. Our first term exams concluded on July 18, marking the start of our summer holiday period. With written exams on fourteen subjects over six days and two practical exams on chanting, it was a tremendous test of our concentration and stamina. Each of our classes meets for one hour each week, so the exams provided us with the opportunity to review the wide range of material covered in the first twelve weeks of class and synthesize the essential information presented in our lectures and readings.

Many of our classmates will be joining us at Tokudo ordination training in early September, so we look forward to deeper conversations in the historical, doctrinal, and liturgical aspects of Jodo Shinshu Buddhism in preparation for our Kyocho ordination training next March. We also look forward to deepening friendships with our fellow students as we travel together along the path of the Nembutsu.

In gasho,
Alan Sakamoto and Henry Adams

Chubutsu Report: First Term Wrap-up

Help us make the most of our Tokudo training.

In addition to providing foundational ministerial education, Chuo Bukkyo Gakuin has a unique approach to education. First, we have a cooperative and supportive student body over the course of the year through a series of special events. Some of the notable events of the first term were Gotan-e services in May at Chuo Bukkyo Gakuin and Hongwanji celebrating Shinran Shonin’s birthday, an overnight retreat in rural Kyoto Prefecture, and a day of athletic events and class performances in June.

The Gotan-e services at Chuo Bukkyo Gakuin and Hongwanji were noteworthy for their use of choral performances. The service at Hongwanji was attended by over 1,000 students from schools affiliated with Hongwanji, including junior high schools, high schools, universities, and Chuo Bukkyo Gakuin. Our overnight retreat was a great opportunity to get to know our classmates better with plenty of time for leisurely conversations in the refreshing atmosphere of the mountains and rice paddies of rural Kyoto Prefecture. Much of the retreat was set aside for discussions on topics such as the current state of Jodo Shinshu in Japan and overseas and the difference between the ideal and actual conditions of the Jodo Shinshu ministry. Given the lecture-based format of most of our courses, these discussions provided a welcome opportunity to share our ideas and think critically about the path we have chosen as prospective ministers.

The mental and spiritual education we receive on a daily basis at Chuo Bukkyo Gakuin is complemented by an array of activities. In addition to the intensive training we receive on a daily basis at Chuo Bukkyo Gakuin, there are numerous activities taking place at the temple. These activities range from Classes of the various schools during each period that led to the Tokudo School. The Jodo School was founded by HoShin Shonin (1162-1238), whose disciple, Shinran Shonin (1173-1263) is said to be the founder of our sect of Jodo Shinshu. HoShin Shonin gave the speech in this section to the audience observed that even though Jodo Shinshu began as a subsect of Jodo Shinshu, it has evolved into a self-contained tradition with its own unique identity.

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Religious Leaders Speak on Inner Peace in New York

In June, Columbia University’s Center for Technology, Innovation, and Community Engagement, along with Tibet Center, presented a month-long series of eight workshops and seminars in New York called Living Peace: Spiritual Approaches to Achieving Inner Peace. Religious leaders and theologians spoke about various approaches to cultivating inner peace and the relationship between individual peace and world peace.

Delivering the Buddhist perspective were Robert Thurman, Columbia University professor and president of Tibet House, and Tenzin Benjita Nakagaki, resident minister of the New York Buddhist Church and Buddhist chaplain at Columbia.

Newlywed family Heather (on right holding baby Ren), Sheila (left), and Rev. Joren MacDonald. The wedding ceremony was conducted at Visalia Buddhist Temple on July 4.

