O n June 5, the members of the BCA Zaidan Fund at the Jodo Shinshu Center (JSC) in Berkeley. During the opening service, Socho Ogui and the eight BCA district kyokuchos held a dedication for the relics of Rennyo Shonin and Ktenno in the newly constructed sushi that will house the relics in the onaijin in the kodo of the JSC.

Socho Ogui informed the Board that Rev. Shouya Akio Miyai of the Orange County Buddhist Church will retire on January 31, 2011. Rev. Bryan Emyo Sibueh will resign from the BCA on June 30, 2010. Rev. Tosokuran Kenjitsu Nakagaki will resign from the New York Buddhist Church on September 30, 2010. Eleven BCA members will take part in the October, 2010 Tokudo Training and Ordination Ceremony that will be held at the JSC and in Japan. Socho Ogui gave the invocation at the San Francisco State University Graduation in May, 2010. Rev. Michael Endo, Executive Assistant to the Bishop, reminded all temples to conduct a BCA Bishops’ Memorial Service yearly and to forward the donations collected to the BCA National Foundation. Any requests for Socho Ogui’s participation in a district or temple event need to be made as early as possible.

Henry Shibara, BCA executive director reported that we have received $200,000 in donations towards the anticipated $400,000 that the BCA would like to contribute to the BCA for their Observation of Shinran Shonin’s 750th Memorial. Each BCA minister has donated $250. Mina Fujimoto was hired as a full-time BCA administrative assistant succeeding Aileen Uyemoto who served over 30 years. A new air conditioning system needs to be installed in the BCA Headquarters building. Initial estimates range from $50,000 to $80,000.

Continued on Page 6

By Everett Watada, BCA President

O n May 12th and 13th the Honya Hongwanji Mission of Hawaii hosted the 28th Annual World Jodo Shinshu Coordinating Council Meeting. Leadership from national governing and spiritual bodies of the Jodo Shinshu attend this annual meeting. In attendance this year were representatives from Brasil, Buddhist Churches of America, Canada, Hawaii and the Hongwanji’s International Office in Kyoto Japan. The Coordinating Council meetings are rotated between the overseas districts and are held alternately with the Hongwanji in Kyoto.

This year, we were honored to have Shinnosuke Kojun Ohtani (Monshu Apparent and eldest son of the current Monshu Koshin Ohtani), his wife, Lady Ruizumi Ohtani, and Bishop Shoshin Tachibana, Governor General of the Hongwanji Administration in attendance at the meeting. Buddhist Churches of America was represented by Bishop Koshin Ogui, Executive Assistant to the Bishop, Rev. Michael Endo and BCA President, Everett Watada. Representing the Hongwanji Office at the Jodo Shinshu Center in Berkeley was Rev. Kiyonobu Koikawa.

The purpose of the World Jodo Shinshu Coordinating Council meeting is to discuss and develop action plans in response to, and ahead of challenges and opportunities confronting Buddhism in a globally-integrated world. The meeting provides a forum for Buddhist leaders worldwide to gather and exchange information and ideas, and coordinate teachings and programs that unify messaging and that will help spread the teachings of Jodo Shinshu Buddhism. In today’s globalized world, we believe it is especially imperative that concert and cohesion exist. From the simplest example of attending service, to participation in Jodo Shinshu programs, to ministry messaging, we recognize the imperative that members and potential members can have the same Jodo Shinshu teachings and experiences wherever they may be in the world.

The agenda included reports from the overseas districts including the Hongwanji International Department Supervisor, Rev. Sammi Kirahayashi who was assisted by Rev. Tomonobu Suzuki. Discussions centered on various issues facing the overseas districts. In particular, Buddhism worldwide is confronting membership, financial and program challenges. The weekend’s discussions covered many of these. Our efforts for cohesion and coordination also led us to recognize a common set of challenges. Realizing a common interest in these areas, the Hawaii Kyodan representatives suggested that at the next Coordinating Council in

Continued on Page 6

By Dr. Kenneth Tanaka

The BCA has its share of obstacles but plenty of strong points to thrive through its third period. We have the legacy of our founder to recommit to. We do well to pay more attention to immigrants and converts, might do well to pay more attention to the progress of older groups like the Buddhist Churches of America.

