The nembutsu, hearing the Dharma, and enjoying the blissful afterlife. There is nothing compelling or challenging in such beliefs. They console and soothe the turbulent world. They are true to the extent that they assist people to find order and stability for their lives and enjoy their brief lives. Every religious group tries to defend or prove their claims concerning the truth or benefits of their religion. That is, they have to justify their own existence as a religious tradition.

On the other hand, religion must also be challenging: challenging the worldly values and materialistic attractions so appealing to modern people.

Religion must focus attention on human relations that make life meaningful and rich. It must challenge the competitive and egotistic spirit that dominates much of our life, whether politics, business or personal relations.

Continued on Page 6

ANNUAL BCA THANKSGIVING OFFERING

The BCA Social Welfare Fund has been in operation for 23 years. More than $3.5 million dollars have been disbursed to worthy recipients.

RECENT EXAMPLES:

- AHAAN TURAMU REHAB NIGARKA (KATHMANDU)
- KATRIJKA/CENTRAL LAO DAO KUNGU (CHINA)
- POSENJE KIRIKO KUKIJA (MACAO)
- DAIANU KANJIKO KUKIJA (GUAM)
- Hayato-byo-ji (JAPAN)
- SAHAYA KUKIJA (THAILAND)
- NIGARKA (KATHMANDU, NEPAL)
- KATRIJKA/CENTRAL LAO DAO KUNGU (CHINA)
- POSENJE KIRIKO KUKIJA (MACAO)
- DAIANU KANJIKO KUKIJA (GUAM)
- Hayato-byo-ji (JAPAN)
- SAHAYA KUKIJA (THAILAND)

The BCA Social Welfare Fund was established to support the welfare of those in need in communities that exist in greater need. For more details, visit bcawheels.org.
Thoughts on Attachments

By Rev. William Briones,
Los Angeles Honpa Hongwanji

People grasp after things for their own imagined convenience and comfort; they grasp after qualities, after achievements, after personal victory; they cling desperately to life. They make arbitrary distinctions between good and bad, right and wrong. They cannot afford and deny them. For people life is a succession of grasping and attachments, and then, because of this, they must assume the illusion of pain and suffering.

There’s an old “reality” TV show called “Hoarders.” The program is about extreme hoarders, people who have their entire lives consumed by items if the items are worthless, hazardous or unsanitary. Hoarders find it impossible to throw things away even when the items threaten to take over the living space. For some, their living conditions are so horrendous they face eviction, loss of their children, or even homelessness.

For hoarders throwing away even the tiniest thing—a piece of paper, a broken appliance, an empty toilet paper roll—is overwhelming. I rarely watch the entire program, because I find it utterly depressing. It is so disturbing to watch a person try to cram what seems like the entire world into one small room by taking away some useless items. However as I reflect upon my life, I see my insatiable desire to go on to greater things just as the hoarder holds onto his precious treasures.

Somewhere in a box, stuffed with my other high school memorabilia, is my varsity football jacket. I’ve faded, tattered and during its 45 years in storage must have been somehow picked up by someone of “stray” just as the hoarder holds onto his precious treasures.

During my ministry in this country, I have received a lot of gifts, either from the ministers of the Buddhist Churches of America. One of them was Reverend Shuki Mohri. He was serving as Rinban of the Los Angeles Honpa Hongwanji Buddhist Temple (Nishi Betsuin) while I was assigned at the temple from 1980 to 1987. The temple schedule was very busy and crazy, and so the role of the Rinban was huge. Mohri-sensei, however, managed to guide, and to countless unseen support that sustain my life. He was a peaceful and compassionate leader, and to countless unseen support that sustain my life.

The teaching of The Buddha. The pillars of Buddha’s teachings are found in the four noble truths. The first is that in this life there is suffering. There is a cause of this suffering. The third is that this suffering can be eliminated. There is a way to eliminate the suffering.

The causes of the suffering can be categorized by the three poisons: greed, anger and ignorance. In general, these three poisons can be summarized as craving or grasping after something in a way that we are not in harmony with the way things are. There is a sense of trying to keep something or from changing or controlling it from us. There is a Buddhist perspective, tanha is unwholesome or unskillful state of mind. It can only cause suffering, because it is out of balance with truth.

