Shakyamuni Buddha and the Land of Pure Bliss
BCA in Philadelphia

On Saturday, May 16, in downtown Philadelphia, Professor Mark Blum presented a stimulating combination of Japanese religious art and history. His topic, titled Shakyamuni Buddha and the Land of Pure Bliss, traced the relationship between Shakyamuni and Amida Buddhas in doctrine and iconography through many centuries of Pure Land Buddhism in Japan.

Here are four highlights of Professor Blum’s presentation. We can begin with the opening scene of the Larger Pure Land Sutra, which makes it clear that Shakyamuni has a special relationship to the story of Dharmakara Bodhisattva and his realization as Amida Buddha. In that opening scene, Ananda comments on the radiant appearance of Shakyamuni, and Shakyamuni acknowledges that the teaching he will provide on this occasion is a very special one.

There are two important points of emphasis about this theme. First, as noted, the story of Dharmakara/Amida is acknowledged by Shakyamuni to be special. And second, it is Shakyamuni who brings the story to life, so it is through him that the rest of us come to understand Dharmakara/Amida and the Pure Land. If we accept that the unknown author of the sutra had a deep understanding of the sources of Shakyamuni’s enlightenment, and chose to present them to posterity as a speech by Shakyamuni, then we can accept that the teaching in the Larger Sutra is an authentic expression of Shakyamuni’s teaching.

The second highlight is this: for many years in Pure Land Buddhist art, images of Shakyamuni and Amida “shared the front stage” as co-equals in artists’ representations. Then, over many years, the image of Shakyamuni, and to a lesser degree the image of Amida, became artistically subordinated to stylized calligraphy of the nembutsu: Namo Amida Butsu and other recitations such as Kenjo moruppu yo nasu and Namo gakushigake, which are the opening lines of Shinran’s Shoshinge. Professor Blum emphasized the religious significance of such a preference for text over image as an important development in medieval Jodo Shinshu.

Third, as time went on Shakyamuni’s place in Pure Land teaching became further subordinated, as emphasis on Amida and nembutsu recitation increased. Even with an emphasis on nembutsu as text and recitation, there has been an undeniable if

Continued on Page 6

BCA Endowment Foundation

On behalf of the Buddhist Churches of America, I would like to thank the BCA Endowment Foundation for financing the Jodo Shinshu Center with two loans totaling $3,500,008. Furthermore, we appreciate the Foundation’s action taken at their May 2, 2009 Board of Director’s meeting to approve a motion to reduce the interest rate on the two loans from 5% to 2.5%.

While the Buddhist Churches of America (BCA) is incorporated as a California Nonprofit Religious Corporation, the Buddhist Churches of America Endowment Foundation is incorporated as a California Nonprofit Public Benefit Corporation for charitable purposes. The Foundation is organized and operated exclusively for charitable purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code. Therefore, the BCA Endowment Foundation and the Buddhist Churches of America are legally separate corporations. The mission of the Foundation is to raise and manage funds to secure a sound financial base for BCA to propagate Jodo Shinshu Honganji-Ha Buddhism in the continental United States.

The Foundation is entrusted with the management of monies and property received as donations from BCA members and Friends in Dharma. The gifts can be designated by the donor for specific purposes (e.g., Ministerial Training, BCA Archives, Buddhist Education, Center for Buddhist Education, ... ) or unrestricted for uses determined by BCA. The donations represent the corpus (or principal). Most of the corpus amounts are never distributed for use, but are held in long term investment portfolios. Only the investment gains are planned to be distributed for use by BCA and the Institute of Buddhist Studies. The current Foundation policy is an annual draw of 5% of the Net Asset Value of the funds held in trust. The annual draws available to BCA and IBS were $675,602 in 2008 and $612,071 in 2009.

As stated by the Foundation’s Board of Directors president Charles Otsuki in the Foundation’s 2008 Annual Report, “Through the life of the BCA endowment program, members and supporters have contributed $31,262,339.97, which has grown to $38,437,348.89, while $23,639,818.08 in funding has been provided to the BCA and the Institute of Buddhist Studies’ programs and projects, as well as to the Jodo Shinshu Center.”

