Saying thank you is a simple expression but it often conveys much deeper meaning than the expression of appreciation for a single action. Having the wonderful opportunity of being raised on a farm has helped to clarify this thought.

Forty-one years have passed since I last lived on my parent’s farm. By today’s standards our farm was small, like many in the surrounding area, but like others it was sufficient to provide the daily needs for our family. We grew mostly vegetables all through my childhood years. It was backbreaking work but provided a priceless experience for family life. My parents were always able to provide food for the table and I never thought much about what we might not have. Vacations were rare and brief, usually amounting to day trips to ride along country roads, mixed with occasional early morning ventures to dig clams along the Pacific shores and numerous visits to maintain friendships with relatives and friends.

Despite living on a farm for so many years I would never think to call myself a farmer and until the last few years did not have anything in our own yard that would be considered a garden. Even though I am a fair weather gardener, likely to be staying inside on rainy days, I know at some point I needed to venture to award these degrees. SF State awarded

This retreat would not have been possible without the support of all the participants who helped to make it as great as when we practiced together beforehand. I can’t help but smile when I look back to watch the video. This retreat would not have been the same without everyone who helped to make it as successful as it was. The ministers were more than just a group of mentors. It was evident that they had a sincere desire to share the Dharma, and get to know each and every one of us on a personal level. One thing I know we all enjoyed was the food. The Sangha generously spoiled us with delicious meals. They were even kind enough to cater to picky eaters and vegetarians.

When it was time to return home, I left with an open mind, a greater appreciation for Buddhism, and a group of lifelong friends. One week was not a long period of time, but I feel that this retreat encouraged me to see things in a different light. I am now much more mindful in my daily life, and if given an opportunity similar to this again, I would take it in a heartbeat!

Socho Ogui speaks at SF State University 2010 Commencement

By Dr. Leroy M. Morishita
Exec. VP/CFO for Administration/Finance, California State University at San Francisco

On Francisco State University held its 50th Commencement on May 22. President Robert A. Corrigan presided over his 21st Commencement exercise at San Francisco State and welcomed the 8,000 Class of 2010 graduates and their 20,000 guests at Cox Stadium. Bishop Socho Ogui gave the invocation and his brief remarks were interspersed three times by enthusiastic chants from the graduates. Socho spoke of the pride that the graduates had in reaching this educational achievement while also acknowledging that “countless numbers of people and things” made their success possible. He reminded them that their lives are intertwined with those of others as well as “their sacrifices, their kindness and their patience.” This was the second time that Socho was invited to participate in SF State’s Commencement.

A special part of this Commencement was the conferring of honorary Bachelor of Humane Letters degrees on 19 Japanese American students who were removed from SF State in the Spring of 1942. Executive Order 9066 required all persons of Japanese ancestry in California, Oregon and Washington to be relocated to ten camps in various desolate locations in seven different states. Through special legislation authored by Assemblyman Warren Furutani, the California State University and the University of California were granted the authority to award these degrees. SF State awarded degrees to the three living students identified - Haruone (Anita) Fukushima, Helen (Nina) Host and Kayu Ruth (Kitagawa) Sugiyama – an at the residences of the other 16 students.

Later in the morning, the executive director of the Law’s Committee for Civil Rights of the San Francisco Bay Area, was the keynote speaker. She has advocated for the vulnerable and has worked to help members of marginalized groups better their lives.

IBS News

The Institute of Buddhist Studies in Berkeley is sponsoring a special workshop titled “Partners in Integration,” featuring Dr. Joseph Bobrow, Roshi, author of the book, “Zen and Psychotherapy: Partners in Integration,” on Saturday, Sept. 11, at the IBS located at the Jodo Shinshu Center, 2140 Durant Ave., Berkeley, from 10 a.m. to 1 p.m.

“The workshop will focus on the practice and principles of Zen and psychotherapy in concert with recent findings from human development. Such an integrated perspective may help us realize, enjoy, and embody Buddhist principles that motivate and inspire us,” according to Professor Daijaku Kinoshita, IBS professor of Buddhist chaplaincy.