A proud legacy has been made possible by the blood and sweat of hundreds of thousands of dedicated members, the numerous unsung heroes for the cause of Nembutsu in America. I have personally known so many such people. Among them are those who are no longer with us, and who helped and inspired so many. To name just a few, they were Fred Nitta (Buddhist Life program), Ace Arakawa (WYBL advisor), Kaye Ikeye (Mr. View YBA advisor), Tony Yokomizo (Chair of IBS Board of Directors), Yasuko Kariya (dedicated Mountain View member and a generous contributor to BCA), Jane Kaneko (Dharma School teacher at SASBC), June Handa (SACBC, especially Friday night Bingo volunteer), and Paty Yanagihara (okuzaan to Rev. Yanagihara, who was so helpful at the San Luis Obispo retreat).

I want to bow my head in deep gratitude and thank them from the bottom of my heart. With the proud BCA legacy supporting us, each of us here needs to once again take this occasion of the 750th anniversary of our founder to recommit ourselves to move in the direction that may be difficult but one that is right and in keeping with Shinran’s wishes. We are now at a crossroads, just like Shinran Shonin was when he exile to the distant Echigo ended and was about to return to the capital, Kyoto, to rejoin his teacher, Honen. Even after he learned of his teacher’s death, Shinran still could have returned to the comforts of the capital, but what did he do? He made the decision to take the more challenging direction, if you will the road less traveled, to the Kanto region to share his teachings among people with little or no exposure to Buddhism. But because of his decision, he was able to deepen his personal understanding of the Nembutsu and grow as a family man and as a human being. And

Continued on Page 6
U
nder the guiding light of the Dharma, over 50 years have passed since I became a minister (Kaikyoshi) of the Honpa Hong-wanji Mission of Hawaii on September 1, 1959. Over the last 50 years, I have served as a minister of the Honolulu Buddhist Churches of America, the Buddhist Churches of Canada, and again the Buddhist Churches of America, and I will be retiring from the ministry as of July 31, 2009.

The propagation of Jodo Shinshu Buddhism on the mainland of the United States officially began with the arrival of the Honolulu-dispatched ministers, Rev. Dr. Shue Sonoda and Rev. Kakyu Nishijima in San Francisco on September 1, 1899. This year marks the 112th anniversary of the Buddhist Churches of America. Let us all pay our utmost respect and admiration to the dedicated ministers and followers who worked diligently to develop and maintain the teachings of Jodo Shinshu Buddhism.

Rev. Isao Imamura, who served as the Bishop of the Hongwanji Mission of Hawaii for over 32 years and laid down the foundation of Hawaii Kyoan, started in his Dharma Talk entitled Shinran’s teaching and the characteristics of the United States that, “The first characteristic of the United States is democracy and the second is individualism… Then, what is the characteristic of Shinran’s teaching? Needles to say, Shinshu is the most democratic denomination among all Buddhist denominations. There is a famous expression by President Abraham Lincoln, ‘Government by the people, of the people, for the people.’ Shinshu is also ‘Religion by the people, of the people, for the people.’ Shinshu is also religion of individualism in a certain way. Individualism means the development of an individual to seek personal happiness. Shinshu teaches that its main purpose is to seek a personal awakening and joy. An expression of Shinran’s words, ‘When I carefully reflect upon the Vow of the Honpa Hongwanji Kyodan, the Buddhist Churches of America, we have to listen to the Buddha-Dharma. Rennyo Shonin instructed us on how to listen to the Buddha-Dharma in his writing, ‘The Words of Rennyo Shonin,’ ‘Even though we do not have spare time, we should listen to the Buddha-Dharma. It is wrong to think that we listen to the Buddha-Dharma only when we have spare time. The Buddha-Dharma teaches us that we never know for sure if we have tomorrow.” There is no guarantee that there will be a tomorrow for every one of us. We should listen to the Buddha-Dharma, so that we will awaken to the Compassionate Heart of Amida Buddha. Rennyo Shonin encouraged us to listen to the Buddha-Dharma with our special determination.