Hence, the Foundation is an

Continued on Page 4

PABT Celebrates Attainment of Campaign Goal

After a period of leveling out, the Palo Alto Buddhist Temple re-energized its Campaign 21st Century by reactivating the campaign committee and developing a new strategy. This consisted of setting up targets that could be achieved one step at a time and maintaining a firm focus. In less than two years, the campaign committee under the leadership of Sherri Kawai- zoye was able to raise the temple membership from a donation level of $300,000 to

Continued on Page 6
T
hree months have already passed since being installed as the 9th Rimban at this large Betsuin-temple in Los Angeles. I am still faced with difficulty in matching names and faces. Even a voice from the GPS sound confused as I follow to find the directions in trying to find a place in this megapolis. In order to compensate for my shortcomings, I have been whispering to myself as a manner of practice “be a beginner, not an ex-

The author offers this new English translation of a timeless text by the renowned Shin Buddhist master, Osho, who was himself a Rimban of the Betsuin-temple in Los Angeles from 1972-1989, where he lived until his death. Osho was a highly respected spiritual leader who founded the Boddhi Tree Foundation and the Boddhi Tree寺 in Los Angeles.

This book is written for Shin Buddhists but is also of interest to those of all faiths who wish to understand the essence of Shin Buddhism. It is a practical guide for those who wish to deepen their understanding of Shin Buddhism and how to apply it to their daily lives.

The book explains the teaching of Shin Buddhism in a simple and accessible manner, using everyday language and practical examples. It is designed to help readers to understand the meaning of Shin Buddhism and how it can be applied to their lives.

The book is also an excellent resource for Shin Buddhist temples and organizations, as it provides a clear explanation of the teaching of Shin Buddhism and how it can be applied to their work.

This book is a valuable addition to the literature on Shin Buddhism and is recommended for all those who wish to understand and apply the teaching of Shin Buddhism.
JUNE 12-15 (Thu—Sun) EASTER DISTRICT MINISTERS' ASSISTANT PROGRAM (MAP) (A) This training program will be available to MAP participants on the East Coast and in the Midwest, held at the Gchoji Temple in Burlington, Vermont.

JUNE 16 (Tue) 12 Noon: INSPIRED BY SHINRAN training session will be available to MAP participants

MINISTER'S ASSISTANT PROGRAM (MAP) (A) This Bay District Dharma School Teachers League and play along with a gatha! No experience needed! $10 San Francisco (BCSF) at 1881 Pine St. SF 94109.

& Chazuke Chats take place on or around the 16th day of each month, from 12-12:45 pm at the JSC.

SHONIN! Monthly Appreciation Gathering (Go Mei- jinichi) (E) See 5/16.

JUNE 17-19 (Fri–Sun): Dharma School students are being provided a Continuing Education seminar for funeral/memorial service. The discussion continued with a presentation by Rev. Zenki Tani- guchi on a proposal for a new pro- gram for funeral/memorial service. The afternoon session included a review of the protocol and service order in conducting a BCA officiated funeral service.

For the morning service Rev. Unemi led the group in chanting the Wazans that will be used during the special services at the Hong- wani in 2011 commemorating Shrinan Shonin’s 750th Memorial Anniversary.

On the last day of the seminar, after a morning service at the Jodo Shinshu Center the group moved to the Nyingma In- stitute located on the opposite side of the UC Berkeley campus from the JSC. The institute’s Dean, Syl- via Grethen, introduced the his- tory and development of the Ny- ingma sect of Tibetan Buddhism and the institute.

It was impressive to learn how the large live-in education center operates by donations, fees from programs, and an essentially volun- teer staff that receives a small sti- mulate in addition to room and board.

The BCA Shinran Shonin 750th Memorial Obser- vance will take place Feb. 27-28, 2010, in San Jose, Califor- nia. The commemoration will include a symposium Saturday afternoon and a Memorial Service on Sunday.

The Sunday service is free and open to the public. It is encouraged that families take the opportunity to participate in this special ser-

With this historic occasion, Dharma School students are being asked to submit artwork for the Shinran Shonin 750th Dharma School Art Contest.

Dharma School teachers and parents are asked to encourage students to work on pictures relating to the theme: Peace and Tranquilit- i.e., pictures of nature, animals, people, families, etc.

