**2014 BCA Theme: Take Refuge in the Light of Joy**

Amida Tathagata is also known as the Light of Joy. Shinran Shonin said, “Buddha is light; it is wisdom. This wisdom is itself Amida Buddha.” (The Collected Works of Shinran, p. 543) Anyone who encounters the Light of Amida rejoices; therefore, it is called the Light of Joy.

**Keshiki Affirmation - 49 Receive Buddhist Names**

Forty-nine members of the Buddhist Church of Oakland (Rev. Harry Gyokyo Bridge, Resident Minister) received their Hossu (Buddhist names) at the Keshiki Affirmation Ceremony conducted by Rev. Kodai Umezu, BCA Bishop, during the 2014 Go-Shoki Hoon-ko Service on January 19, 2014.

**Youth Advocacy Committee (YAC) 9 Reunion**

Front row (left to right): Rev. Peter Inokoji-Kim, Rev. Patti Oshita, Jennifer Kajiki (San Fernando Valley), Scott Yebisu (Fresno), Kayla Nodohara (Sacramento) and Keith Sawada. (Ekoji), Evan Ko (Seattle), Rev. Bob Oshita. Back row: Susan Bottari, Charlene Grinolds, Kaylyn Valley), Sydney Kajiki (Sacramento), Lauren Takahata (San Fernando Valley), Anh Thu Vo (Ekoji), Eun Ko (Seattle), Rev. Bob Oshita. Back row: Susan Bottari, Charlene Grinolds, Kaylyn Valley), Sydney Kajiki (Sacramento), Lauren Takahata (San Fernando Valley), Anh Thu Vo (Ekoji), Matthew Bishchuk (San Fernando Valley), Scott Yebisu (Fresno), Kayla Nodohara (Sacramento) and Keith Sawada. Photo by Keith Sawada.

**Is My Sangha Inclusive?**

When Reverend Kiyonobu Joshin Kuwahara asked himself that question, he wasn’t sure of the answer. So he decided to find out.

One of the most memorable events of my life was attending the Buddhist Teachers’ Council at the Garrison Institute in New York during the summer of 2011. I am deeply grateful to have had the opportunity to meet so many inspiring teachers from different traditions and to have gained such wonderful insight through group discussions and one-on-one conversations.

A recurring theme of the council was specifically, that a sangha should be a safe place for everyone, especially for those who have experienced exclusion or discrimination. Some of the teacher participants shared their stories of exclusion by their previous religious institutions, experiences that led them to seek the Buddhist path. Their stories helped me realize the importance of being open about their sexuality in that context. This doubt led to my decision to have the Center for Buddhist Education (CBE) hold a seminar to explore these questions.

**Save the Date: October 10-12, 2014 in Irvine, CA**

This conference will feature nine keynote speakers and is presented as the BCA 43rd Conference of the Federation of Buddhist Women’s Associations, the Southern District Buddhist Conference, and the Southern District Dharma School Teachers League Annual Conference. Visit the BCA website for details on this and other events: www.BuddhistChurchesofAmerica.org

**Nirvana Day - February 15**

On this day, we commemorate the passing of Sakyamuni Buddha into Nirvana.

**Continued on Page 6**
In Deepest Appreciation

Even before I started my term as President I knew the time would pass quickly, but the days have gone by even faster than I had imagined. And now, conducting the National Council Meeting on March 1 in Bellevue, Washington will be my last responsibility as BCA President. It’s difficult to express how fortunate I’ve felt to have had this opportunity. Fulfilling any responsibility is a way we can show our appreciation for what we’ve received and to share this vision with others.

Thank you to the whole BCA team headed by Rev. Umezu, spanning BCA from the Executive Committee, BCA staff, National Board and Committee members, ministers, Endowment Foundation, Institute of Buddhist Studies, and to the thousands of temple members and supporters who make up our greater BCA sangha.

I’ve been fortunate to have met and worked with many exceptional people. These individuals have been positive and encouraging and inspire all of us just by being themselves. One key element essential to our future is to extend this type of attitude and inspirational spirit to everyone we see and meet, especially those entering our temples for the first time. The Buddhist Churches of America is not just a few people, but all of us within our temples. We can achieve great things when working together.

Thank you to those who help others even while coping with struggles in their own lives and those who have steadfastly supported BCA even through difficult times. I give particular thanks to my wife, Karen, for the understanding and support she has provided over many years and particularly during my term as President. In mid-January, Karen had her hair cut to donate to Wigs for Kids. Wigs for Kids is a nonprofit organization that provides hair replacement systems and support to children who have lost their hair to such medical issues as chemotherapy, radiation therapy, and burns, at no cost to the children. Her effort spanned three years and I admire her and others like her for their compassion and dedication to carry out such endeavors.