When I was a resident minister at the Southern Alameda County Buddhist Church, a certain member of the church went back to Japan to see his 84-year-old mother in the hospital. When he met his mother at the hospital, she asked her son, who was a very busy business man running multiple companies, “Are you attending church? He answered, “I am very busy, so I cannot attend the church as I wish to.” His mother said, “Please attend church first. Then you can say, ‘I am busy.’” When I heard this, I immediately recalled Rennyo Shonin’s words, ‘Listen to the Buddha-Dharma even though you do not have spare time.’ Her wonderful message was essentially same as Rennyo Shonin’s. The word “busy” in Japanese illustrates to a loss of heart. If we fail to see the heart of the Buddha, the heart of mother, and the heart of people, we are not able to see the truth of our lives nor able to become the true Nembutsu followers.

Under the guiding light of the Dharma for over 50 years, I was able to carry on my ministry with the support and friendship of countless Nembutsu followers in the Hawaii Hongwanji Kyodan, the Buddhist Churches of America, and the Buddhist Churches of America. How grateful I am! My wife and I wish to extend our sincere appreciation to you all in gratitude. Namo Amida Butsu
Dharmakara Season? When we say “Dharmakara,” not everyone may be familiar with the name or story of the Dharmakara Bodhisattva, the mythological king who dedicates himself to becoming a buddha after learning the lessons of all the existing buddhas — And, after countless kalpas, or eons, he eventually became the Amida Buddha. Simply put: the spirit of the Dharmakara Bodhisattva is the passion for learning from and mastering all the buddhas of the universe, sharing that wisdom and compassion with all — and linking the enlightenment of each with the enlightenment of all.

Every August since it opened just four years ago, we seem to have more than the usual number of buddhas passing through the Jodo Shinsu Center. Teachers and students from many lands, life experiences, ages and ethnicities meet each other. They share and inspire each other as they chant together, hear lectures, engage in “dharma dojos,” have meals together, cook together, do tai chi, or sit quietly in the kendo or garden. You can imagine what this activity can look like on our calendar.

This month, BCA School teachers and others can hear the details of the Dharmakara Bodhisattva odyssey, from Dr. Nubo Haneda, at CBE’s annual ABCs of Dharma Workshop. You can experience the spirit of the Dharmakara by listening to the many other speakers featured during this month’s programs, from the JSSC public lectures by Prof. Carl Bielefeldt of Stanford University and Rev. Sonam Wangdi Bhutia of Nepal; to the guest ministers at our annual “Waking Up to the Dharma” week of morning meditative activities. Each has his/her own way of buddhahood to share with us. We hope you can join us! — Reverend Kodo Umezзу

The Fourth Annual Baby Boomer’s Seminar: September 25, 2010
The Sounds of Enlightenment
“Deep hearing, deep listening” — What is a life of Nenbutsu?

“One of our hopes is that this seminar will encourage Baby Boomer participation in the temples. Helping with the bazaar on a food shift is one kind of ‘Nenbutsu.’ Bringing your own skills and new ideas can be another way. We have been very amazed from the first three years of this seminar, how much energy and talent Baby Boomers have to share and contribute to our appreciation of the Dharma!”

— Reverend Kodo Umezзу

This popular all-day seminar (see ad at left) will feature special speakers, panels and activities geared to the Baby Boomer generation, defined as those born between 1946 and 1964 in the post-World War II era. This year, the main speaker will be Peter Hata, minister’s assistant at the West Covina Hiwashi Honganji Buddhist Temple. He is a jazz musician and lecturer by profession (www.speakingjazz.com) and has the distinction of being an original member of the acclaimed band, Hiroshima, before leaving the group to seek his own musical path. Reverend Yamada, resident minister at the Berkeley Hiwashi Honganji Buddhist Temple will give the Dharma talk. Reverend Yamada was formerly on a different path as a professional journalist. In addition to these presentations, several panel discussions on topics of life transitions will take place.

“Many of us begin looking at retirement, or are adjusting to the ‘empty nest,’ stage, when our kids are finally off to college, or finally (‘kinda sorta’) independent; and/or we are becoming the caregivers for our parents or a sibling; or maybe we are looking at a second career; or adjusting to the more frequent passing of our elders. In any case, at this stage in our lives many of us are more open to listening to the dharma, especially when presented in a new or interesting angles.” — Seminar planning group member

Peter Hata’s talk will draw on his experiences in the music industry as a guitarist, teacher, writer and band member of the original Hiwashi ensemble. He will be sharing the parallels in the pursuit of his own musical voice and his deepening identity as a Buddhist.