1. Guidelines:
   a) Students may use any medium - pencil, markers, paints, acrylic- to draw their picture or create a collage.
   b) Pictures size are between 8 1/2 x 11 to 11 x 17 and mounted on heavy card stock.
   c) Include artist’s name, grade, temple and home address on the back of each picture.
   d) All entries will receive a cer- tificate of participation from Socho Ogui.
   2. There will be four grade cat- egories. Three pictures will be chos- en from each group.
      a) Pre-school – 2nd Grade
      b) 3rd – 5th Grade
      c) 6th – 8th Grade
      d) 9th – 12th Grade
   3. Pictures achieving recogni- tion honors will be:
      a) Displayed at the Shinran Sho- nin 750th Memorial Observance and Symposium, Feb. 27-28, 2010 in San Jose, California.
      b) Published in the 2011 BCA calendar
      c) Featured on the Shinran Sho- nin 750th web site
      d) Awarded a certificate of recog- nition signed by Socho Ogui

Pictures of recognition will be selected by the Shinran Shonin 750th Planning Committee and the FDSTL President. All entries will become the property of the Buddhist Churches of America for use in future publications.

4. All entries must be submit- ted between June 1 and Nov. 1, 2009.

Email pictures of the art work to: jkano@sbol.com
Or mail pictures of the art work to:

BCA Shinran Shonin
750th Memorial Commemora- tion
c/o Jodo Shinshu Center
2140 Durant Ave.
Berkeley, CA 94704

F rom May 12 to 14 the Center for Buddhist Education provided a Continuing Education seminar for active and retired ministers to review, reflect and dialogue on topics to further develop their life-long ministries.

Following an opening service the participants met with Socho Koshin Ogui to share concerns about new programs and initiatives that have been or could be undertaken to address the changing needs of our kyōdan.

For the morning service Rev. Unemi led the group in chanting the Wazans that will be used during the special services at the Hong- wani in 2011 commemorating Shinran Shonin’s 750th Memorial Anniversary.

After the chanting practice the participants proceeded to review the meaning and explanations for the Jodo Shinshu terms Tariki and jiriki which were translated into English as “Other-Power” and “self-pow- er,” essays by members of the Bay District Ministers Association and writing by other Shin Shinshu teachers.

Tim Bowser a financial advisor for many BCA ministers presented an overview of how the investment and annuity products function. The afternoon session included a presentation by Rev. Zuikei Tani- guchi on a proposal for a new pro- gram for funeral/memorial service. The discussion continued with a review of the protocol and service order in conducting a BCA officiated funeral service.

On the last day of the seminar, after a morning service at the Jodo Shinshu Center the group moved to the Nyingma In- stitute located on the opposite side of the UC Berkeley campus from the JSC. The institute’s Dean, Sylvia Grethen, introduced the history and development of the Ny- ingma sect of Tibetan Buddhism and the institute.

It was impressive to learn how the large live-in education center operates by donations, fees from programs, and an essentially volun- teer staff that receives a small sti- mulate in addition to room and board.
Seattle Betsuin Buddhist Temple Members Receive Karuna Award

On May 10, fifteen Camp Fire members of the Seattle Betsuin Buddhist Temple conducted a special Karuna Award Presentation Service. Reverend Don Castro and Reverend Jim Warrick presented the girls with a Karuna medal signifying the achievement of the highest Buddhist Religious award for a Camp Fire member.

The service was the culmination of a two-year course of study on Buddhism. Each recipient completed a total of 72 hours studying and practicing the many phases of Buddhist religion, culture, etiquette, and arts.

Reverend Jim Warrick presented the girls with a Karuna medal signifying the achievement of their studies.

Gakuin is the cultivation of capacities. Our training, we were divided into small groups for study, in order to provide a well-balanced ministerial education.

We believe that this approach is particularly valuable for overseas ministers who are called upon to serve their Sanghas in an increasingly wide variety of capacities.

We were particularly grateful for the thorough instruction we received at Chuo Bukkyo Gakuin when we returned to Nichi- yama Betsuin for our Kyoshi Certification training from March 21 to 30. The daily schedule at Kyoshi training is similar to that of Tokudo training, with a full day of activities from 5:30 a.m. to 11:00 p.m. Kyoshi training is seen an opportunity to review the essential points of doctrine, liturgy, and Dharma-speaking before receiving the Kyoshi certification that is an essential qualification for serving as the resident minister of Jodo Shinshu temple.