By Frances Tazumi, Seabrook Buddhist Temple

The Seabrook Bud-

dhist Temple host-

ed the Eastern Bud-

dhist League Retreat on July 27-29, 2008. Our own Rev. Naoki Kono gave the keynote address. His desire to make better known our Jodo Shinshu teachings to the more than 30 delegates who attended the weekend retreat was well received. He spoke of the Korean and Chinese Buddhism, which came into Japan and how it developed into Jodo Shinshu teachings for the Japanese. Kono Sensei reviewed Nara Buddhism 710-794 A.D., Heian Bud-

dhism 794-1192 A.D. and Kamakura Buddhism 1192-1333 A.D. as well as the various schools during each period that led to the Jodo School. The Jodo School was founded by HoShin Shonin (1162-1238) whose disciple, Shinran Shonin (1173-1263) is said to be the founder of our sect of Jodo Shinshu. HoShin Shonin gave the speech in this section to the audience observed that even though Jodo Shinshu began as a subsect of Jodo Shinshu, it has evolved into a self-contained tradition with its own unique identity.

Our hope is that people who read this will help us “by expressing your ideas and experience of Bud-
dhism with others, too.”

Mrs. Taiko Schervin from King of Prussia, Penn., illustrated the Ursenke Tea Ceremony assisted by Mariko Ono of Swedesboro, N.J. Guests from each temple were in-
vited to the tea ceremony and instructed on the ba-

sics of greeting, setting, recei-

ving and drinking the specially prepared tea. Be-

cause of inclement weather we were able to hold the ceremony in the Medi-
tation Garden.

Seabrook’s Alice Yama-

saki, assisted by coordi-

nator Shizu Grieve, showed slides of the roots of Kabu-

ki and talked to the audience. Alice also performed a clas-
sical dance in the Bando-

ruy style of classical Japa-

nese dance. The main focus of the discussion was how we see

Crossing Over

Continued from Page 3

I began to think to myself, how do I come to some idea of reality? How many of us have tried to go beyond our perceptions and tried to understand why it is there, what it’s purpose is and what the future plans are? How many of us have taken the time to figure out why it is there, what it’s purpose is and what the future plans are? How many of us have tried to go beyond our perceptions and tried to come to some idea of reality?

The Magic of Positive Perception

It seemed so applicable to this entire discussion and I began to think to myself, how do I come to some idea of reality? How many of us have tried to go beyond our perceptions and tried to understand why it is there, what it’s purpose is and what the future plans are? How many of us have taken the time to figure out why it is there, what it’s purpose is and what the future plans are? How many of us have tried to go beyond our perceptions and tried to come to some idea of reality?
In a dangerous world, interfaith dialogue is even more important because the "fire next door will consume your own house," a leading U.S. Muslim told the 218th General Assembly's Ecumenical Breakfast Thursday morning.

"The Quran makes plain the theological imperative for interfaith engagement," said Muneer Fared, secretary general of the Islamic Society of North America. "The book encourages interaction with all people of the Abrahamic tradition [Christians, Jews and Muslims] in worship of the one God and in work that the book calls 'good.'

Fared was joined by Rabbi Melita Aron of the Congregation Shl Hadash in nearby Los Gatos and the Rev. Ron Kobata, executive assistant to the bishop of the Buddhist Churches of America, for the preceding-setting event, entitled "What Is Required of Us! Interfaith Perspectives on Relationships and Cooperation."

"The 217th General Assembly took action to invite at least three interfaith leaders into the life of future General Assemblies," explained the Rev. Robina Winship, ecumenical officer for the office of the General Assembly, "and today we are bringing that invitation to fruition."

Aron said her presence demonstrates that "Jews are committed to interreligious dialogue." The goal of such dialogue is not "coercion or conversion and we are not interested in syncretism," she said. "I hope that we all have dropped the 'millet pot' and think of ourselves as the 'salad bowl.'"

Looking for political solutions to syncretism, she said, "I believe that the solution to syncretism is to be found in human solidarity and social justice, not in the praxis of conversion or conversion and ecumenical dialogue or conversion."

"The goal of genetic counselors is to provide information and support for families whose children, born and not yet born, have or are likely to develop serious or fatal diseases and disabilities. The counselor attempts to explain the biological bases and progression of the child's sickness, preparing the parents for the inevitable challenges they and their child will face. To say the least, the counselor works with the parents and their families."