Dr. Bobrow is the founder of the Deep Stream Zen Institute in San Francisco and currently serves his community through the Coming Home Project for Iraq and Afghanistan veterans and their families.

The event is free and open to the public. Other future events being sponsored by the IBS are as follows:

The Homa Conference with the theme “Variations of the Homa from Vedic to Hindu and Buddhist,” held on Oct. 2 and 3 at the Cambridge, MA. The conference is co-sponsored by BDK America, IBS, and the department of Sanskrit and Indian Studies at Harvard. Continued on Page 2

“YAC SIX PAC”

By Lindsay Aratani
Seattle Betsuin

This summer I was given the opportunity to participate in the sixth annual YAC retreat in Sacramento. When applying I had no idea what to expect – would I have a good time? Would I get along with the group? Would I feel comfortable away from home for a week? Well, luckily I was able to answer “yes” to all of these questions upon arrival.

As soon as I arrived at the Sacramento Betsuin, I received a warm welcome from all the ministers and my fifteen new DBUJI (Dharma Buddhi For Life). Right away I knew I would feel comfortable in this safe and inviting environment. However, when I saw the week’s schedule, filled with chanting workshops and multiple services a day, I was a little uneasy about what I was about to experience. But by stepping outside of my comfort zone and forcing myself to try new things, I took away so much more from this experience than I would have ever expected. We even had six services in one day, and to my surprise, I actually enjoyed them! Although this year’s group of participants was supposedly larger than usual (16 total), I could not imagine it any other way. Everyone brought their own unique touch to the group, making “YAC SIX PAC” that much more special. From bonding over our most embarrassing moments to chanting the Shoshinge at 1:00 am (willingly might I add), we had fun all hours of the day-despite major sleep deprivation. For me, the highlight of the week was Oboon. All sixteen of us performed a dance we made alongside the ministers and Bishop Socho Ogui. Even though it didn’t turn out as expected on Page 6

Socho Ogui Speaks at SF State University 2010 Commencement

By Ron Murakami, BCA President-elect

Socho Ogui, the founder of the Rainforest Action Network which seeks to protect the environment and expose environmentally destructive practices. He is currently the U.S. Director of the World Future Council, a multinational group based in Germany, which promotes sustainable living and a clean environment.

President Corrigan also awarded a President’s Medal to Frank Bayliss, professor of Biology, founder of the Student Enrichment Opportunity office which has helped hundreds of underrepresented students succeed in the sciences. In January 2010, Bayliss received from President Barack Obama the Presidential Award for Excellence in Science, Mathematics and Engineering Mentoring.
WHEREVER YOU’RE PLANTED BLOOM

By Rev. Kurt Rye, Fresno Betsuin

I don’t know why I prefer a cooler climate. Perhaps it’s because I was born in Alaska and that I lived in the Pacific Northwest for over thirty years. It is ironic then that my first ministerial assignment was in Central California at the Fresno Betsuin Buddhist Temple. It is not uncommon for the temperatures to be over 100 degrees in the summer, and a 90-degree day is considered cool. Needless to say it was a shock to my system. Not only physically but also psychologically. The heat drained all my energy and all I wanted to do was sit and drink something cold.

During my first summer I became obsessed about the heat. The temple car had a thermometer and I would constantly look at it as I drove around. Wow, it’s 181 in Fresno, but here in Selma its 103. I dreaded the late afternoon when it was the hotdest and would not go outside until it was cool.

It was during this first summer in Fresno when tragedy hit our temple community. An accident had taken the life of one of our temple members. He was only in his late 50’s. He and his family were active in the temple. It was a large emotional funeral. I performed the 49th day memorial service and because so many people attended we held it in the Temple Hondo. It was already 100 degrees outside by the time the service started and the air conditioner couldn’t keep up with the heat. The Honda must have been about 90. During my chanting I started becoming dizzy and my vision became blurred, making it hard to read my sutra book. When I stood up to give the homa, I became dizzy and had to lean on the podium. I was embarrassed and felt guilty that I had not performed this special memorial service very well. I felt I had failed. I was surprised when the family and Sangha were not critical about my poor service but rather were more concerned about my well being. They gave me advice on how to live with the heat and how I, someone from Seattle, should take care of myself. That genuine support of the Sangha shocked me out of my self-centered criticism and redirected my thoughts to how I was part of supportive community.