The theme of the message was a particular section of the Jodo Shinshu Creed known as Ryogyozen.

It says, “We rely upon Tathagata Amitabha with our whole heart for the Enlightenment in the life to come, abstaining from all Sunday practices and personal gratifications, and giving up the trust in our powerless self.”

Following is the story he would read Ryogyozen in Japanese:

This section of the Creed is very important for us to truly understand the nembutsu teaching. People have a hard time understanding it, because they don’t know the true heart of Amida Buddha. In order to explain the essence of the passage, I would like to use my personal experience.

When I got married, my wife and I visited Japan. After

Thank you, Mohri-sensei

By Rev. Kodo Umezu, Director CBE

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When I got married, my wife and I visited Japan. After
As 2010 comes to a close, on behalf of the Center for Buddhist Education, I would like to express our deepest appreciation to all of you who have supported the CBE mission.

Many ministers, members, friends, and organizations have helped our programs. A lot of you have volunteered your time to work behind the scenes. I would like to thank the Federation of Buddhist Women’s Associations for their indispensable assistance, Hongwanji, the BCA Endowment, the 254 (as of this date) people who joined the CBE 500 Club; as well as other BCA affiliates who make up the base of our financial support. This funding, combined with the vehicle donation program managed by the Orange County Buddhist Church and many individual gifts, has enabled us to meet the financial goal to carry out our programs!

I feel strongly that it is vital to continue planting seeds now for the future, so that more people may be able to hear the nembutsu teaching.

Like farming, it takes time to see results, but we need to do what we can now to nurture future leaders for today and tomorrow. We have been enjoying the harvest of what our predecessors planted in past decades.

"Other-centered approaches draw on a number of therapeutic, social and educational methods and are grounded in Buddhist psychology, particularly in an understanding of "other-power." Our lives are not controlled or created through our own authority. Rather, our well-being arises from our connection to that which is beyond self, the measureless. ...

— Caroline Brazier, Keynote speaker

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"True wisdom means the freedom from self-centeredness, for self-centeredness distorts reality." — D.T. Suzuki

Today many people who understand this simple fact are stepping up to help us shape the future of our organization locally and nationally. I ask for your continued support again in the coming year and wish you good health and good spirits in the Infinite Wisdom and Compassion.

— Rev. Kado Umezu, CBE Director

First International Conference on Other-Centered Approaches (ICOCA)

New Directions in Buddhist Psychology

February 18-20, 2011 at the Jodo Shinshu Center

"Other-centered approaches draw on a number of therapeutic, social and educational methods and are grounded in Buddhist psychology, particularly in an understanding of "other-power." Our lives are not controlled or created through our own authority. Rather, our well-being arises from our connection to that which is beyond self, the measureless. ...

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Memories of the BCA in the 50s and 60s

By Hiroshi Kashiwagi, Buddhist Church of San Francisco

I was hired to work at the Buddhist Churches of America Headquarters in 1955 by Bishop Shunmyo Masuno, who was treasurer of the BCA, and Rev. Otane Naito, executive secretary. The BCA headquarters consisted of two rooms in the Buddhist Church of San Francisco building. Actually, the building was and is jointly owned by the two organizations so the building was and is jointly owned by the two organizations so the building is and was a joint work of Reverend Messrs. Shido Tsunoda, Shoko Masunaga, and Kenryo M. Kumata. We were constantly filling orders for this book.

The American Buddhist Church started as a small group led by Rev. Taitetsu Unno, who was a graduate student at UC Berkeley at that time, had started the American Buddhist as the official English publication for the BCA and I was appointed its editor. In addition, my duties included occasional interpreting, mainly for the Bishop; translating official notices and reports from the office; printing and preparing them for mailing to the 50 churches; attending BCA Board meetings as secretary; writing press releases.