On the last full day of our training, we were divided into small groups for Dharma-speaking exercises, in which each participant gave a ten-minute Dharma talk followed by feedback from the other members.

On display during the celebration was the history of the temple. The temple building was built in 1932 for the Chicago World's Fair Japanese Pavilion. The building was disassembled in Chicago and was brought to Sebastopol by rail. The temple building was reconstructed without nails using Japanese carpenters and local workers. During World War II, the temple suspended structural damage, some of which is still visible today.

The historical display included original Chigo costumes that were worn for the dedication celebration in 1934. A panoramic picture of the 1934 dedication was also on display. Approximately 17 current Enmanji members were present at the 1934 dedication.

Enmanji BWA Celebrates 75th Anniversary

April 26, 2009 started as a sunny, crisp Sunday morning. On that day, Socho Ogui, past Enmanji ministers, family representatives of past Enmanji ministers, active and retired Bay District ministers and representatives, Bay District BWA representatives, members and friends of Enmanji came together to celebrate Enmanji's and Enmanji's BWAs' 75th Anniversary in Sebastopol, California.

The celebration began with a Kie Shiki Ceremony officiated by Socho Ogui. Eleven people obtained their Buddhist names. A Chigo procession preceded the Anniverary Service. Socho Ogui was the principal speaker at the service. After a group photograph was taken, the attendees enjoyed lunch and entertainment.

On display during the celebration was the history of the temple. The temple building was built in 1932 for the Chicago World's Fair Japanese Pavilion. The building was disassembled in Chicago and was brought to Sebastopol by rail. The temple building was reconstructed without nails using Japanese carpenters and local workers. During World War II, the temple suspended structural damage, some of which is still visible today.

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Striving for Superiority

The above passage is from the Amida Sutra, one of the three primary sutras of our tradition. This is my favorite passage in this Sutra and as I live my life, I am often reminded of this passage.

I was recently listening to a song with beautiful lyrics by a popular Japanese pop group called, “The Only Flower in the World.” This number one on the pop charts in Japan a couple of years ago; it was the most set a record for staying on the top of the charts.

Here are the lyrics to the song:

“I was looking at the flowers lined up in front of the florists
We all have our favorite pet, but aren’t they all beautiful?
Never crying with each other over which is the best
They all stand tall and proud in their buckets
Why are we human beings always trying so hard to compare ourselves?
Trying so hard to be number 1 even though we’re each unique and different?
It’s true—we are each the one and only flower in the world
Each of us holds the seed of something different
It’s enough to give everything we have
To bring that flower into bloom
Smiling with indecision, one customer hesitated a long while
She couldn’t help it, I’m sure—any flower that struggles to bloom is beautiful
When she finally came out of the shop, she held in her arms
A bouquet of every color, her face beaming with delight
I did not even know her name, but she smiled at me that day
Like a flower blooming in some forgotten corner
It’s true—we are each the one and only flower in the world
Each of us holds the seed of something different
It is enough to give everything we have
To bring that flower into bloom
Small flowers and big flowers Not one is identical to another
So, you don’t have to be Number 1 You’ve always been the one and only one.”

Flowers are often used as a metaphor for enlightenment. In this song, the nature of the flower is a metaphor for enlightenment as well as human beings. Through the eyes of the Buddha as formless and reality, all people are seen without discrimination. However, from our secular perspective, we differentiate people and become judgmental; striving to feel superior to others so that our lives feel worthwhile. Not only do we differentiate people but we make life and death two separate matters. Once again, however, from the standpoint of Amida Buddha, life and death are one. It is this distinction of life and death that creates a great fear of death. The truth of the matter is that we from the day we were born experience birth-death every single moment of our lives.

Most of all, each of us has received this gift.

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Jodo Shinshu: Made in the U.S.A.