Anne Spencer was raised in the Pacific Northwest and attended Whitman College in Walla Walla, Washington, where she graduated with a Bachelor's Degree in Biology and Psychology in 1987. From Whitman Anne went directly to U.C. Berkeley, where she used her biological and psychological training to specialize in the demanding field of genetic counseling. She received a Master of Science degree in 1991, having completed both coursework and practical internships. She then returned to the Pacific Northwest for three years of experience at Children's Hospital in Seattle, before moving to Boise, Idaho in 2001. She has been a Genetic Counselor for the Idaho Department of Health and Welfare since that time.

"The job of genetic counselors is to provide information and support for families whose children, born and not yet born, have or are likely to develop serious or fatal diseases and disabilities. The counselor attempts to explain the biological bases and progression of the child's sickness, preparing the parents for the inevitable challenges they and their child will face. To say the least, the counselor works every day in an environment of sadness, anxiety, uncertainty, and stress.

After several years of working in this environment, Anne experienced a personal crisis. "I'd seen more deaths than I can remember. I've testified out... Some days I dreaded going to work—what bad thing would happen today, what nice family would be stricken?"

At that crucial time Anne sought counseling. Her counselor turned out to be uncommonly wise. After hearing about her distress, the counselor said "I have never told anyone this before, but your problems are not psychological. Instead, you are having a spiritual crisis."

Taking the counselor's advice to heart, Anne sought spiritual healing. She had been raised as a Christian and retained great respect for the faithful Christians whom she knew. "But no matter how many times I went to church or tried to pray, I just couldn't make myself believe the things that I think Christians believe. I felt like a fraud." At that point she recalled what she had learned about Buddhism during her college years and what she remembered seemed natural rather than forced: "Buddhism felt like my favorite pair of slippers."

Living in western Idaho Anne could drive from her home in Ontario, Idaho, home of the Idaho-Oregon Buddhist Temple. Because the sangha there was overwhelmingly Japanese-American, she initially felt nervous and alien. But as she continued to participate in the life of the temple, "to my surprise I found myself, a midwestern white professional, more at home with Nisei farmers than I had ever been at a Christian congregation made up of people... more like me..."

She respected the resilience of sangha members who had experienced hardship and injustice but remained cheerful and optimistic. "In the shadow of these losses. They inspired me to find a new way of seeing the world." Anne is especially grateful to have learned the lesson of life's beauty arising from its impermanence. She appreciates the gifts that each of her patients brings to her as they face their circumstances courageously. Each patient becomes a teacher for her, for which she is deeply grateful. Her gratitude suffuses her efforts to bring understanding and comfort to her patients and their families.

Gехал
Gordon Bermant

Endnotes

A brief report of this conference appeared in the August issue of the Wheel of Dharma.
Disturbance Continued From Page 2

Make no mistake. I think that we were directly and indirectly responsible for this horrific crime should be pursued, captured and punished to the fullest extent of our nation’s law. What disturbed me most was the absolute lack of any contrite attitude for revenge, that if carried out would once again disrupt the balance of life and death. This will do nothing but make revenge for justice.

Rudyard Kipling once wrote, “Keep your mind about you while all others are losing theirs.” This sentiment fits in with our observance of Higan. Higan, or Equinox season is a time for the “Other Shore” of Amida Buddha’s Pure Land of Umost Joy. This is in contrast to the term, shigan that refers to “This Shore” of delusion, ignorance, and anger. The Higan service is to remind us to observe the perfection of the Six Paramitas: dana – selfless giving, sila – discipline or ordination, kriya – endeavor, dhana – insight or meditation, prana – breath, and vira – accomplishment. Through the perfection of the Six Parami- tas, one is able to cross over from the shore of delusion and ignorance to the shore of delusion and ignorance.