It was an honor and a privilege to be in the presence daily of Bishop Enryu Shishigui and Rev. Shoten Naito, both learned gentlemen. I felt free to ask them anything—about Buddhism; about Japan; its language; culture; ethics; about life in general—and they always had considered and thoughtfully answered.

I answered to the two gentlemen and to the BCA Board of Directors. I had little contact with the other ministers except for when they convened for their annual meetings. The ministers, for the most part, were warm and accepting. Whenever I met them, they all seemed happy to be in San Francisco. Perhaps they were anticipating the delicious lunches and dinners that Mrs. Yamato and other Fujinkai members would prepare for them during their meetings. I’m sure nothing in Nihomimachi came close to these memorable meals.

One job I was able to make good use of the Japanese I had learned in Nihonkai Gakko (Japanese language school) before the war and in camp and later at UCLA where I had majored in Oriental languages. The question-able term “Oriental” was still in use, by the way.

The late 50s and early 60s was an important, transitional period for the BCA. Everything was forward-looking and change was in the air. At this time the English-speaking ministers included Rev. Kenyo Kumata, Rev. Shido Tsunoda, Rev. Shoko Masunaga, Rev. Kanso Inamura, Rev. Hogen Fujimoto, Rev. Karl Eddmann, Rev. Taitetsu Unno, Rev. Kesho Morotom, Rev. Junji Urata, Rev. Masatoshi Nagatani, a professor at Harvard University, Rev. Zuikai Taniguchi; Rev. Koshin Ogai, current BCA Svho.

Young men and women were encouraged to study for the ministry and preliminary classes were held at the BCA Study Center which was directed by Rev. Kanmo Imanura of the Berkeley Buddhist Temple. Early pre-ministerial students were William Masuda (later Rev. Dr. Masuda), Haruo Tamaoka (later Rev. Dr. Tamaoka of the BCA), Leslie Kawamura (later Rev. Dr. Kawamura of the Buddhist Churches of Canada) Their instructor at the Study Center was Mr. Hakumatsu. Special Funds Project The BCA Special Projects Fund Committee was formed at the 1956 General Conference and the English-speaking ministers training program and the ministers retirement program were unanimously approved at the General Conference held in San Francisco on February 23, 24, 1957.

The fund-raising campaign with a goal of $50,000 (very modest by today’s standard) was started in 1957 and continued in earnest in 1958 when the Sunday School teacher’s training program was added as another project. The fund-raising campaign and had also made possible grants to the American Buddhist Academy in New York City and the BCA Study Center in Berkeley, special scholarships to ministers studying English in the U.S. schools grants to Nisei pre-ministerial students as well as monthly payments to Nisei students training for the ministry in Japan. Rev. Goyo Hirabayashi of the Oakland Buddhist Church was sent to Kyoto as special assistant and a three-story dormitory (known as Shishigui), leased free to the BCA by Mr. S. Himose of Hiroshima, was dedicated as the BCA Ministerial Training Center on May 1, 1957. Rev. William Flygare, a Buddhist minister and linguist, was retained as chief instructor of the staff that included Ms. Yurii Yogyoku, Messrs. Tetsuo Unno, Sus Ikuta, Will Peterson and Prof. Ryuko Fujimoto.

The graduates from the Ministerial Training Center who served the Buddhist Churches of America for many years with great distinction were: Rev. Ruyumi Iwamura, Rev. Dr. Sosuke Inouye, Rev. Shoko Ohata and Rev. Toshio Murakami. Rev. Ryotetsu Kazumata, also of the original group, returned to Japan after serving for a few years.

Hiroshi Kashiwagi’s article will be continued in the January 2011 WOJ.

“2010 National BSC Jamboree”

By Victor Iwamura, Chairman BCA Committee on Scouting-Campfire, San Mateo Buddhist Temple

One hundred years of Scouting came to life at the 2010 National Boy Scout Campfire, held at Fort A.P. Hill, Virginia during July 26 through August 4.

More than 400 International Scouts from 29 countries traveled from Europe, South America, Asia, and Africa to join the celebration of 100 years of Scouting.