By Daryl A. Doi

A Special Invitation to Jodo Shinshu Correspondence Course Students: August Workshop ‘09

Currently enrolled students in the Jodo Shinshu Correspondence Course are invited to participate in this special Dharma gathering at the Jodo Shinshu Center. Activities will include a lecture by renowned Buddhist scholar/author, Dr. Mark Blum. This is a unique opportunity to meet other JSCC students and members of the faculty, and experience the Jodo Shinshu Center. This is a unique opportunity to meet other Buddhist scholar/author, Dr. Mark Blum. During the discussions it was revealed that American Jodo Shinshu Buddhists are actually quite fortunate to have regular correspondence courses. The conference theme was “Looking Back to the Future, the early life of Shinran Shonin” in commemoration of Shinran’s 750th Memorial. We had a wonderful turnout of approximately 200 delegates and ministers. We started off the day with opening services lead by the Coast District ministers. The August Workshop or enrollment in the next session of the JSCC Correspondence Course, hosted by the Coast District, was held on April 25 at the Mountain View Buddhist Temple. The conference theme was “Looking Back to the Future, the early life of Shinran Shonin” in commemoration of Shinran’s 750th Memorial. We had a wonderful turnout of approximately 200 delegates and ministers.

Many thanks to all those who participated in making this conference a success along with the staff and volunteers who made our stay at the JSC so pleasant. Many thanks to all those who participated in making this conference a success along with the staff and volunteers who made our stay at the JSC so pleasant. To help us lead into our workshops, we showed a DVD called “Shinran Sama, The Vow Then Light.” This is an anime style video that was produced and being distributed by the Hongwanji Temple in Japan. We showed the first section of this DVD, from his acceptance into the monastery up to the point of his exile to Echigo. This was an ideal introduction to the material covered in our workshops and our delegates seemed to really enjoy this version of Shinran’s life. Our workshops studied three events in Shinran Shonin’s life; his entry into the monastery, Shinran’s descent from Mt. Hiei, and his decision to study under Honen. All three sections focused around the decisions Shinran made and how internal and external circumstances influenced his life. Although these topics may seem solemn, the day was filled with laughter. Thanks to the efforts of our wonderful workshop leaders and facilitators, we were able to incorporate exercises that kept the day enjoyable including a meditation walk. Our day came to an end with a closing service and the FDSTL 750th Memorial Observance, dinner, and some light evening entertainment. Thank you to the Coast District ministers and the entire conference committee for making this one-day conference a success. I hope looking back and considering Shinran’s life will help us with the decisions we make in the future.

By Lisa Usuki, Morgan Hill Dharma School Photo by Tom Nishikawa

58th FDSTL Meet in Mountain View

The 58th Annual Federation of Dharma School Teacher’s League Conference, hosted by the Coast District, was held on April 25 at the Mountain View Buddhist Temple. The conference theme was “Looking Back to the Future, the early life of Shinran Shonin” in commemoration of Shinran’s 750th Memorial. We had a wonderful turnout of approximately 200 delegates and ministers.

One of the main objectives of the Southern District Sr. YBA cabinet members is to distinguish ourselves as a group separate from Jr. YBA as our incoming members take the leap from high school to college. This year’s Spring Seminar, which took place April 25 at OCBC, was a solid step towards that goal. The event had a turnout of about thirty college-aged students who traveled from all over California to attend, from San Diego all the way to the Bay Area.

The broad theme of the Seminar was “open-mindedness,” as portrayed in the Seminar’s tagline: “Some material may be inappropriate for the close-minded.”

One workshop required participants to be open, mature and sensitive to topics such as teen pregnancy, physical disabilities and loss of a loved one as they discussed how any of these events might affect their lives, and how they thought they might cope with them as Buddhists. Both workshops were led by facilitators who provided their own insights into the posed scenarios in addition to overseeing and encouraging discussion.

In perhaps the highlight of the day, we were fortunate enough to hear Jenniffer Harada draw on her experiences with a life-changing illness. She spoke honestly of her experiences with a life-changing illness. She spoke honestly of her experiences with a life-changing illness. She was both inspiring and eye-opening, and was a wonderful start to the Seminar and a very smooth transition into the workshops.

In the closing message, Reverend Harada drew on the nature of the workshops to encourage everyone to live in the moment, to be mindful of everything else, life is impermanent and it is important to live in the “now” instead of harping on the past or worrying about the future.

SD Senior YBA’s Spring Seminar

One of the main objectives of the Southern District Sr. YBA cabinet members is to distinguish ourselves as a group separate from Jr. YBA as our incoming members take the leap from high school to college. This year’s Spring Seminar, which took place April 25 at OCBC, was a solid step towards that goal. The event had a turnout of about thirty college-aged students who traveled from all over California to attend, from San Diego all the way to the Bay Area.