“When I talked at the IBS seminar on the topic of music and dharma, I talked about youth bands… but also about how everything I’ve done to now is a result of my encountering the Dharma in a very personal way… I have a great deal of respect for the BCA’s focus on opening up Jodo Shinshu in the 21st century in America… I really look forward to sharing and exploring these ideas together.” — Peter Hata (www.hungthorns.com/derex.html)

CBE 2011 Japan Tour
Still looking for a trip to join the Shinshin Shonin 750th Birthday in Japan? There are still a few openings for the CBE Japan Tour in April of 2011! Under the leadership of Rev. Umezзу and Brian Nagata participants can take one or more of the following tours:

Tour A: April 5- 5 Kanto Region & Memorial Service, Kyoto (Tokyo/Hakone/Ise/Kyoto/Shinshin Svct/Mt. Hiei)
Tour A-2: April 11-15 Kyoto Only (Kyoto/Shinshin Svct/Mt. Hiei)
Tour B: April 15- 20 Hokuriku Region (Shiga/Fukui/Kanazawa/Toyama/Niigata/Tokyo)
Tour C: April 15-20 Kureme Nembutsu (Kurema/Kumamoto/Kagoshima/Tokyo)

For more information please contact CBE at 510.809.1460 or by email: admin@cbe-bca.org

Sign up for CBE E-News: admin@cbe-bca.org or call (510) 809-1460 www.buddhistchurchesofamerica.org
healthy that I came down with a cold only once in a couple of years. These days, I am getting physically weaker and catch a cold more like a couple times a year. Some people think that viruses in the U.S. are stronger than in Japan. I don’t know whether it is true or not, but it is true that I have been lazy in exercising my body.

At the beginning of June, I caught a cold again. As usual, it began with headache and muscle pain. Although the symptoms had gone away after two days, I suffered from a cough thereafter. Especially at night, my cough got worse. So as not to wake my wife and two sons sleeping in the same room, I tried to stop coughing. However, no matter how hard I tried I could not control my cough, I just couldn’t do it... My coughing continued despite my intention to top.

Lying in bed, a poem somehow came to my mind. It goes like this: “When we catch a cold, a cough comes out. Saichi has caught a Dharma cold. A cough of Nembutsu out comes again and again.” This is a poem composed by Saichi ASAHLIRA, who was a Japanese devout Jodo Shinshu follower. In this poem, he interestingly compares the acceptance of the Dharma to catching a cold. So, just like we can’t help coughing when we catch a cold, he says that the true acceptance of the Dharma is like “Nembutsu cough.” According to his words, we can say that the Nembutsu is a spontaneous reaction to our appreciation of the Dharma. The reason why such a comparison is made is that it transforms us into truly appreciating the Dharma and our recitation of Nembutsu is a kind of natural reaction which is beyond our control. Reflecting upon our lives, we can also find some other similar examples. When we are really moved, tears come out naturally from our eyes. When we receive someone’s true kindness, a word of gratitude spontaneously comes out from our mouths. When we are convinced of something, we unconsciously say “Aha.” As we can see from these examples in our daily lives, we react naturally or spontaneously when we are touched by something in our hearts. In the same way, we recite the Nembutsu when our hearts truly sense Dharma.

Shinran Shonin states that “expressing [the Nembutsu] does not happen without thinking [of the Dharma], and thinking [of the Dharma] does not happen separately from expressing [the Nembutsu].” This can be interpreted thus: whenever we truly appreciate the Dharma in our minds, we should naturally utter “Namo Amida Butsu.” Whenever Nembutsu is expressed from our minds, we should be feeling Dharma. Shinran Shonin explains the inseparability between our appreciation of the Dharma and our recitation of Nembutsu.