Getting to know individual members of our BCA sangha has provided a wealth of experiences and the friendships gained will remain in my heart. Seeing the BCA landscape has been an amazing experience. Thank you one and all.

In Gakusho.

Oxand Buddist Temple's New Minister

My name is Masanori Watanabe. I am from Satama, Japan. I graduated from Niho University College of Art where I majored in sculpture. My mother is from a Jodo Shinshu temple family. This being the case, when I was 33 years old, I decided to study Shin Buddhism at Tokyo Bukkxyo Gakuen for one year.

After graduation I became a Shin Buddhist Minister and I worked as a minister in Hiroshima for five years. In 2011, I went to New York for one year to pursue my love of art. During that time, I had the opportunity to attend the New York Buddhist Church. While attending the New York Buddhist Church I was given the opportunity to participate and help at services. It was during this time that I developed an interest in the BCA ministry. I subsequently took part in the International Ministerial Orientation Program (SMOP) at the Jodo Shinshu Center in Berkeley, California in the fall of 2012 with the intention of becoming a BCA minister.

I am happy to say that I arrived in San Francisco on December 9, 2013 and have been assigned to the Oxand Buddhist Temple and Buddhist Church of Santa Barbara. I am honored to be able to serve the temples of the BCA as a minister. My experience in America has been short, but I will do my best. I look forward to your support and to meeting all of you.

By Rev. Kodo Umezu, BCA Bishop

From January 14 to 16, I attended the annual National Conference on Ministry to the Armed Forces and the Endorsers Conference for Veterans Affairs Chaplaincy held in Virginia. Since I was going to be on the East Coast, I arranged to visit three temples there: Ekoji Buddhist Temple in Fairfax, VA, Seabrook Buddhist Temple in New Jersey, and the New York Buddhist Church. It was a very fruitful trip. I was encouraged to see and hear their unique approach to welcoming more people.

Since my visit to New York Buddhist Church was on the weekend, I was asked to officiate their Hoonko Service. As I started chanting Shoshin-ge, I heard taiko drumming. They have a taiko group called “So-Daiko” that participates in their regular services.

Rev. Kurt Rey (back row, far left, minister of Ekoji Buddhist Temple and Seabrook Buddhist Temple) and Rev. Scott Drexler (fifth from left) visit with members of the Seabrook Buddhist Temple, located in Bridgewater, New Jersey.

I was told that it was Rev. Hoshu Matsubayashi’s idea to have them join the services. The taiko drummers help to keep the pace of the chanting. But the amazing thing was that they increased the pace as we started chanting the section on the Seven Masters. At the beginning of each Master’s stanza, they beat the drum faster as if to encourage us to listen to what the sutra was saying.

This reminded me of an anecdote by Rev. Daiei Kaneko, a very famous minister who passed away about 30 years ago. He said that the sound of the drum eventually gets softer and weaker as time passes, but then someone appears and hits another drum so that people will be able to hear and appreciate it.

We can see that many people in the past beat the dharma drum, namely: Bennyon Shonin, Shrinar Shonin, Honen Shonin, Genshii, Zendo (Shan-tao), Doshak (Tao-chou), Donran (Tan-tian), Tenjin (Vasubandhu), Ryoto (Nagarjuna) and Shakyamuni Buddha. Each person was inspired by the dharma and shared his joy with the people of his time. In the Buddhist Churches of America, we have those people such as Donran, who often focuses on Shinran Shonin too much. It is important for us to study the life of Shinran Shonin and his writings, but more important is to be inspired by the sound of the dharma that he heard from people before him.

Shrinar Shonin tried to clarify the true essence of Shakyamuni Buddha; Shakyamuni Buddha reminded everyone not to focus on himself, but on the dharma. Just before he passed away and entered into paranirvina, the Buddha gave the following messages to his followers:

“Disciples, my last moment has come, but do not forget that death is only the end of the physical body. The body was born from parents and was nourished by food; just as inevitable are sickness and death.”

“But the true Buddha is not a human body; it is Enlightenment. A human body must die, but the Wisdom of Enlightenment will exist forever in the truth of the dharma, and in the practice of the dharma. He who sees merely my body does not truly see me. Only he who accepts my teachings truly sees me.”