Amid the thousands of colorful tents in “Jamboree City,” Fort A.P. Hill was transformed into a mini-city for the event consisting of 18,000 tents (for housing almost 100,000), 3,600 Patrol kitchens, bus systems, telephone, internet access, first aid stations, a hospital, post and fire departments, post offices, food warehouses, a daily newspaper, and retail outlets.

The Jamboree reflected the skills of Scouting—physical fitness, environmental conservation, and respect for both the U.S. national heritage and the earth’s spirit of Scouting. Activities included rappelling, kayaking, rafting, sailing, trap shooting, archery, buckskin games (with 19th century activities like tomahawk throwing), and confidence building endeavors. The site included a merit badge midway which offered every merit badge available, at tribe to arts and sciences, a Native American village and more. The final arena show highlighted musical acts and other entertainment. Mike Rowe, host of the Discovery Channel’s “Dirty Jobs” shared his experiences with the Scouts at the arena show.

The show ended with a spectacular fireworks display.

The next Jamboree will be held in 2013 at its new home located in Glen Jean, West Virginia. “The Summit,” as the Bechtel Family National Scout Reserve is being called, will be the permanent home for the National Jamboree and plans to spend a $50 million contribution from the Stephen D. Bechtel Jr. Foundation and a $15 million gift from CON-SOLE Energy.

By Revend Kazuaki Nakata from the Eloy Buddhist Temple held a Dharma service for the Boy Scouts on Aug. 3. Over 1,000 Scouts attended the service. Over 90% in attendance were non-Buddhist and were interested in learning more about Buddhism and its practices. The Jamboree is one of the few venues where youth can explore other religions.

The Fresno Betsuin Temple Scholarship Committee is proud to announce the scholarship recipients for 2010. Front to right: back row: Kyle Camigan, Jennifer Hata, Kyle Yoshimoto, Trevor Hara, Mi’Yael Yabu, Kiyat Kenamoto, JionDate Yebisu, Wyatt Kanemoto, Joelle Yoshimura, Brandon Sasaki. Front row: Lauren Okaikina, Rintan Nibuol Miyaji, Rev. Kurt Rye, Aoki Kimura, Kelsey Doo.
Honpa Hongwanji Mission gets vocal with values

By Pat Gee
Honolulu Star-Advertiser

εaking to vocal opposition to civil unions and gays in the military, moderate religious conservatives, a Hawaii Buddhist organization has broken its traditional silence with a statement urging tolerance.

The Honpa Hongwanji Mission of Hawaii, consisting of 36 Buddhist temples statewide, unanimously passed a resolution affirming the Buddhist faith in the power of prayer, the welfare of all beings, and the role of Buddhists in promoting peace.

Rev. Naoyuki Ogi, the executive director of the Honpa Hongwanji Mission of Hawaii, said the resolution was a response to the recent passage of a civil unions bill in Hawaii, and that it was the first time the organization had taken a stand on such an issue.

The resolution was passed unanimously by the organization’s board of directors.

The resolution stated that Buddhists believe that all beings are equally precious and that they should be treated with respect and equal treatment.

The resolution was signed by the Honpa Hongwanji Mission of Hawaii, the Hawaii Buddhist Association, and the Hawaii Buddhist Church.

The resolution also included a section on the importance of prayer and its role in the Buddhist faith.

The resolution concluded by expressing the organization’s commitment to promoting peace and nonviolence.

T


The website is designed to promote the mission of the Buddhist Churches of America, which is to promote the understanding and appreciation of Buddha’s wisdom and compassion.

The website features a variety of resources, including a library of articles, a FAQ section, and a directory of Buddhist organizations.

The website also includes a blog, where members of the organization can share their thoughts and experiences.

The website is the result of a year-long effort to update and expand the organization’s online presence.

Yumi Higa and Edythe Vassall had some great ideas on how to promote the event. However, Sumi Taabe had one of the best ideas, which was to call a meeting before the lecture. She said foal draws in the food always draws in the community, so she gathered a few volunteers, and they went shopping cart filled with groceries to feed 75 people.