Then, what is it that causes us to appreciate the Dharma? I think it is our deep listening or serious exposure to the Dharma. The reason why such importance has been put upon the act of “listening” in the Jodo Shinshu tradition is that it transforms us into truly appreciating the Dharma and thus leads us to the recitation of Nembutsu. Listening makes us truly realize the great work of the Dharma and the meaning of our lives. With this realization, we can start a new life or walk the path of the Nembutsu.

Let’s keep on going to the temple and listening to the Dharma in order to catch a “Dharma cold.” But please take care of yourselves so you don’t catch a real cold.

Bon Odori Patch Program

Summer is approaching and, with it, Bon Odori season. The BCA Scouting Committee is proud to again sponsor the Obon patch program for all Scouts and Camp Fire youth who participate in Bon Odori. The requirements for earning the patch are simple as in previous years. They include learning about the meaning of Obon, learning about the music and equipment used in the dances, attending practice and dancing at a Bon Odori. Dancers earn a large patch and “rocker” the first year they participate in the program. Each year after that, they earn a “rocker” patch with the year of participation. Of course, continuing dancers can order large parches for their new uniforms as they move up in Scouting or Camp Fire level.

We hope you will encourage your youth to participate in the Bon Odori patch program. It is a fun way for youth to learn about Obon and the joys of participating in the Bon Odori. For more information or an order form, contact Tara Mochizuki at taramochi@bca-mountain.org or calling (415) 731-8875.

Buddhist Solidere Grave Marker

E ach Memorial Day veterans groups place American flags at the graves of all those who served in the Armed Forces in any of America’s wars and conflicts. Some cemeteries will also place a Christian Cross at the graves of all those who served in the Armed Forces in any of America’s wars and conflicts. Some cemeteries will also place a Christian Cross at the graves of all those who served in the Armed Forces in any of America’s wars and conflicts. Some cemeteries will also place a Christian Cross at the graves of all those who served in the Armed Forces in any of America’s wars and conflicts. Some cemeteries will also place a Christian Cross at the graves of all those who served in the Armed Forces in any of America’s wars and conflicts. Some cemeteries will also place a Christian Cross at the graves of all those who served in the Armed Forces in any of America’s wars and conflicts. Some cemeteries will also place a Christian Cross at the graves of all those who served in the Armed Forces in any of America’s wars and conflicts. Some cemeteries will also place a Christian Cross at the graves of all those who served in the Armed Forces in any of America’s wars and conflicts. Some cemeteries will also place a Christian Cross at the graves of all those who served in the Armed Forces in any of America’s wars and conflicts.

In respect of Americans of the Buddhist faith who have served our Nation, Buddhist Solidere Grave Markers can now be placed at the graves of loved ones who served in the military on Memorial Day. This is a good project for BCA, Scouts, Japanese American veterans associations or temples which will enable the Sangha to recognize the sacrifices made by those who served our Nation.

These markers are constructed from plastic and are about five inches in diameter, eight inches in height and come with the Buddhist Dharma Wheel. These markers are being made and donated by Alameda Temple member Ray Hayame of Nisei Plastics in Oakland, California. The project committee has designated the BCA Center for Buddhist Education as the recipient of any profits from this project. A donation of $10 per marker is requested.

Orders can be placed with Brian Nagata at manager@numatacenter.com or at (510) 843-4128. In this day and age when we tend to forget those who have made so many sacrifices for the good of society and our Sangha, this simple gesture can be a meaningful expression of our gratitude and appreciation to our nation’s veterans of the Buddhist faith.
By Prof. James C. Dobbins