“After my death, the Dharma shall be your teacher. Follow the Dharma and you will be true to me.”

“During the last forty-five years of my life, I have withheld nothing from my teachings. There is no secret teaching, no hidden meaning; everything has been taught openly and clearly. My dear disciples, this is the end. In a moment, I shall be passing into Nirvana. This is my instruction.”

(from The Teaching of Buddha, published by Bukkyo Denko Kyokai)

With the Buddha’s final words in mind, I would like to remind you that the annual Noura Day service will be observed in February at your temple or church. Let us hear the Dharma together with all of our teachers, past and present.

By Rev. Kurt Rey, BCA Bishop

The Honeyville Buddhist Temple is located on a small country road in a small farming town in Northern Utah, about 20 minutes from the Idaho border. It celebrated 100 years of Buddhism in Utah along with the Salt Lake Buddhist Temple and Buddhist Church of Ogden in 2012.

The current temple is a former factory for the Utah Idaho Sugar Company, which was converted and converted into a temple by the local members in 1931. The majority of members were Japanese American farmers who moved to the area in the early 1900s.

Some were planning to find work in the mines of Wyoming and Colorado and were told that the mining camps were extremely dangerous and other work could be found in Northern Utah. During World War II, many Japanese Americans from California who were incarcerated by the US government in War Relocation Authority “camps” were released to work on the local sugar beet farms and lived in this building.

Currently services are held one Saturday a month. Rev. Jerry Hirano is the supervising minister. Contact: P.O. Box 220, Honeyville, UT 84314. Phone: (435) 279-8477

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The Three Most Important Questions: When, Who, What

by Rev. Alan Sakamoto

I am reading the book Who Ordered This Transformation? by Joan B. Almeda. Perhaps some of you are familiar with the book, and perhaps, some of you have even read it. It is a wonderful collection of short stories about a man who was born in London, England, and is now a monk. He has provided us with “inspiring stories for making a difference in the world.” After reading a particular story, I have often thought to myself, “What story will guide my life, so I’d like to share it with you.”

“Long ago, an emperor sought a philosophy of life. He needed wisdom to guide his rule and govern himself. The religions and philosophies of the time did not satisfy him. So he searched for his philosophy in the experience of life. Eventually he realized that he needed answers to only three fundamental questions. With those answers, he would have all the wise guidance he needed.

The three questions were these:

1. When is the most important time?
2. Who is the most important person?
3. What is the most important thing to do?

After a long search, which took up most of the original story, he found the three answers on a visit to a hermit. What do you think they were?

The answer to the first question is commonly found in Dharma messages and Buddhism books. It is right now. This is not something we can know in the future, or may not happen. All that we can be sure of is the NOW. Having been brought up in a somewhat typical Japanese-American home, we weren’t very emotional. We did not hug nor did we tell each other that we loved each other. I always thought that there was plenty of time to tell my parents that I loved them. And when I thought about saying it again, I said, “Well, there is always time.”

Now, I can tell you that my time came and is gone. Both of my parents have passed away, and I never made the time to tell them that I “loved” them. Don’t put off what is important. Do it NOW!

The answer to the second question is interesting. It is the answer that made me think about my life. What do you think the answer is? I originally answered, “me.” Perhaps this self-centered answer is a result of the “ME generation.” As we strive through life, we are conditioned to view everything in terms of our “ME generation.” We are a part of it in so many things that we do. For example, our cell phone. How many times are we looking at something on the phone, i.e., the most current sports scores, and texting our friends (when sometimes they are sitting right next to us)? What about our addiction to social media programs like Twitter and Facebook? How about how self-centered we become when we plug in those headphones to listen to music on our iphones or ipads?

The answer is: the most important person is the one you are with. Have you ever spoken to someone who is listening to you, but not really hearing you? They may be physically near you, but mentally they are somewhere else. There is a tremendous feeling of caring and importance when someone takes the time to pay attention to you. Communication, caring and love can only be shared with someone you are with, who are with no matter who, when it happens when you are together at that “NOW” moment.

Many times we are alone, and at that moment, yes, the most important person is “me.” At the same time, we need to remember that our minister that I know told me that he wakes up every morning and says, “Namu Amida Butsu,” thereby, expressing his gratitude and appreciation for his life.