Rev. Umezu said he would prepare three dishes: deiizuke, made fukujinzuke, came to the event. However, Sumi Taabe said, “It was a good Japanese person and he kept silent.” She said that when they arrived, they were greatly relieved that she was free to eat. She said, “If the Buddhist church is not going to support it, I have to question whether I want to be a member of this church.”

As the head of Pacific Buddhist Academy always faces with young people, Toyama said, “I want them to be the best they can be. It’s very real, very honest, very immediate and very personal – it’s not political.”

Now that the Toyamas have spoken out, “It’s great. We are finally living our teachings. My wife and I believe the more people learn (about gay people), we are able to create more and more safe spaces for our kids to share who they are.”

Established in Hawaii for 121 years, the Honpa Hongwanji Mission is a Shin Buddhist sect under the Mahayana School of Buddhism, Higa said.

“It’s funny, our older members were some of the biggest champions (of the resolution). The really older members remembered a time when Japanese-Americans were discriminated against or interned during the war. For them it really was a no-brainer, it was just common sense,” Higa said.

Engaged Buddhism in the Age of Obama

By Hoshin Seki
American Buddhist Study Center, NYBC

T

he day before the event, Rev. Umezu and I drove out to Misutu in New Jersey to go food shopping. I asked Umezu sensei to let me see the shopping list. He said it in his head and then asked how many people would be attending. A half hour later we had a shopping cart filled with Japanese groceries to feed 75 people. Umezu sensei said he would prepare three dishes: Japanese curry, chicken curry, and vegetarian curry, all with fuki- zuku, which is a type of leafy vegetable including rice and home-made fuki-zuiku. He also had a NYBC member kindly volunteered to help prepare the food.

As we started to promote the event, I received a call asking if we would be interested in showing a documentary entitled Dalai Lama Renaissance. It is about a gathering of 40 innovative thinkers in various fields who met with the Dalai Lama to discuss exactly how to make a better world. We all agreed that this would be a nice day out for our event and invited Khashyar Darvich, the producer/director, to show his film.

An amazing thing happened as we started the day. First, Umezu sensei’s curry was a big hit. Dr. Mark Uno suggested we start by chanting the Sutra which Rev. Umezu led. Then we gave our welcome message that included reading a poem by Takoko Kuo A Movement. It was a handout. Our first speaker, Dr. Mark Uno, began his talk by explaining that the thought that we must engage with others first, and then thought that we do as Buddhists. His talk centered on the need for true self engagement as integral to helping others. We may want to “do something” in this age of Obama and it is laudable. But if that “something” is not truly authentic for us, then we are not going to be successful in making a difference.

Rev. Kodo Umezu was the next speaker. He stressed the importance of keeping our own ego in check by rem- embering that we are all foolish beings, subject to negative forces of greed, anger, and delusion. This realization must be part and parcel of the way we help others. He provided many examples from the teachings of Shinran Shonin about this.

The final speaker, Prof. George North of the University of Hawaii, gave a power point presentation with pictures of engaged Buddhists in action in Sri Lanka. The subject was the Sarvodaya Movement founded by Dr. A.T. Shanti, a Buddhist in the mold of Mahatma Gandhi and Martin Luther King Jr. that was started in India. The motto for the group is: “Self service to others as a way of change.” He is based on an adaptation of Buddhism’s Four Noble Truths. One of many things the group’s successes were after the Typhoons in 2009 in which they were able to organize beyond relief to help rebuild the affected area.

Dr. George North opened up a discussion with the panel. The main questions were about whether and how we can be engaged from a Bud- dhist perspective. The audience participation was lively.

After the break, we saw the Dalai Lama Rena- ssance documentary by Khashyar Darvich. It was professionally done with Harrison Ford as narrator. It was a humbling and strange experience to watch all these scientific experts from all traditions convene at the Dalai Lama’s residence in Dharmsala to find quantifiable ways of addressing the world’s problems. Although each was an acknowledged expert, and all were motivated, the discussion soon turned into squab- bling over procedural issues and differences of opinion. The Dalai Lama offered the advice that before we can solve the world’s issues, we must first understand what drives the self. One of the participants, a Quan- tum Physics Professor, said this was quantum leap into the self. All the world problems begin with the self. Even though none of the speakers knew what the others were going to say, or what the film’s message would be, the entire day turned out to highlight the need in Rev. Umezu’s words “to be engaged in ourselves,” which was also the message that Shinran Shonin taught us.