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One workshop required participants to be open, mature and sensitive to topics such as teen pregnancy, physical disabilities and loss of a loved one as they discussed how any of these events might affect their lives, and how they thought they might cope with them as Buddhists. Both workshops were led by facilitators who provided their own insights into the posed scenarios in addition to overseeing and encouraging discussion.

In perhaps the highlight of the day, we were fortunate enough to hear Jenniffer Sugioka of the San Fernando Valley Buddhist Temple deliver a Dharma talk during opening service. She spoke honestly of her experiences with a life-changing illness. She was both inspiring and eye-opening, and was a wonderful start to the Seminar and a very smooth transition into the workshops.

In the closing message, Reverend Harada drew on the nature of the workshops to encourage everyone to live in the moment, to be mindful of everything else, life is impermanent and it is important to live in the “now” instead of harping on the past or worrying about the future. Sr. YBA is so appreciative of everyone who helped make the Seminar a success, and we continue to strive for events that allow young Buddhists away from home to stay connected to Buddhism throughout their college years.

By Lisa Usuki, Morgan Hill Dharma School Photo by Tom Nishikawa

May Peace and Tranquility Prevail Throughout the World
SD Sr. YBA Volunteers at Marines Easter Party in Miramar

A

lthough Easter is a not a holiday typically observed by Buddhists, myself and fellow members of South- ern District Senior YBA found a fun way to celebrate this event. We were the volunteer crew of the Marines squadron known as the “Raiders” on the Miramar Air Base. It was a beautiful (and very windy!) day for families to gather for food and games, and for the kids to Easter egg hunt and expend a good amount of energy in the bounce house. Attendees were treated to goodies prepared by Sr. YBA and the OCBC Girl Scouts; candies, stickers, card hunt and expend a good amount of energy in the bounce house to gather for food and games, and for the kids to Easter egg hunt this year by volunteering at an Easter party for the families. This year by volunteering at an Easter party for the families.

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今月の法話

「いのち」の健康管理

ロサンゼルス別院 梅原興乗

深緑の候、いかがお過ごしでしょうか。私がBCA開教祝い第一年半が過ぎました。先月開教祝いの先生方や温かい門信徒の皆さんに支えられ、おかげで毎日楽しい日々をいただいています。

本日は、まず最初に皆さんにお伝えしなければならないことがあります。

実は私はある病気を抱えています。それでも生活を支える病気です。私が日本に入ることを知られましたが、その時まで、自分が病気であることに、まったく気付きませんでした。先生は、私に、

「残念ながら私には、あなたの病気を治す力はありません」とおっしゃいました。それだけでなく、「実は私も同じ病気にかかっているんです」とも言われ、私はびっくりしました。

この病は私がいのちの終ることを防ぎつつ治らないそう。私の病状はとても復雑で分かりにくく、自分で目覚することは非常にむずかしいのです。

私の名前は、「頚肩部症候群」と言わされるものです。

その病状について私に教えてくれた先生は、皆さんよくご存知の親鸞聖人はそうです。

私の病状は以下のようなものです。

・私はものごとをそのまま見ることができません。
・いつも、他の都合より、同じくある時は親鸞のような人に見え、あたらしい親鸞のように見えます。
・好きなことはできても、その気にについても、いつも、自分

が持てないものを欲しがってしまいます。
・自分を親鸞のように、考えませず、いつもフリーディの姿にイライラします。

親鸞聖人は「一心常念文章」の中で、

「凡夫」は、無明煩悩われその身にみち込みて、欲おぼく、いかに、はらしもれ、かみね、むかむかおぼくをままで

して、臨風に一心をたるみて、とどまり、かえり、たえず

と、・・・」とお毎日しています。

親鸞聖人がお話しのように、私が私の本来の姿です。悪ことですが、いくらかおもかし、取りかくとも、この私の「私は変わり

ことができません。しかし、親鸞聖人のように、仏さまの光に逢う中で、その本来の自分を見つめることはできます。

ありがとうございます。今月の健康です。しかし、4年前、私はある

病気をしました。大学を卒業後、私は会社で3年間働いました。その後、京都の中央仏教大学で仏教・浄土宗を学びはじめました。しかし、入学して5日後、私は自然気象（肺に穴が開いて、