Continued on Page 6

Compassion & Wisdom for a February Memory

by Rev. Seijo Naomi Nakano

When we think of February we think of love and romance. We want everything to be so memorable. We try to find that extraordinary place to make memories with that special someone. We search for that special card that expresses what we hope to say about them. We then try to make that special moment so memorable that we are “sweet” on them. To make it special, we try to find that extraordinary place, that extraordinary time to make it special. When we think of February we think of love and romance. We want everything to be so memorable. We try to find that extraordinary place to make memories with that special someone. We search for that special card that expresses what we hope to say about them. We then try to make that special moment so memorable that we are “sweet” on them. There is so much preparation to do, so that the moment will be just right and all so special. We spend so much time to make it special.

Yet, this moment can change in an instant. That special moment can be shattered by a crucial phone call or a circumstance that cannot be dismissed. We think how unfair and cruel it is, however we should also understand that everything is subject to change. It was by accident that Sakyamuni Buddha reached Patarnirvāna and according to the lunar calendar he passed away February 15.

Sakyamuni Buddha passed from this earthly realm at the age of 80 years old; he propagated the Buddha Dharma for 45 years. We recall the story of the passing of Sakyamuni Buddha. Even as he lay dying the Buddha continued to teach his disciples to the very last moment about compassion and wisdom.

As the Buddha lay dying between two Sala trees with his head toward the north and this earth. He continued to share his teachings. He did not hold any hostilities against Canda, the blacksmith. The Buddha understood that it was no one’s fault. Sakyamuni Buddha spoke in a very faint voice, “Canda is not to be blamed. O-Bhikhus, great is the virtue of an offering of food to the Buddha and greater the offering of the last nourishment and Canda offered it. Virtuous is Canda and great is his merit.” Even faced with his own death Sakyamuni Buddha remained compassionate toward his disciple.

Changes can upset our thinking and expectations. We always ask our self, “why not?” and not someone else. We make a firm decision about a circumstance, a thought, a situation and we are determined to stick with it. We do not have to alter our way of thinking; it should always be the other person. However, if it is not to our benefit, we try to change the conditions to our liking. However, change is not the problem. It is our self-centered self, our ego that demands “perfection.” It is either “my way or the highway.”

It is very difficult to understand this impermanence. A big if: if we could achieve Nirvana in this physical form, it may be achieved through the practice of the Noble Eightfold Path, which is right view, thought, speech, conduct, livelihood, effort, mindfulness, and meditation. However, as long as we have a physical self, we will still have greed, anger, and ignorance to deal with. We are constantly swirling around in the ocean of birth-and-death. There is much to think about and learn, but know that there are teachers for support and we can ask questions.

This Valentine’s Day will be romantic for those who wish to be it. We try to be mindful of what is given and received. We share our Nembutsu with the decision that change is good and we can still continue to try. We can only be who we are and try to let go of our self-centeredness and think about others.

Gasho


Introducing the Friends of IBS Annual Giving Fund

JOB ANNOUNCEMENT: BCA Facilities Manager

Alan Kita, BCA Chief Administrative Officer, announced the opening of a new full-time position: BCA Facilities Manager. The job includes overseeing the operations and maintenance of the Jodo Shinshu Center as well as other BCA properties: the headquarters building in San Francisco and the bishop’s residence in Belmont. A complete job description is available through the National Office.

Please call (415) 776-5600 or email info@bcabq.org.

Thank you! I can be reached at the Institute of Buddhist Studies, 2140 Durant Avenue, Berkeley, CA 94704-1531 or email bcaoffice@ibs.edu. I look forward to hearing from you. Gasho,

Rev. Seigen Yamaoka

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Rev. Seigen Yamaoka
On Saturday, February 22, the Central California Dharma School Teachers League and Center for Buddhist Education (CBE) will present “Making the Dharma Connection” led by Kiyō Masuda.

The seminar is appropriate for teachers of any grade level and anyone interested in Buddhism. Teachers: Please bring your successful activities, books, songs, videos, movies and or other media to share. Coffee & Tea at 8:30 am. Lunch will be provided. Call (559) 442-4054 for more information or go online: www.bcaweb.org/central-california-dharma-school.

Kiyō Masuda shares dharma school teaching tools: Since retiring as an educational curriculum specialist in K-12 education, Kiyō has been sharing the “Dharma Connection” curriculum, a work-in-progress, at CBE seminars, the Southern District Dharma School Teachers League Conference and, recently, the Bay District Dharma School Teachers’ League Dharma Exchange. These interactive workshops provide resources to take home and support in building lessons for use in classrooms at any level.

Bay District: On January 18, the Bay District Dharma School Teachers League presented a workshop led by Kiyō Masuda at the Palo Alto Buddhist Temple. Over 20 experienced and new teachers attended from Bay and Coast district temples.