The coolness of fall was welcoming and I quickly forgot about my summer ills, and was able to give 100% to the temple. Fall and Winter were exciting and challenging. Meeting all the members of the Betsuin Sangha and participating in all the busy activities a large active temple entails was a delight. As spring approached and the temperature started to rise, I became more and more critical of Fresno and its weather. Though I was enjoying my ministry the weather tainted my view of everything. One very hot day while stuck in traffic my frustration with the heat and the traffic boiled up to the same 100+ degrees I was experiencing yet again. Then I noticed a bumper sticker on the car in front of me and it simply said “Whenever you’re planted bloom.” These simple words hit a cord with me, and made me reexamine my perspective on how I viewed my life.

It was not without some irony, that I was teaching the Dharma every week to the following groups in my personal life. I was letting one thing, the weather, distorted my view of my ministry, where and how I lived. One of the Buddha’s teachings in the Dhammapada came very true for me. We are what we think.

This is now my third summer in Fresno and it reached 110 degrees while writing this article. I can be honest and tell you I don’t like the summer heat, but I have learned to live with it. I now realize how I see the world is though my own mind. I now realize it is just heat and it is one small part of my experience. I have learned to live with the heat. Realizing that I have come to the conclusion that I can control how I live in this extreme temperature. I know and appreciate where I have been planted and my task now is to bloom. This mindset has permitted me to appreciate the fullness of the other parts of my life. To live with purpose and help others bloom. © 2010 Rev. Kurt Rye

Mrs. Kayoko Fujimoto
Recognized by Japanese Govt.

Tokyo soon after her marriage to the late Rev. Hogen Fujimoto in 1947. In 1952 she obtained a Doctor Centreman. In 1955, she received Japan’s Official Ministry of Education Certificate. That year she moved with her family to the United States and began her classes in Fresno, Oakland, San Leandro, Suisun, San Francisco and San Mateo.

In 1964, she was appointed secretary and treasurer with the establishment of the Northern California Chapter by the late Houn Ohara, the Third Head Master. In 1968 she became president and served for 30 years. In 1968, she received the Grandmaster Certificate. In May 2008, she was appointed to the Honorary Lifetime Member of Ohara School and her name was added to the stone monument located in Ohara Kukan in Kobe, Japan.

She is an active member of various Ikebana groups, such as Ikebana Internationals and has served as Teacher-Advisor. She was one of the founders of the Ikebana Teachers’ Federation and served as its president for four terms. She is an active member of the Northern America Ohara Teachers’ Association. She has stayed at the Temple, yet not for students, and all who made this moment possible for her.

Buddhist Church of Oakland; Rev. Yamaoka, Lawrence, Vice President of the Buddhist Church of Oakland. Mrs. Fujimoto in closing remarks thanked the Honorable Consul General, her late husband, family, Ikebana members of the Temple, yet not for students, and all who made this moment possible for her.

This is now my third summer in Fresno and it reached 110 degrees while writing this article. I can be honest and tell you I don’t like the summer heat, but I have learned to live with it. I now realize how I see the world is though my own mind. I now realize it is just heat and it is one small part of my experience. I have learned to live with the heat. Realizing that I have come to the conclusion that I can control how I live in this extreme temperature. I know and appreciate where I have been planted and my task now is to bloom. This mindset has permitted me to appreciate the fullness of the other parts of my life. To live with purpose and help others bloom.
BCA Center for Buddhist Education - September 2010 - News & Highlights

**Back to School! Appreciating the Student/Teacher Within Each of Us**

As students of all ages return to school this fall, we are reminded that in Buddhism, we are always going back to school, always referring to the great teachers/mentors who have shaped our lives. Even when we are wearing the hat/robe of the teacher/minister/parent/mentor, we may often feel like a student full of questions.