空気が抜けていく病気）にかかりました。急に息苦しさになり、病院で

検査を受け、手術が必要だと言われ、すぐに入院しました。

入学直後に10日間も学校を休んだので、クラスの友達は、私が中仏の姿

が違って出ていた、と思っていたらしか

でした。

私が入院した時、広島の実家から

母親が来てくれて、手術の前日数日間、ずっと病院にいてくれました。

私は入院する手術を受けるのを

これが初めてでしたし、術後すぐに

は自由に体が動かせませんでした。

母親はずっとそばにいてくれ、私が何も頼まなくても、果物や着替え

を買ってきてくださり、お茶を入れてくださりました。ですが私は

母親に、何をあげることができない、何もしてあげることもでき

ませんでした。唯一、私が母親にあげたものといえば、たくさんの

心配と迷惑です。それでも母親は、ただ私をよく見ようよう

に、しんじ思いをしないように、と思ってそばにいてくれました。

その時も心から、本当に申し訳ないと思い、同時にどれだけ感謝して

も足りないほどに嬉しく思いました。しかし、今の自分を見てみると、

その時は心から思ったはずの自分の気持ちなど、ほとんど忘れ

ってしまい、

私は母親が好きです。でも、何か心の悪いことがあったり、言わ

れたりすると、すぐに注意をしたり、母親は私のことなんが全然わ

かれて、と懸念をします。アメリカで一人暮らしをしている

私は心配していることはかなりいますが、面倒で、めたって連絡を

しません。

私のことを自分勝手だと思われますか。その通りかもしれません。

私は、母親がいつも私のことを思って、自分勝手な私を理解してくれ

ようとし、私の幸せを願ってくださっていることを買ってきているつもりで

す。それでも、私はその願いを裏切って生きています。

仏さまと私のつながりは、親鸞の関係とえられることです。

しかし、このような親鸞の喩えも、なかなか共感が得にくい社会と

なってきています。ただ仏さまが何もできても、忘れまいと思うた

も、仏さまは決して私を忘れない。私のいのちを終えようとさせた

ように、生きてくださっています。当てにならない、願いに応えられない私

だから、仏さまは私を置いておくことができないので。仏さまは決し

て、私たち人間のように、冷たくあらそした、感情に任せて怒った

りません。

時代が変わっても、場所が変わっても、私が変わるそう。病気に

ならば、怒りに我を忘れる時は、仏さまのお心を決して変われる

ことなく、今ここにいる私に向けています。私の見返りを求

めることなく、一方的に、いのちの全てを注いでくださっています。

何故か、それは、他事人ではないからです。それは他を超えた慈悲

の姿ですから、「大悲心」と言えます。その大悲心のおこころ

を開いていくのが、仏さまの願いを聞いていただくことであり、大悲心の

真に中にある私が身をつけていくことです。そして、仏さまの願

いが願いとして生きていくこと。これが私たちが歩む仏の

大道です。

もしも、私と同じような症状に当たるのでは、「頚肩部症候群」かもしれないですね。お早くに仏さまにご相談ください。

南無阿弥陀仏
2009年度教化標語
世の中安穏あれ
2009年 6月号

経理のコラム
財団ありがとう

今、米国仏教団は仏教団の財団から三百五十ドルの
資金をしています。借りた時のご紛失をして半五分の
利子を支払いうことでした。五月の財団の理事会
で諸家の事情を考慮してこれを半分にしてくれることに
なりました。本当にありがとうございます。

財団は財団の外郭団体で、基金を集める役をしています。

財団は財団外郭団体で、基金を集めその管理をして
います。去年は六十一万円、今年は六十一万円
以上財団と仏教大学院へ援助をしています。財団の
年次報告書によりますと、今年の財団援助金額は二百
万六千円の寄付をいただき、それが三百零八百円
三万円まで、米国仏教団と仏教大学院へあわせして二百
万六千円、援助を行ったということです。

ところが、去年から今年かけての要望により二百
万以上寄付が下がり、現在の財団の寄付金額は二千八
万円になっています。しかし、今年の財団寄付を
上昇させることができ、投資家と連携してことができ大便
をなすように努力を続けています。

私たちの、すべての諸機を会員や関係者と共有し、
信頼関係の中で、財団の使命にとづき将来を構築して
いかねばなりません。（著者 文武 梅澤）