Yes, sign me up for the CBE 500 Club for 2010!

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Thank you for your continued support!
Dr. Bloom
Continued from Front Page
Buddhism must retain the creative spirit of the ancient Kalmis. In this text, Gotama urged people not merely to accept as he said, but to test it in their experience and in their thought.

Thus he stated:

"Come, Kalmis. Do not go upon that which has been spoken by a repeated hearing, nor upon tradition, nor upon what is said in a scripture, nor upon your own opinion; rather, inquire into its content and implications. If it is agreeable to the true and real world, then accept it. If not, reject it."

With Gratitude,

[The monk is our teacher.] Kalamas, when you yourselves know: ‘These things are good; these things are not blamable; these things are praised by the wise; understand what prevails, what causes elation and happiness, enter on and abide in them.‘ It is my firm belief that Shrin’s teaching must be revitalized and re-interpreted in a challenging, critical and personal manner within the Hongwanji, if there is to be a significant impact on the spiritual environment of Western people. Shrin declared that all the world is a lie and only the nembutsu is true. We must now rediscover Shrin’s critical perspective in the context of individual and social life as a major task during this period of the Shrin’s death. Recently, a friend sent me an article on Christian missionary efforts to displace and defeat Buddhism throughout the world. When Buddhists do not know or understand their faith well or only see it as a family or cultural tradition, Buddhists will find it difficult to practice and may even avoid the attraction of other religious alternatives which are more doctrinally and individually meaningful. There is much to do to revolutionize Buddhism. If we can agree that Buddhism is a personal faith as the basis of propagation, we must then inquire how to adapt it to the nations or meaning in our society. We live in a world where there are many political, social, economic, and cultural issues, which all have religious aspects and involve all religions."

[Some 5.05.8. p. 5]

This article will be serialized and continued in the next few issues of the Wheel of Dharma.

Tokudo
Continued from Front Page
also more mundane reasons for this proposal. Tokudo in Japan seemed very far away, expensive and time consuming. It seemed almost impossible to hold Tokudo in America. Though this proposal was described as a ‘golden offer’, Tokudo was not offered. For the first time, we would be allowed to have a hybrid Tokudo – half in America and half in Japan. However, it still seemed that a large, faceless bureaucracy was trying to hold our offer. We Americans wanted to innovate. As with most things Buddhist, I later discovered that my opinions were based on the Buddhist knowledge and Protestant definitions of religiosity. I never would have discovered that my opinions were

He said something quite amazing. He said that he was the guy that made us come to Japan for Tokudo. Really? It was this guy? It was tightly wrapped and clean. He said that he thought it was important that we come to Japan to experience Tokudo and

Tokudo is a process that is immersed in practice. The 18 hour, 8 right schedules and attention to detail is a way of life in which one becomes aware. This is much different than being

This is much different than being

We recognize the importance of, not just maintaining, but growing our efforts to deepen and promote our Jodo Shinshu practice. Therefore, the BCA Budget and Finance committee has been working very diligently to minimize our budget and maximize our programs and services, amidst a financial shortfall. We are rethinking our efforts in many ways, but it does not stop us from moving forward to offer new programs with a minimal personnel support. We are reconsidering the level of membership dues, and the dues structure for the first time ever. We are not looking for creative fund-raising ideas such as annual giving. Times are tight for everybody. There are many people and organizations that are having a tough time, including fund development campaigns of our local temples. That said, going forward, I hope that the BCA can continue to count on the dedication—both non-financial and financial—of our members.

Endo
Continued from Front Page
"We don’t know what the other party is thinking. We don’t know the other party’s faces."