Every summer, we are newly inspired by the timeless stories – the roots of Jodo Shinshu – retold by our guest teachers: the story of Amida Buddha’s mythical origins as the Dharmakara Bodhisattva guided by his teacher, the Lokesvararaja Buddha; Ananda and other disciples inspired by the Shakyamuni Buddha; the saga of Nagarjuna, Vasabandu and other patriarchs; to Shinran’s reverence for Honen as his teacher. These are the stories told in our familiar chanting: Juseige, Shoshinge and others, but the teachers help bring them to life. We feel lucky to have so many great teachers/students visit the JSC. Thank you to each of you for another great summer of wisdom and light! — Rev. Kodo Umezu, CBE Director

**Tokudo Preparations Gather Momentum**

CBE and our eleven BCA Tokudo candidates worked diligently with the Socho’s Office and Hongwanji staff in Japan to craft a hybrid Tokudo ordination process: conducted in Berkeley and Japan: 4 days this past April in Berkeley; and in October: 3 days in Berkeley, concluding with 6 days in Japan. Ordering robes, books; arranging accommodations, schedules, and filling out paperwork in Japanese/English have been an intensive process for all parties.

A historic landmark for Hongwanji and BCA! The Tokudo ordinations were conducted in Berkeley and Japan; and in October: 3 days in Berkeley, concluding with 6 days in Japan. Ordering robes, books; arranging accommodations, schedules, and filling out paperwork in Japanese/English have been an intensive process for all parties. Gokuroo sama (in appreciation of your many efforts) -- as we approach this historic landmark for Hongwanji and BCA!

**The Buddha’s Wish for the World is Gomonshu’s Namu Amida Butsu**

Originally written in Japanese from the perspective of a fellow seeker (i.e. author’s name is Koshin Ohtani, with no mention of his Gomonshu title ), this book is a wonderful resource for cultivating Buddhism in our daily life. CBE and resource ministers have collaborated with FBWA members to share this book at the upcoming Federated Buddhist Women’s Association (FBWA) Delegates Meeting on October 9th. Pick it up, open a page, any page and be delighted! Available at the BCA Bookstore.

**ABCs for Dharma School Teachers Seminar**

Visit the CBE website to read about the Dr. Nobuo Haneda, Rev. Sonam Bhutia and the resources shared at the August workshop. Sign up on the http://bcadharmaschool.wikispaces.com created by Mas Nishimura, where Dharma school teachers can share and exchange lessons and more!
Set a Direction in Your Life

By Rev. Yushi Mukojima
Buddhist Temple of San Diego

T he Buddhist Temple of San Diego had two high school graduates this year. I would like to congratulate both of them.

Although it has been five years since I was assigned to this temple, I have already seen sixteen graduates off during this period. I feel very sad that those who have been at the temple from childhood and who always made the place lighter and livelier, come less often because they are going on to college, and/or finding jobs away from San Diego.

Every year, the Buddhist Temple suffers a great loss when these young people leave. If it were possible, I’d have them remain in San Diego to support us as they had in the past, but I know this is wishful thinking.

Although it is painful to see them go, there remains the impression that nothing is more precious than the moment we see these young people starting a new phase of their lives. I sincerely hope that those of you embarking on a new life will be truly happy.

On this occasion, I would like to share some thoughts about life with you.

Do you know what a car navigation system is? This is the latest technology installed in cars to guide us to a destination that is programmed into it. The screen displays a detailed map and clearly shows us where we are at any given moment.

A lot of cars use this GPS (global positioning system) these days. A couple of times I have had the chance to drive a car that uses it and liked it very much. It was amazing and very useful.

When we use a GPS, it can actually be dangerous to look at the display while driving. And because it is dangerous, the machine tells us not to! When we approach an intersection where we should turn, it says loudly and clearly, “Please turn right at the next intersection.” It also calculates the distance to our destination and even shows us our estimated arrival time. So it’s really useful. Even when we are going someplace we’ve never been before, we are able to arrive successfully because of the GPS. It’s wonderful to have such an aid to keep us from getting lost.