Obelin College

Focusing our attention to the life of Eshinni, the first thing we can say is that we know much less about her than we do about Shinnran. In fact, we can construct only a shadow of her life and to the extent that we can map it onto Shinran's chronology. In Shinran's writings, there is only one brief reference to his wife, the "nun," in a letter written to his son. Otherwise, there is nothing of Eshinni at all. Fortunately, we have a collection of ten letters that she wrote to her daughter Kakuighi in Kyoto after Eshinni had moved back to her family home in Echigo province. This collection was discovered in the archives of the Honganji temple in 1921. Eshinni's letters are the single most important source we have about her life and experiences. They contain references to her household and property, comments about servants, thank-you messages for gifts, complaints of old age, descriptions of sickness and famine, and reflections on death and the next life. From these we can get an impression of Eshinni's daily life. It seems clear that with Dr. Morishita's guidance and research, we can map Eshinni's life onto the footsteps of her husband. It is also clear that she exerted a strong influence on their family, as much as Shinran himself. Based on Eshinni's letters, we can construct a brief chronology of Eshinni's life, just as we can with Shinran. The hope is that Eshinni came from a powerful local family in the province of Echigo, though she may have lived in Kyoto briefly during her youth or young adulthood, perhaps serving as a lady-in-waiting to an aristocratic family. If she did live in Kyoto, she might have met Shinran then, perhaps within Pure Land Buddhist circles after he became a disciple of Honen. They then became romantically involved at that time, and she and her family would have softened the impact of Shinran's banishment to Echigo in 1207 by providing a home where she could reside. Alternatively, Shinran may have met Eshinni after his banishment to Echigo and only then received the hospitality of her family. Whichever the case, it seems probable that they became a couple around that time, for two or three of their children were born by 1211, just four years later. When Shinran moved to Echigo to the Tokyo area, Eshinni and their children moved with him. There is some speculation that they moved there because Eshinni's family had contacts in the area. Their youngest daughter Kakugya, to whom Eshinni sent her letters and who took care of Shinran in his old age, was born in that region in 1224. While living there Eshinni had a vivid dream about Shinran that she kept secret all her life, and she revealed it to her daughter in one of her letters only after Shinran's death. When Shinran moved back to Kyoto in the early 1230s, Eshinni and the family probably moved with him. Sometimes before the early 1250s, Eshinni and several of their children returned to their home in Echigo province. She seems to have inherited servants and property from her family and went back to oversee them. She remained in contact with Kakugya in Kyoto (and by extension with Shinran) through letters, which have come down to us today. She never saw Shinran again, though she clearly had a great reverence for him. Eshinni herself probably died in Echigo not long after her last letter was written in 1268.

This article will continue in the next issue of the Wheel of Dharma.
National Board opening relic dedication held on June 6 at the Jodo Shinshu Center. From left: District Kiyokatsu Rev. Dr. Hisashi Matsubayashi (NE), Rev. Ryo Hayashi (Mt. States), Rev. T.K. Nakagaki (Eastern), Rev. Myokai Himaka (Bay), Rev. Eishin Shibata (Central), Rev. Bombo Oshita (No. Cal.)

BCA Endowment Foundation president, Charles Ozaki reported that the Endowment Foundation’s investments earned 3.78% in the first quarter of 2010. Selko Tamura, chair of the Center for Buddhist Education (CBE), announced that the CBE Governing Board will be working on a 5 year plan. In response to a presentation of about the newly instituted fundraising plan called “The CBE 500 Club,” 18 National Board delegates became new members of the Club.

Rev. Dr. David Matsuyoto gave the Institute of Buddhist Studies report. He stated that students were accepted for the newly established chaplaincy program. Of the four recent IBS graduates three have expressed interest in becoming BCA ministerial candidates.

Michi Kubota and Harry Barry gave the Coordinating Council on JSC Financing reported that the BCA made a $500,000 payment to California Bank and is working towards the outstanding mortgage balance. This led to the monthly debt payments dropping to about $27,200 (of this, $19,900 goes to Calif. Bank and Trust).

Charlene Grimoldi led a board discussion on the importance of the Coordinating Development.

Noting that the BCA general membership is presented with an average of 10 requests for donations for various purposes annually, the work group is seeking to develop a coordinat ed system of fundraising within and outside the organization. She welcomes any suggestions to address this situation.

Judy Kono informed the Board that she was a graduate of Shinshu’s 750th Memorial is being produced for distribution. Funding for this project is covered with the surplus realized in the operating budget.

Mick Kubota gave a special report to the Board detailing needed repairs to the Bishop’s residence in Belmont, California. The National Board approved the funding to proceed with the repair projects.

Rev. Watanabe gave the Ministers’ Pension Report. Any minister who serves for 40 years and is over 70 years old can receive a pension of $1,000. Currently, the unfunded liability is $380,000. This was felt to be an acceptable amount.