Explore the meaning of Ichigo Ichie, “Always Changing, Always Flooding” and connect with other great people at the 2014 Technobuddha conference! Technobuddha is a for-creative agers 21 and older at the weekend of March 14-16, 2014 at the Jodo Shinshu Center in Berkeley, CA. It is a fun and educational conference for you to create your own unique Buddhist experience in the context of the Jodo Shinshu tradition, featuring interactive workshops, discussions and speakers, along with fun social activities.

2014 WORKSHOPS:
- Jodo Shinshu 101 - Intro to Jodo Shinshu
- Jodo Shinshu 201 - Advanced Discussion
- Social Science Workshop
- Buddhist Sites in Japan (primer for 2014 Japan trip)
- Buddhism and the Humanities
- Swede Missing
- Marching Rainbows
- Instagram Photo Scavenger Hunt


ABOUT THE KEYNOTE: Rev. Patty Obata was born and raised in the San Francisco湾区. She received her B.A. in Asian American Studies at the University of California, Berkeley in 1990. As an elementary school volunteer she was awarded a grant to complete her B.A. in Humanities and Religious Studies at Claremont Graduate University in 1994. As a dairy farmer’s child, Rev. Obata had always experienced the importance of being a local community. Since her ordination she has been an influential teacher and community leader for the Jodo Shinshu Buddhist Church. As of September 1, 2011, Rev. Obata retired from State Service at California and in April 2012 joined the Seminary. Before becoming a Buddhist minister, Rev. Obata continues working as a consultant for a progressive California health care provider with 1 million members. Back in 2001, Rev. Obata was granted her yoga teaching certification in California. In 2007, she continued her volunteer work with the Jodo Shinshu Buddhist Church.

Get involved today! Check out Technobuddha on Facebook for registration information and conference updates. FACEBOOK.COM/TECHNOBUDDHA.COM

CBE 2014 Calendar of Events

Programs subject to change. Events are at the Jodo Shinshu Center unless noted.

February 22: Making the Dharma Connection at the Fresno Dharma Center
February 24: April - Central: Cal Buddhist Education Programs
March 14-16: Technobuddha Conference with Rev. Patty Obata
March 19-21: Ministers’ Continuing Education (MCE)
March 22: Spring Pacific Seminar at Gakushin Buddhist Church
March 27-29: Spring Minister’s Assistant Program (MAP) seminar
April 5: Japan Seminar
April: Tour group from Japan: “Jodo Shinshu in America” (tentative)
May 21: Goten-e (Shinran’s Birthday) Service
June 28: LGBTQ & Buddhist Seminar
June 30-July 2: Ministers’ Continuing Education (MCE) seminar
July 4-6: Summer Pacific Seminar (Summer MAP) seminar. See ad on page 9
August 8-9: Jodo Shinshu Correspondence Course August Workshop
September 6: Jodo Shinshu Correspondence Course September Workshop
October 4: Japanese Seminar
October 28-30: CBE: Japan Educational Tour
November 13-15: Ministers’ Continuing Education (MCE) seminar
December 11-16: Winter Minister’s Assistant Program (MAP) seminar

See details at www. BuddhistChurchesOfAmerica.org
Email: cbe@bcahq.org Ph: (510) 809-1460

Jodo Shinshu Correspondence Course - Monthly Essay
Visit: www.jscchicago.org/cbe for course details

Does shinjin make a difference in one’s present life?
by Ryan Alford

I believe the experience of shinjin makes a difference in one’s everyday life. Speaking for myself, I feel that the easiest way to explain why is by reference to Rev. [Taitetsu] Unno’s description of the process of sedimentation, which illuminates precisely how the experience of Bodhi mind during shinjin alters one’s perception of life and one’s relationship to it.

At the moment, I feel that my experience of shinjin can best be described as a feeling of profound compassion, of a sort that is entirely new to me. Immediately afterwards, I have a sense of optimism, an intuition that it is all, after all, possible for me to feel this compassion towards myself despite my many flaws—indeed, in spite of the fact that I am such a foolish being that I have caused myself and others great pain.

It seems to me as if this compassion is accompanied by wisdom (I hesitate to associate myself with such a characteristic, but in this context it has very little to do with me, but rather with a source that comes from beyond the limited horizons of my ego). This wisdom consists largely in the awareness that my ego is not all that there is, and that it is possible for me to relate to others not with my ego, but with the settled mind that results from my experience of shinjin.