It used to be that the passenger who sat in front next to the driver looked at the map while giving the driver directions. When we were little, my mother sat in the front seat next to my father who was driving and, while reading a map, told him to turn right or left at the next intersection. However, my father was often scolded because there are many times when he didn’t drive as the directed. I still remember how whenever he was scolded, he would have a sigh and say, “My car navigation system often yells. I want one that’s quieter…” I don’t know if these days when my folks are in the car together he is still scolded being scolded or not.

By the way, if you are asked, “Where are you headed in life?” how would you answer? I don’t think many of us could answer this question very easily or confidently. Though in life it is very important to know where we are going, sometimes we might not even be aware that we are lost.

Shin Buddhism teaches us to “Live with the Pure Land as our destination,” and it shows us clearly the direction to the Pure Land. The Pure Land is not far away. If we open our Dharma eyes, we can see that the Pure Land is also here and now. If we could see the world with Enlightened Eyes, we could see these young people starting a new life will be truly precious than the moment we open our Dharma eyes, we can see that the Pure Land is also here and now. If we could see the world with Enlightened Eyes, we could see these young people starting a new life will be truly precious than the moment we

JSCE Workshop: A Truly International Event

By Edythe Vassall
CBS Administrative Assistant

The second Jodo Shinshu Correspondence Course (JSCC) Workshop, held on Aug. 7 and 8, was truly an international event. We had presenters from India and Bhutan, and attendees came from Canada, many parts of the US including Hawaii, and from as far away as Brazil.

Participants had the opportunity to meet face to face with other students and several of the course instructors. The Saturday morning Q&A session with Rev. Harry Bridge (Oakland), Rev. Dr. Mary David (Hawaii), Rev. Dr. David Matsumoto (Berkeley), Rev. Kyinobu Kuwahara (Hongwanji) and Rev. Kodo Mayeda provided a wonderful opportunity for the students to share the Dharma, and learn from great teachers as well as from each other.

We also appreciated the contributions of workshop members Judy Kono, Yumi Hatta, and volunteer Brian Nagara, who were responsible for fabulous meals and for helping to make the workshop a success.

Review by Hoshin Seki
Sharing the Dharma: An Overview of Shin Propagation in the West

By Hoshin Seki
American Buddhist Study Center, New York

O ver 100 years ago Shin Buddhism was introduced to America. During the past 50 years many Americans discovered Shin Buddhism as an alternative religion to Christianity. However, very few heard of Shin Buddhism. Dr. Alfred Bloom’s article “Sharing the Dharma: An overview of Shin Propagation in the West” explores the whys and ways suggests to bring this rich form of Buddhism out to the open.

Bloom begins with some statistics that indicate traditional religions are on the decline. Those followers of these religions are not as rigid in their faith and open to discovering new ways for spirituality. Buddhism falls into the category of religion’s that has stimulated interest. Shin Buddhism unfortunately is not one of them.

“In order to remedy this problem, we must begin by looking at the teachings itself as the foundation for the spread of Shin Buddhism.” He then analyzes the two main organizations Honpa Hongwanji Mission of Hawaii and the Buddhist Society of America for not opening the door wider to allow more Americans to experience Shin Buddhism. These organizations originated to serve the Japanese immigrant population familiar with traditional historic practice and rituals. Whereas when Buddhism spread from India to China, Tibet, Korea, and Japan the people adopted it to meet their own cultural needs. Here in the US this transmission to adapt Shin Buddhism is happening much more slowly.

Bloom accounts for this slowness to the “institutional political organization” itself by saying they reinforce Japanese Shin Buddhist practice by having Western clergy run their ordination training in Japan. Furthermore they have obscured Society, Bloom’s original teachings and thoughts. The internal political organizational struggle is overshadowed to (by) what is really going on around them and not adapting to the surrounding changing conditions. What Bloom proposes is “propagation in terms of the teachings and the needs of modern society.” He goes on to talk about how traditional Bud- dhism as practiced in Japan was primarily based on a family tradition. This may have worked in Japan but over here we are living in a “highly competitive religious environment of modern society.”

What is so appealing to modern society, Bloom contends, is the basic religious principle to not just merely accept what Gotama says but to test it through your own experience and thoughts.