President’s Message Continued From Front Page

R Reverend Kodo Tanaka, acting Bishop of the Jodoshu North America, led a session and introduced the Bishop. One of his hobbies is writing. He led the Jodoshu practice of reciting the Nembutsu 10,000 times for over 15 minutes. I found that reciting the Nembutsu rhythmically was soothing. He said that the Jodoshu practice was to recite the Nembutsu for much longer durations. I had the opportunity to see Rever- end Tanaka again in July at the Los Angeles Betsuin at a meeting to discuss the possibilities for our founder, Shinran Shonin. This is the ideal time for practice: there is a sense of balance because the length of day and night is equal and the temperature is neither too hot nor too cold. There are no external things to inhibit one’s practice. The perfection of the Six Paramitas challenges and awakens us to our limitations and our ultimate potential. They teach us about the human limitations of an egocentric, self- serving Self. At the same time they reveal the infinite and boundless wisdom and compassion of a power beyond this self.

Shinran Shonin (1173-1262), the founder of the Jodo Shusshu school of Buddhism relates the following about this limitation of self: “Do you not know that this is a crucial time for us to reflect on the words of Rudyard Kipling and try during this Higan season to regain the “balance” of our lives that was previously lost. All the lives that were lost due to the terrorists are a tremendous tragedy. Their lives should mean something.” Our nation and community leaders have asked us to remember the victims trapped in the build- ings and planes, of the brave who risked and in some cases lost their lives while helping others. They ask us to use their memory as the nourishment to strengthen us so that we can re-build and re-open once again become a proud America. Their lives will not pass in vain if they help us awaken and cherish the sanctity of human life regardless of country or creed. Therefore, I submit to you, instead of becoming a Proud America or one that is only concerned with the welfare of One’s Self or one country, let us become a Grateful America: one that is concerned for the welfare of all beings.

Namo Amida Butsu, Rev. Dean Koyama

R YAC Report Continued From Front Page

YAC staff of standing of setting up for temple early or even swallowing a whole mouth full of salt water. We had to do things to learn to live in this way and we did that so that we must ask ourselves, “What are my values as a Shin Buddhist?” In everything that we learned on the trip we had to re-think and re-write from the Jodo Shinshu Buddhists. With everything that we learned on the trip and what we experienced with the BCA, we learn to look more within us in this way and we see our values more clearly.

Another lesson offered by Rev. Kuni- yuki was, “Sometimes you do not get what you expect.” Prior to our arrival in Honolulu the online images we were provided with depicted our hotel to be much more than it was. When we arrived at the hotel, we did not get what we were expecting! He con- cluded his talk with, “Life is a journey, we try to figure that out for ourselves.” As young Buddhists, most of us view the rest of our lives as a question mark. In the jour- ney of life we are just getting started and wondering where we just “need to figure things out.”

Dr. George Tanabe, retired professor of sociology, served as the acting Bishop. He said, “The Nembutsu is the second, our second speaker. He encour- aged us to ask ourselves, “What is the truth that applies to all?” Through this program and this trip, we are trying to find ways to work at finding this truth and apply it to our lives. He also encour- aged us to ask ourselves, “Be who you are.” We each were given the opportunity to go through the Youth Minister’s Assist- ants program and a lot of us came out with an identity that we were able to receive from simply going to church. We were given a deeper understanding of the teachings and a lot of us view it as having made Buddhism a bigger part of us.

One of Professor Tanabe’s hobbies is growing lotus. He presented us with one that was about to bloom, that our YAC/ YMA family adopted and named Brand- don. Through the seeing the life cycle of the lotus we were given a better understand- ing of the truth.

The next day met with Dr. Alfred Bloom, professor emeritus of the De- partment of Philosophy at the University of Hawaii, and author of many books on Shin Buddhism. We had sent him a long list of questions in advance of the session with him that he addressed in his presen- tation.

Dr. Alfred Bloom advised us to “Look at things carefully and don’t take things for granted.” He also explained that “Learning to ask questions is essential to our reli- gion.” This was demonstrated to us best by a question and answer we had with both the Oahu and Honolu- lulu District Councils. In these sessions, the members asked us both personal and profound questions and we tried to get ideas on how they could make their own youth programs more successful.

Dr. Bloom encouraged us to “See what we have learned here, this trip also applies to the journey that we make as Buddhists. We have to realize the true self.”