My limited experience (which I sincerely hope will be confirmed as I take a few more steps along the White Path) of the effect this has on my everyday life can be summed up as follows: My attachment to my ego, which in the past has been inordinately strong, has seemed to gradually weaken. I believe that I have an intellectual understanding that the hard shell of my ego has prevented me from feeling connected with life, but rather because I now feel an increasing confidence in the ability to relate to reality in a different way.

The sedimentation into my consciousness of this awareness of (Bodhi mind and the wisdom and compassion that it consists of) has affected the practicalities of my everyday life as well. The knowledge that one is grasped by Amida’s love—never to be let go—has produced such a feeling of relief that it now considerably eases me for going through life. Furthermore, the sense that it is possible to feel a profound connection with others (as the rigid ego becomes more porous) seems to lead to new ideas about the meaning of my life, and what it is for.

Previously, my life revolved around a quest for achievement. Mainly, this involved an attempt to prove to others (and to myself) that I deserved praise, respect, or merely to be considered worthy of existence. It is difficult to imagine what can remain of this once one is fundamentally assured of unconditional love, great compassion, and of the accompanying wisdom (against which the knowledge I had obtained by other means now seems rather pale in comparison).

I feel that I am able to experience the meaning of my life in the light of the compassion that I experience is a more gentle process than I think one might expect. Again, sedimentation seems to be the analog that best clarifies this experience. Gradually my priorities appear to be shifting—away from the increased importance of and value that I now place on compassion. Given that I now feel more related to and connected with others, I feel that the meaning of my life has more to do with helping others rather than with self-interest and vanity.

Finally, I feel that my experience of shinjin has helped me adjust into what I would characterize as a more mature attitude toward life. By being exposed to the 12-step model of recovery, I learned that the most important things to living a fulfilled life were acceptance and gratitude. To be precise: that one could only be happy if one gained the ability to accept things just as they are and to learn how to be grateful for what one has received. Unfortunately, my intellectual understanding of the importance of this was not at all sufficient.

As a result of shinjin, I now feel that I have a much greater capacity for acceptance and gratitude. Now that I am assured that I am accepted just as I am, and that I have a reliable connection to boundless compassion, I am finally able to accept reality even when I find it absurd, or painful, or unjust—and to experience feelings of gratitude even when I am having difficulties accepting the things which are.

Of course, sedimentation is a process, and I have only just begun. However, the optimism that I feel as a result of my early experiences of shinjin is so important to me, and I am grateful. Namo Amida Butsu!

Hoon-Koo Ozenzai at the Jodo Shinshu Center

On January 16, 2014 CBE held two Hoon-Koo (Shinran’s Memorial) services. After the MAP seminar at the Jodo Shinshu Center facilities manager Glenn Kannada, and his wife Janet prepared the Shonin’s favorite food, ozenzai—sweet red bean soup with toasted mochi—said to be Shinran’s Shonin’s favorite food. Tsukahayama!
The year 2014 has just begun (although I know that by the time you read this article it will be February). At the beginning of year, some of you may have established resolutions. I hope you are still keeping them; after all, only one month has elapsed!

In 2013, CBE presented various programs, hoping that we could share the joy of the Dharma with more people and deepen our appreciation of the teaching. We will further develop our programs this year and hope that more people will participate in them. Please check our event calendar in the Wheel of Dharma or on our website for more information.

CBE staff members work very hard to plan and run the programs. The people who join our program committees and our other volunteers work very hard, too. Thanks to their hard work, we have wonderful events. I am sometimes wonder why they work so hard. I think it is because the Dharma energizes them. You could say that they are powered by the Dharma. Our staff chose to work at CBE, and our volunteers help at events out of their own preference. They decide to do so. However, how are their decisions made? There must be various factors, but I can tell from their fulfilled faces and dedication that their ties to the Dharma play a big role in their decision. It could be said that their dedicated support is brought about by the Dharma. The Dharma has a big influence over our lives. They live with the Dharma. My resolution—maybe my lifetime resolution as a Jodo Shinshu minister—to is to make every effort to see that more people will be “Powered by the Dharma.”

Prof. Nobuhiro Fukagawa Lectures in Berkeley & Gardena

The Institute of Buddhist Studies and the Center for Buddhist Education are pleased to present Professor Nobuhiro Fukagawa at two major educational gatherings this March. He is on the faculty of Ryukoku University’s Department of Shin Buddhist Studies in Kyoto and serves as the resident minister of Sainen-ji Temple in Yamaguchi Prefecture, Japan.