“It is my firm belief that Shinran’s teaching must be revitalized and re-interpreted in a challenging, critical personal manner within the Wonganjinis, if it is to make a significant impact on the spiritual environment of Western people…We must rediscover Shinran’s critical perspective in the context of individual and social life as a major task during this period…to truly propagate Shin Buddhism.” On the positive side we are making progress with the Interna- tional Association of Shin Buddhist Studies conference, journals like

From left to right: Lisa Mayeda, JSCC Program Assistant, Neil McGuff- in (LA Betsuin), George Thow (Enmanji Buddhist Temple, Sebastopol), Cynthia Wong (Oregon Buddhist Temple), Edythe Vassall (Berkeley Buddhist Temple), Jim Bieber (West LA Buddhist Temple), and JSCC Coordinator, Rev. Kyinobu Kuwahara.

Buddhist Church of America
JOJO SHINSHU CENTER

The 21st Century
GRAND PRIX
First Prize $12,000
Second Prize $4,000
Third Prize $1,500
Fourth Prize $500
Fifth Prize $500

Drawing Saturday, February 26, 2011 at the Viedilo Merrill at the Convention Center in Virginia Beach
BEGINNING over forty years ago, the Buddhist Church of San Francisco sponsored Boy Scout Troop 29 has been organizing a summer tour to Japan every four years. One of the main activities in the itinerary is attending the Scout Association of Japan National Jamboree. This year twenty scouts and four adult leaders joined over 18,000 scouts from throughout Japan, and forty-two different countries at the 15th Jamboree held at the Okinawa Prefectural Park on the island of Okinawa.

On the 15th day of the trip, the scouts organized a hike to climb Mount Fuji. From the base of the mountain, they could see the vastness of the ocean to the east, and the wooded hills to the west. The weather was perfect for the hike, with a slight breeze and the sun shining brightly. The scouts were all dressed in their traditional scout uniforms, consisting of blue shirts and white trousers.

As they climbed, the scouts encountered various obstacles, such as steep inclines and rocky terrain. However, they all worked together to overcome these challenges, helping each other up the steep slopes. At the top of the mountain, they were rewarded with a stunning view of the surrounding landscape. The scouts took pictures of each other and the scenery, capturing the moment.

The Jamboree was attended by thousands of scouts from around the world, including Japan, the United States, and many other countries. The scouts participated in various activities, such as sports, cultural exchange, and educational seminars. They also had the opportunity to visit Shrines and temples, such as the Hachimangu Shrine, the Fushimi Inari Shrine, and the Todaiji Temple.

In addition to the activities on the grounds of the Jamboree, the scouts also had the opportunity to explore the local culture and cuisine. They visited temples and shrines, tried traditional Japanese foods, and learned about the history and traditions of Japan.

The 15th Jamboree was a memorable experience for the scouts, providing them with a unique opportunity to develop their skills and knowledge of the world. The experience helped them to broaden their perspectives, fostering a deeper understanding and appreciation of different cultures.

At the end of the Jamboree, the scouts gathered to say farewell to each other, exchanging contact information and making plans for future reunions. They left the Jamboree with a sense of accomplishment and pride, knowing that they had made a valuable contribution to the international scouting community.

The trip to Japan was a once-in-a-lifetime experience for the scouts, and they returned home with a newfound appreciation for the diversity of the world and the importance of cultural exchange. They were grateful for the opportunity to participate in such a special and meaningful event.
Troop 29
Continued from Page 5
out the return to the small hotel room. In some way I was appreciated a lot more that we might have otherwise. The next day we took a quick tour to Miyajima (island) where the signature Itsukushima (Shinto) shrine torii gate is situated in the bay. From there we moved on to the Hiroshima Peace Memorial Park and museum. Having arrived on August 9, there were many signs of the annual August 6th memorial service having taken place, and news reports about the events being held in Nagasaki. In reflecting on this modern day tragedy seemed to instill a deeper sense of the importance of international understanding and respect for a common sense of humanity, and personal responsibility to our physical and social environment that were themes presented throughout the Jamboree program.