John Arima was introduced to the National Board and told the Board that he was finishing updating the BCA membership database. He recommended the BCA look into purchasing a new management system that can integrate the membership of all the BCA affiliated organizations and keep track of an individual’s donations to any BCA organization.

The National Board approved a restructuring proposal to combine the Wheel of Dharma Advisory Board and the BCA Website Committee into a Communications Committee. In addition to approving the committee charter, Judy Kono was appointed as the chair.

Rev. William Chugan Briones gave the Social Welfare Committee report. $39,700 was raised for Haiti relief. The Coordinating Board approved the committee’s recommendation to contribute these funds to “Doctors Without Borders” and UNICEF.

Ken Tanimoto, chair of the Evaluation and Planning Committee, informed the Board about a number of proposals being studied by the committee. A proposal to change the BCA Auditor from an elected to an appointed position, along with a request to have a clarification of the National Council voting procedures was approved to be reviewed by the Bylaws committee.

Richard Endo, BCA Treasurer, reminded everyone that all organization and committee budget requests for the coming year must be submitted to the Budget and Finance Committee by August 16, 2010.

Rev. Tanaka

800th Memorial of Shinran Shonin. It’s our wish that the BCA will be a place where different people who rejoin in the Nembutsu, with a bishop who may not be the Bishop of the family, especially the younger ministers with families, whose compensation they can’t offer, who can’t attract capable spiritual leaders. And secondly, we need to support the IBS and the Jodo Shinshu Center (JSC), and not let that wonderful facility go. I am sure that there are various opinions about the JSC, but now that we have both a BCA and a congregation under the same Tent to support it. We should not let that vibrance future, the key lies in what we do in the next decade, nurturing the youth and revisiting the teachings. More concretely, we need to provide greater emotional and financial support to our missionaries working in the family, especially the younger ministers with families, whose compensation does not always meet the need to attract capable spiritual leaders.

On the other hand, Rev. Umezu, this might be a chance on my part to get my honorarium raised! (Glaukous) The BCA will go to help cover the cost of translating some Shinshu books into Portuguese, Spanish and Chinese.

Reverend Adams

St. Paul. During my Junior Year at St. Olaf, I spent a semester at Kansai Gaidai University in Osaka, Japan. I was living near Kyoito at that time, and had the opportunity to explore the richness of Japanese Buddhism while taking part in meditation retreats at Zen temples. It was during that time in Japan that I first became interested in becoming a Buddhist minister.

After graduating from St. Olaf and spending a year learning English in Taiwan, I decided to pursue a life of studying and sharing the Buddhist teachings as a scholar and academic teacher. I enrolled in a graduate studies program at the University of Michigan and continued my studies of Chinese and Japanese Buddhism. I learned many valuable skills for studying Buddhism at the University of Michigan, but realized along the way that I was interested in Buddhism as a source of wisdom and guidance for our daily lives, and was attracted to an object of scholarly research.

I left graduate school after receiving a Master’s Degree in Buddhist Studies and spent a year working at freight forwarding company in Seattle before moving to Michigan. I worked as a Coordinator for International Relations through the Japan Exchange and Teaching Program.

While living in Miyazaki, I encountered the warmth and compassion of Jodo Shinshu Buddhism through services and Dharma lectures at the Shinjii Temple in Miyazaki City. The first time I attended a service at Shinji Temple, I was impressed by the hospitality, and realized that it was a perfect place to spend the next few days. I was relieved to be warmly welcomed by the Resident Minister Rev. Baba, Doryu and the members of the Shinjin Sangha, and immediately felt at home immersed in the sound of the Nembutsu as we all joined our palms in, at the start of the service. Hearing the Nembutsu teachings of Shinran, the eleventh century founder of Shinshu Buddhism, I discovered elegant solutions to many of the problems I had encountered in trying to practice nembutsu meditation of non-self in daily life.

While performing my employment contract in Miyazaki, I spent three months traveling around the United States visiting BCA temples and participating in events before returning to Japan to begin my ministerial studies in Kyoto.

At the Hongwanji seminary Chuo Bukkyo Gakuen, I received a thorough ministerial education enhanced by the school’s carefully cultivated Jodo Shinshu Buddhist culture. Each student is accepted and educated with the hope that they will realize their full potential. Starting each day with a morning service that fosters mindfulness of the Buddha, my studies at Chuo Bukkyo Gakuen gave me a taste of what it means live a life illuminated by the wisdom and compas sion of awakening.