March 19 & 20: RYUKOKU LECTURES

Issues in Jodo Shinshu Protagonist Studies

6 - 9 pm  Free & Open to the Public
Jodo Shinshu Center - 2140 Durant Avenue, Berkeley, CA
Presented by the Institute of Buddhist Studies (IBS)

March 22: SPRING PACIFIC SEMINAR

The Benefits of a Life of Shinjin

9 am - 4 pm  Registration $30 (includes lunch) Due: March 8
Gardena Buddhist Church - 1517 West 166th Street, Gardena, CA
Presented by IBS & BCA Center for Buddhist Education

Hosted by the Southern District Ministers Association & Buddhist Education Committee

This year’s Spring Pacific Seminar will address questions such as: Why aspire to live “a life of shinjin”? What are “the ten kinds of benefit realized in the ten worlds”? What are “the three people who wish to be reborn in the Pure Land”? What are “the two worlds” that we have to pay attention to? What are “the three people who wish to be reborn in the Pure Land”? What are “the three people who wish to be reborn in the Pure Land”? What are “the two worlds” that we have to pay attention to? What are “the three people who wish to be reborn in the Pure Land”? What are “the two worlds” that we have to pay attention to?

The seminar sessions will be in Japanese and English including:

* Prof. Fukagawa’s keynote presentation in Japanese with English translation by Rev. Matsus/ui Wondra. Prof. Fukagawa will also present a lecture in Japanese, moderated by Rev. Kiyonobu Kuwahara, CBE Co-Director.
* Rev. Dr. David Matsumoto, Director, IBS Center for Contemporary Jodo Shinshu Studies will present a lecture in English, moderated by Rev. Marvin Harada, CBE Co-Director.
* A dialogue with Prof. Fukagawa will be conducted in Japanese and English.

Registration and other program details available at www.BuddhistChurchesofAmerica.org (click on CBE)

BCA Southern District members are urged to register through their temples.

SAVE THE DATE

Keynote Speakers:
Rev. Tetsuo Unno & Prof. Mark Unno

Honored Guests:
Rev. Dr. Taizetsu Unno & Mrs. Alice Unno

Visit website for details

For IBS course offerings, podcasts, online videos and publications, visit: www.shin-ibs.edu

THE WAY TO ENLIGHTENMENT

Prof. Nobuhiro Fukagawa Lectures in Berkeley & Gardena

March 19 & 20: RYUKOKU LECTURES

Issues in Jodo Shinshu Protagonist Studies

6 - 9 pm  Free & Open to the Public
Jodo Shinshu Center - 2140 Durant Avenue, Berkeley, CA
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The Nirvana Sutra

(Mahaparinirvāṇa Sūtra) Volume I

Nirvana Sutra (Mahaparinirvāṇa Sūtra) Volume I translated from the Chinese by Mark L. Blum, Professor, Buddhist Studies, Shinjo Ito Chair in Japanese Studies, University of California, Berkeley, with Eastern Asian Languages and Cultures, hardcover $80.00.

The first of four volumes, this book translates the first ten fascicles of the Dharmakṣema translation into English. With Mark Blum’s help, I received the following comments about this new publication:

“...am happy to announce the publication of volume one of my translation from Chinese of the Nirvana Sutra, as part of the Numata Translations series published by The Buddhist Knowledge Development Corporation (BKDC). This is one of the most influential sutras in all of East Asian Buddhism, foremost among the important writings of every Buddhist school in China, Korea, Vietnam, and Japan. The only scripture equal in stature with the Lotus Sutra in the Ten-trayāna of East Asian Buddhism, the Nirvana Sutra is quoted most often in the writings of Shinnon and Nichiren. In Shaṅkara’s Kāvyasandhi, it is the second most quoted text after the Lotus Sutra, and Ozen University has always had a chair in Nirvana Sutra studies since it was founded 110 years ago. Its most influential teachings are on buddha-nature, vegetarianism, when violence can be justified to defend the Dharma, the eternal presence of all buddhas, and the Ajātāsattva (J. Aja) story of patricide, confession, and inclusion within their respective sanghas.