Tokudo. It was a profound one ordination ritual that merely instills a sense of focus and priorities. A minister can forget their cell phone and coffee mug but they cannot forget the ceremonial robes, orbis or service book. Another clue to the transformative nature of Tokudo was when we had our heads shaved prior to the actual testing of chanting practices and ritual behaviors. This shaving is symbolic of leaving the lay life for one of the clergy. It would seem then that these tests were not really based upon some absolute criteria. Instead the testing was merely another gate that one must pass through. One ‘passes’ when one has the desire not the ability to be

This was revealed when one of our trainers pleaded with us to pass the test. When it was our turn to lead Tokudo. We were strict but not as drill sergeants at boot camp but rather more like parents making their children to leave home for the first time. The attention to detail was not meaninglessness. It was a way to instill a sense of focus and priorities. A minister can forget their cell phone and coffee mug but they cannot forget the ceremonial robes, orbis or service book. Another clue to the transformative nature of Tokudo was when we had our heads shaved prior to the actual testing of chanting practices and ritual behaviors. This shaving is symbolic of leaving the lay life for one of the clergy. It would seem then that these tests were not really based upon some absolute criteria. Instead the testing was merely another gate that one must pass through. One ‘passes’ when one has the desire not the ability to be

Mehri
Continued from Page 2
taking care of my business, I decided to take her to meet my uncle for the first time. She was only 12 years old, my uncle had become like my father, so I thought that when I was 12 years old, my uncle would have the desire to come to America. I now found that my

"As we were heading for Hiroshima, my wife asked me, 'Did you buy something to eat there?' I told her, 'No, nothing.' She asked, 'Why not? I told her, 'I don't want to do anything wrong. We don't want to be treated like that.' Then she said, 'It might be fine if you go for once, but to go alone to see him, what about me? He might think your wife has no idea about what you did yesterday,'"

She was surprised, and then said, 'What are you doing? What have you done? He said, 'I had to bring him the gift. He looked surprised, and then asked, 'You told me not to do it!?' He was rather upset with us. As I had expected, he was very happy when we had done. He wanted to be treated like a real father who expected nothing more than for us to show our faces.

"As you can see here, if we don’t know the other party, who knows what this second party might be doing. We are trying to calculate something about the coexistence of the true and the false, but I don’t think we know the true intent behind the vow. We have to try to use our calculating mind to figure out what gift we need to bring."

Rey. Mohri’s message was so simple, yet so profound. It expressed his appreciation of being accepted as he was. And he and his wife, Michiko, lived their karmic lives very well in spite of difficulties and hardships. They are still here with us today. As his wife urged me to live in a beautiful way to hear the voice coming from the true and real world that we call the Pure Land. Once again, thank you very much, Mohri-ten, for everything you have done for all of us.
地獄は一定がすきかそかし

ロサンゼルス別院院在
坂本秀士

ある日、私もハリウッドのユーバーサルスタジオに連れ
て行ってくださった時のお話
です。そこは、まったくお姉
の国のような所でした、いろ
いろな近代の建物を再現し
た、映画の舞台装置がいくつか
もあり、見えているだけで、私
いうことです。二つめは、猛スピードで進んで行くということです。
そして、三つめに、落ちるということです。
さて、みなさん、この三つの条件を満たす世界とは、どうだと思われ
ますか？真っ暗闇の中を、猛スピードでどこかへ飛ばし、落ち
て行くそうです。どうか、私は、それと地獄に思えないのです
が、……そして、無明の闇の中を歩きながら、どんな落ちながら
生きている我々の人生というものも、地獄かもしれません。

親鸞聖人は、自分自身をふりかえって、「とても地獄
ぞう」と告げられました。地獄こそ私たちの現世どころ、地獄こそ
私のつの住家である、という熱い思いの言葉です。親鸞聖人
は、ひとつに私を信じ、日々の念をもう少しあらなって通
じて、心から解きほぐしてでした。そういった親鸞聖人の深く、醒めた眼には、自分の心の底にひそむ地獄に
行くしかない者が、はっきりと見えていたのです。