At the conclusion of a program fol- lowing a buffet hosted by the Honolulu Honganji Temple at the Moiliili Hon- gunji Temple, they played a song with the theme that we should, “Spread a little Amida around the world.”

Our whole trip ended with us having the opportunity to take home all that we have learned to our own Sanghas, and do each other the favor of introducing Amida around the world.”

It was enjoyed by all; there was nothing to hang out with Marisa Toyo- waii, was our second speaker. He encour- aged us to ask ourselves, “What is the truth that applies to all?” Though this program and this trip, we are trying to find ways to work at finding this truth and apply it to our lives. He also encour- aged us to ask ourselves, “Be who you are.” We each were given the opportunity to go through the Youth Minister’s Assistants program and a lot of us came out with an identity that we were able to receive from simply going to church. We were given a deeper understanding of the teachings and a lot of us view it as having made Buddhism a bigger part of us.

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Exchange Student Report

Continued From Front Page

help. These were the little things people had to do for me every day during my stay.

The thing about this trip that I will never forget is the friendships I made. Even though I was younger than ev- eryone I met, it was amazing to find out how much I had in common with other people. One of my favorite parts of the trip was the home stays. The first family who hosted us was the Nagai family. They didn’t speak a lot of English but they spoke enough so we could communicate with each other. They took us to places like the beach, an aquarium, and a shopping mall. Every night we’d stay up talking for a while before going to sleep.

The Otayamas, my second home stay family, spoke even less English but the stay was still enjoyable. Mrs. Otayama took us to places like a pottery museum. Even though we had to get to swimming and eat meals with some of her stu- dents.

We also attended a YBA conference where we played games, listened to Dharma talks and did prepared and unprepared other activities. Even though every- thing was in Japanese, we al- ways had people to help us un- derstand what was being said. It was really fun meeting new people and trying to speak each other’s language. Not only did people meet each other, but I also got to reunite with someone I had not seen since I was in ele- mentary school. At the confer- ence, you are not designed to be a room- mate and she happened to be someone who had stayed with another group of young people at Hon- wanjii’s Sogo Gakuen exchange program years ago. Being able to hang out with Marius Tydo- den was a special experience.

The hardest part about this trip wasn’t having to sit on the long plane ride, the humidity, or the giant bugs. It wasn’t hav- ing to eat meals with the eyes staring at you or never having a clue what anyone was talking about. The hardest part about this trip was having to say goodbye to friends I knew I may never see again. Every single person I met had made an impact on my life in some way and having to say goodbye was extremely difficult.

I feel very fortunate to have had the opportunity to meet so many wonderful people. This trip has allowed me to experi- ence the lessons taught in church and to learn more about myself. If I had to chance to go again I would definitely take it. I am very grateful for everyone who made this trip possible for me. Arigato!

In Casio, Jennifer Feng
今月の法話

仏心と親心

昨日の法話

仏心と親心

仏心とは、慈悲心と正見心を指す。親心とは、親和心と親愛心を指す。仏心は、すべての衆生を慈悲し、親心は、親しい人を愛することを指す。

仏心と親心は、仏教の基本的な教義であり、仏法を理解し、実践することで、心の安定と幸福を追求することが可能である。

仏心と親心は、仏教の教義を理解するための重要な概念である。仏心は、すべての衆生を慈悲し、親心は、親しい人を愛することを指す。仏心と親心は、正法を理解し、実践することで、心の安定と幸福を追求することが可能である。

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2008年度教化標語
世の中安穏なれ
2008年 9月号

あれっ？ なにやってんの？

理事長のコラム

親鸞聖人七百五十回大遠忌近づく

朝天講座 身も心もすっきり

仕事に出かける前のひと時を静かに仏法
に触れて欲しいという願いのもと、朝のお
勤め、仏教講座、中国念仏体験、そしてめ
ずらしい茶の間の接待をセットになった
「朝天講座」が八月の最初の一週間、
浄土真宗センターで行われた。

この行事をプランし実行したのが、アラ
メダ仏教の谷口瑞満間教導とサンマテオ

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