Our group took a super express bullet train to Kyoto, and arrived there for a two-night stay at the Hongwanji’s Monbou Kaikan hotel. After a quick morning tour around the city the group returned to the Hongwanji for an audience with Gomousha Koshin Ohtani who gave a prepared greeting in English, followed by a presentation of a gift to his eminence, and a group photo. Before he left the reception hall he extended his hand to each scout with a word of encouragement. From the Monbou Kaikan meeting room we were led to the Hongwanji for a guided tour of the various historic buildings and artifacts located throughout the compound.

From Kyoto the group traveled to Osaka to begin the final activity of this year’s tour, a two-night home stay with 11 Troop families. The troop is based at Entsu-ji, a Higashinaka temple within a quiet neighborhood close to Osaka castle. According to Art Sawada long-time scout master for Troop 29, the brother troop relationship was established over twenty-five years ago when Kazuo Eidmann, wife of the late Rev. Phillip Eidmann, introduced leaders from Troop 29 to Troop 11 members when they came to visit Osaka. The next day an appointment was arranged to meet with the Vice-Mayor of Osaka

Rev. Mukojima
Continued from Page 4

"would see a pure world without affliction, a world that transcends love and hatred, a world where all life shines, for all life is revealed to be pure.

Living without true awareness, we live selflessly, just consuming that which we need, excluding from our lives those things that are inconveniences. We hurt others and may even hurt ourselves. When we live with a perspective of the Pure Land, we, of course, continue to live our lives in the physical world. Yet we begin to see clearly that it is difficult, if not impossible, to rid our minds of our self-centeredness.

When we feel the true world known as the Pure Land, we can begin to see our own lies and self-delusions. In other words, a person who truly sees his ego-nature has begun to enter the true world where the ego-nature is revealed to be of no substance and no consequence.

Although I sincerely want to help our friends, my heart is in the Pure Land, I find continue to live in the darkness of self-centered passion...

Murakami
Continued from Front Page

out, no matter the weather, to prune, weed, water, and care for the plants and vegetables I have chosen to raise. Being farmers, most of our activities are seasonally based and luxurious or even the opportunity to consider a different way of life. Their work often stretched from day to day to night, seven days a week, under drudging rains and parching sun. Their livelihood was controlled by the forces of nature, including unpredictable weather, pests, and plant disease. For those involved with the histories of many of our temples and churches, this reflection is a familiar one that brings about a great sense of appreciation for the individuals who helped found and shape our history.

In this way, then, we are like farmers when considering our community of BCA members who support the propagation of Jodo Shinshu Buddhism. This idea is more than a whimsical one. Tending to our crops requires continual effort and sacrifice. Our contributions to our welfare often come from beyond our own “farms.” Whether or not we recognize the importance of these contributions due to countless dependencies even though we often think we are responsible for our own effort. Working within BCA and working on a farm are great teachers of this truth. With these thoughts in mind, I express thanks to all of you who endeavor to share the Nembutsu in a variety of forms: to those who provide kind words or thoughtful acts that help attract and encourage visitors to become part of our sangha as well as providing comfort to our existing members; to those who sacrifice their time and personal desires to keep our Shinshu Dharma Net available; and to those who keep their respect for these traditions alive even as they enact change to meet changing times. Being involved in temple and national level activities instills a deep appreciation for the efforts of numerous individuals who contribute to our organizations’ health and very existence. We that say thank you for all you have done.

Propagation
Continued from Page 4

Pure Land and Pacific World, and on the inter-play of Buddhism in blog, web pages, and social networks. In Honolulu we have the Hongwanji Mission and other Buddhist Centers in Honolulu, Berkeley, and New York that hold seminars and classes. Recently the introduction of lay minister training programs provided by Honpa Hongwanji Mission of Hawaii and Buddhist Churches of America. These efforts will be better described in this presentation.

Al Bloom talks about his own webpage Shin Dharma Net and shared some feedback from his readers.

"Following another four years I find Shin the most attractive school of Buddhism. The fact that it is a lay rather than a monastic path. I have always felt strongly that the religious person is not the one who flies less, but rather the one who is deeply involved in life. I feel that Shin Buddhism is a non-celibate priesthood since this means that the spiritual leaders are not separated from the experiences of ordinary people."