そして、私を信じて生きるということは、このように日々のお
念仏に導かれて、次第に新しい智慧の眼を開いてゆくことであら
す。親鸞聖人は、信仰を明かにすること、「私を信じて生きるか、
それはお念仏のことかな」と示されています。念仏を通して、いまま
で見えてなかった世界が次第に見えるようになり、いままで知らな
かったことが次第にあると知られることのように、それ
を信じ生きるということです。念仏としでも生きる光を与えいよ
深いゆうじへ、そして、私がつるべき生を変えることができ
ない私、私のつづくべき生を変えることができるのかと
し、そこそこ思いを故もって歩まわりようにします。そして、さま
ざまな思いをかき回され、それにつづくものから、ともかくも
かも、そのつづきを守ってゆくかと思われてきただけます。念仏生
をめざして生きゆくという人生がめぐってきます。私を信じて
生きるということは、まさしく、ここにあるのです。

愚の力

「親鸞聖人は自分の頭で満たされる「凡夫」であるとも言っています。
親鸞聖人の面前にある哲学者聖人は「愚者」と言っている
す。」「凡夫」とは、そのよこすかという、
とにがいないもの、仏教の世界に大きな転換をもたらした。今
の日本を示す現代の中、家族の成立が見られ、ひとりひとり
が精神的に孤立し、他者とは厳しくなる状況です。人々
の倫理観はゆるみ、不安だけが高まっているところに世界規模の経
済危機が直撃しました。

私たちは私をとり、転換期を生きながら、「人間中心の考え
方」がもたらした様々な問題や葛藤を直面する中です。
本書では、二つの中でヒイグ五十五大尊を歴史的聖人聖女の教
えと生き方を紹介しながら、親鸞聖人の教義を解いた「凡夫
愚者」という考え方を手がかりに、「人間中心の考え方」をと
びから生まれる偏った生き方を少しでもかえられないか、皆さんと一
総に考えていきたいと思います。」

と、ご門主ははじめにその執筆の意図を述べられています。
非常に分かりやすく、しかも深い意味深い言葉なので、近く
の書店で購入していただきたい。

文章新著『愚の力』大谷常真著

編集後記

〇今年も終わりを迎えました。来年2月3日に京都で
親鸞聖人的『石写真回顧写真集』発表されます。時代は変わり
る中にある。仏教の中心に、流れない意を見守りたいもので
ある。〇昨年のお年をお待ち下さい。 (編集子)
アメリカでの得度へ向けての第一步

総長
小柳好臣

得度を受けて思ったこと

オレンジ郡仏教会会員 ジョン ターナー

ついに日本に来てしまった。アメリカからの十一名の習礼生が日本人と同じように試験を受け、そして式を受けるのだ。総長が何年も本山と
交渉した結果、アメリカでの得度を夢見て来た我々であって。そして
得度の儀式は、平生会員であったアメリカで得度した高校生の会長
が呼ばれたのである。米国仏教団が米国での興隆のための研修を
受けたためであり、この儀式は関東アマドラスブロックに於て
開催されたものである。

ところが、日本にいた我々が最初に現れたのは、面も深
い比較的ない官服ではなく、よさや桐林部長であった。桐林は時間をよく知っ
ておられ、得度はやっぱり親鸞聖人の聖訓という観心であった。この時、
二度にして気づかれたのは、得度のただ知識を持った儀式を受けるという浅
くしないものではないということである。

毎日十八時間休みの暇もなく、細かいところまで気をつけて、生活を通し
て仏教を学ぶ生がされたのである。このような修練を通じて、何が大事か
ということを教えられたのである。また同時に、出版物の作成が自然と
行われるようになり、還僧行きには全員が得度の許可がおりのである。

無事得度を終えて帰ってきた時に、眼が覚めのときだといい
ような気味がした。最初の日本での日々、この最初のアメリカでの
指導は対照的だった。そして、今でも日本にいるような感じである。得度の
経験は世界に対処する仕方を変えた。どんなプレッシャーのもとでも落ち着
いて対応できる術はまだ忘れていない。もし費用時間にかけ
て日本に来ていなかったらこのような経験をすることができなかったろう
と思う。

（この記事はターナー氏の記事を要約したもので文費は梅津）