I am deeply grateful to have been welcomed into the ministry, and I humbly ask for your patience as I learn the ropes. I have been most fortunate to receive excellent support and guidance from the members of the Sangha, the Office of the Bishop, the Buddhist Women’s Association, and especially the generous Rev. Marin Harada of the Orange County Buddhist Church and Rev. Fumiaki Usuki of the Westside Buddhist Temple. We have been generously sharing their wisdom and experience with me as I discover my path in my ministerial orientation.

In gassho.

Richard Endo, BCA Board member
山崎宗一さんを想う

プラザ仏教会駐在 青山徹之

「なぜ、私が山崎宗一さんの葬儀でハーモニカを吹いたのを紹介しなければと、この記事を記しているのである。

私は、今から2年前近くのサンシティで行われているハーモニカの教室に通っていた。この教室はシンギュレートのための教室であり、生徒に26歳から95歳の生徒がおり60名ほどの会員である。毎週、月曜日午後練習があり、練習の間に全員の前で独奏をする機会がある。会員の中には、プロのミュージシャンも多い。私は、生徒ですが、楽譜は読めないので、毎週、皆に負けて練習をつづけていきます。

会員の目的の一つに、病院、老人ホームで演奏をすることがある。

今年は、5月にサンシティ会場でハーモニカ大会があり、私も演奏の一人として参加。8月には、サクラメント市でハーモニカ世界大会に演奏として参加。

そんなある日、山崎宗一さんの娘さんが、先生、パパが危篤なので、見舞いに来てくれませんかと、山崎家に訪問しますと、子供、孫、ひ孫が全員揃って来ておられます。その中に訪問し、娘さんが、宗一さんにはお父さんが会いに見えましたよ。私は早速去って宗一さんを手にした。

「なぜですか、お父さんですか」と、宗一さんは、驚いて握手を握りました。私は、宗一さんに対して、日本の童謡をハーモニカで独奏することにした。ハーモニカの演奏を聴きながら念仏のうちに住まれた山崎宗一さんと家族を紹介した。」

山崎宗一家の鉄人では仏教の伴奏が多く行われる。山崎家では、赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことが赤トンボの歌を吹くことがある。
仏教教育センター支援

仏教教育センター（CBE）は今年の予算の不足を補うために一人毎月$10ずつ、一年間（十二ヶ月=合計百二十）を募金していただくために500名を目標に協力のよろしくお願いしています。

ご協力いただいている方々に感謝の意をこめて、ご来庁者様とご来庁者様の車が車を送っていただきました。ご協力いただきありがとうございます。

愛車をセンターに

新しく車を買い替えたり、もう使わない車があったらご連絡ください。動作していない車でも寄付できます。その収益金がセンターのプログラムのサポートになります。

連絡先：オレンジ郡仏教教会（714）827-9590またはE-mail: ocbh999@aol.com

なお現在はカリフォルニア州内の車に限られています。

新書 「アメリカ仏教」
仏教も変わる、アメリカも変わる

仏教は、キリスト教、イスラム教と並んで世界三大宗教の一つである。世界の仏教徒は五億人と言われている。その大本は東南アジア、中国、日本。そして日本を含む東アジアに存在するが、近年、アメリカをはじめとする欧米諸国においても仏教徒は着実に伸びている。現在、アメリカの仏教徒の人口は約三百万であり、ヨーロッパでは約一百万人である。

『三百万人のアメリカ仏教徒は、アメリカ合衆国の宗教の一つとして受け入れられている。』

これは仏教徒の数を増やし、アメリカに住む仏教徒の数を増やすことを目指すもので、この数字は、数値上をすでに越えている。それぞれの団体が活動を広げるに従い、仏教徒の数はますます増加している。

このような序章で始まる、アメリカでの仏教事情を詳しく書いた本が出版された。

著者は元仏教大学院教授で、仏教教育の傍らでもあった田中ケン博士である。博士は現在武蔵野大学教授で先の『仏教教育の研究』で有名な七百五十年記念行事のメインスピーカーである。