I practiced Zen for many years. I was a total failure. My evil self was too powerful, too overcome by the evil I had already lived in misery. When I found the teaching of Shinran it saved my life..."

Bloom feels "the source of this problem lies in the fact that Shin Buddhism has been centered in the Japanese American community and is regarded in the wider society more as that practice."

The main point he makes is "it is urgently important that we make clear the true meaning of Shinran’s understanding of Buddhism and its adaptability to modern life as a lay-oriented religion."

He goes on to explain how Shin was propagated in Japan and how it inter-twined with government and the local people.

I felt Alfred Bloom wrote an excellent article on the state of Shin Bud- dhism in American and why Shinran’s teaching cannot be ignored by people. I think that the teaching of Shinran will go on."

"I hope that a wonderful future will be in store for each of you."

In Conclusion

May Peace and Tranquility Prevail Throughout the World

Shinmon Kojin Ohtani at 15th SAI Jamboree Scout Day of Peace.

Shinmon Kojin Ohtani

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In Conclusion

May Peace and Tranquility Prevail Throughout the World

Shinmon Kojin Ohtani

"I practiced Zen for many years. I was a total failure. My evil self was too powerful, too overcome by the evil I had already lived in misery. When I found the teaching of Shinran it saved my life..."

Bloom feels "the source of this problem lies in the fact that Shin Buddhism has been centered in the Japanese American community and is regarded in the wider society more as that practice."

The main point he makes is "it is urgently important that we make clear the true meaning of Shinran’s understanding of Buddhism and its adaptability to modern life as a lay-oriented religion."

He goes on to explain how Shin was propagated in Japan and how it inter-twined with government and the local people.

I felt Alfred Bloom wrote an excellent article on the state of Shin Bud- dhism in American and why Shinran’s teaching cannot be ignored by people. I think that the teaching of Shinran will go on."

"I hope that a wonderful future will be in store for each of you."

In Conclusion

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今年1月30日は、私達フレスノ別院にとって大変印象深い日であった。天候は朝から晴れが見え、晴れの日を想い浮かべていた。そこで、私達は天候を信じて出発を決めた。この日はフレスノ別院で開催されたファミリーダルマセンターの開所式である。

フレスノ市の北東、クロスピス市に隣接するところに、約3200人の信者の住むこの地域は、フレスノ別院の開設に向けた準備が行われていた。この地域は、特にフレスノの女性たちが中心となって活動している。今、この地域の信者は、この開所式を通じて、新たな希望を得る機会を手に入れることになった。

この開所式は、フレスノ別院の歴史的な出来事である。フレスノ別院は、米国西部の重要な仏教文化の中心地である。この開所式は、フレスノ別院の将来を象徴するものである。今後、フレスノ別院は、さらに多くの人々を引き寄せ、地域の文化を深くする機会を提供する予定である。

フレスノ別院の開設は、日本仏教界に大きな影響を与えるものである。フレスノ別院は、日本仏教界の将来を象徴する地域である。今後、フレスノ別院は、さらに多くの人々を引き寄せ、地域の文化を深くする機会を提供する予定である。

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サンフランシスコ州立大学卒業式
総長が卒業生に熱いメッセージ

去る五月二十二日にコックススタジアムで行われたサンフランシスコ州立大学の卒業式で、卒業生ゲスト合わせて二万八千人の前で小桃総長が証辞朗読をし、祝辞を述べた。

その中で総長は、卒業できることを誇りに思うときに、そこにいたまでの多くの努力が綴れたことを言い続けて欲しいと語りかけ、途中、聴衆からの拍手で三度も言葉がさえぎられた場面があった。

総長が当大学の卒業式に参加するのは今回で二度目であったが、今年は戦争のために出なかった西海岸の日系アメリカ人十六名（三名が健在）にも卒業証書が手渡された。

発行所: 米国仏教団
Buddhist Churches of America
1710 Octavia Street
San Francisco, CA 94109
電話 (415) 776-5600 FAX (415) 771-6293
Eメール住所 local@bachell.net

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