Because Ananda represents us: foolish beings (bonzo), this conversation takes on special significance. We learn that the Dharma of Amida Buddha is so serene and powerful that even brahmās, without the aid of the aids, is made to recognize it. Upon hearing this response, Sakayamuni Buddha praises Ananda by saying:

“...and I do not overlook even commoners. I am happy to announce the publication of volume one of my translation from Chinese of the Nirvana Sutra, as part of the Numata Translations series published by The Buddhist Knowledge Development Corporation (BKDC). This is one of the most influential sutras in all of East Asian Buddhism, foremost among the important writings of every Buddhist school in China, Korea, Vietnam, and Japan. The only scripture equal in stature with the Lotus Sutra in the Ten-trayāna of East Asian Buddhism, the Nirvana Sutra is quoted most often in the writings of Shinnon and Nichiren. In Shaṅkara’s Kāvyasandhi, it is the second most quoted text after the Lotus Sutra, and Ozen University has always had a chair in Nirvana Sutra studies since it was founded 110 years ago. Its most influential teachings are on buddha-nature, vegetarianism, when violence can be justified to defend the Dharma, the eternal presence of all buddhas, and the Ajātāsattva (J. Aja) story of patricide, confession, and inclusion within their respective sanghas.

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“...and I do not overlook even commoners. I...”

Three Questions: Continued from Page 3

This is something that maybe we should say to ourselves first thing in the morning and the last thing before we go to bed.

And, the third question? I’ve already given you the answer! It’s TO CARE! If we care, then we will take the time to share that we come across every day. This is Dana (selfless giving). If we care, then we will notice how fast time flew by. Then it was time to have a tour of the UC Berkeley, led by Taria Umar, a YAC 6. Berkeley was amazing! The weather was perfect; Michelle and I had just come from 10-degree weather in Virginia.

On Sunday, we attended service at Mountain View Buddhist Temple with Reverend Mokujima. Reverend Mokujima greeted us and gave us basic instructions for service. We did a quick run through, and then it was service time! The service was wonderful! Your best service, chanted our loudest and bowed perfectly in sync. Reverend Mokujima gave a wonderful dharma talk. It amazed me how he could encapsulate all the details of the rest of the dharma school students were interested. We attended the high school dharma school class and felt right at home. Everyone at the Temple was so welcoming. When we got back to the IRC, Rev. Pant and Rev. Bob led our last session, a Q&A. We sat outside and enjoyed the sunshine and each other’s companionship. The late afternoon consisted of watching the 49ers versus the Seahawks football game sandwiched in between services. Monday morning was our last service of the week, and we tearfully said our thank-yous and goodbyes and took our last pictures together. Before we knew it, we were off on our separate ways.

YAC 9 consisted of people from all over the country from the East to the West coasts. We all come from different backgrounds and have said funny different phrases, but YAC brought us all together. We rooted for different sports teams and completely different school systems. But despite all the differences, the YAC ideals are true for all of our Buddha Buddies for Life, just like Reverend Tim Castle said during the YAC retreat. The people I met during this trip are wonderful. I want to see them again, but when. Each and every one of them taught me something about themselves that I had not known through before their dharma and their actions. We cannot take for granted our treasured moments and memories of one another. YAC would not have been possible without all of the adults who helped support us. During the reunion, they spent so much time and effort to make it a success. There will never be enough thank you’s to express all of the gratitude we have for them. On the behalf of the YAC 9ers, I would like to thank Susan Bottari, Charlene Grintolds, Keith Sowada, Jim Shimoyama, Reverend Peter Tang, Dr. Andrea Kuwahara and the Jodo Shinshu Center for making YAC 9 reunion possible. We also like to thank everyone at Sacramento, who helped with the YAC Retreat and the YAC Committee. Thank you to all of the many Dharma School Teachers and parents, who pushed us to go to YAC. Lastly, thank you to all you YAC 9ers because you have made a major impact on my life and I cannot wait until we see each other again.

Sambutsuge

(Buddha-Dharma) Volume 6

Fortunate was I to have accompanied the World-Honored One for more than two decades in the Bharadvaja clan as the World-Honored One; be not grieved nor lament. Has not the World-Honored One, moments ago, taught us that all things are changing and impermanent? You ask this insightful question having summoned the aid of others, is made to recognize it. Upon hear-...
生きることになりました。そこで、二〇〇八年に引退したので、現役開教使としては六年です。一九六〇年に開教使としてアメリカに来ました。一九九六年からファウラー仏教会へ異動し、ハンフォード仏教会を兼務しました。二〇〇八年に引退したのですが、引退後はパレア仏教会をパートタイムで手伝いました。それを合わせると、一千九百九十六年です。アーサーの先生にお話をうかがった。途中ハワイに寄った時に一泊だけだったのですが、ハワイ教団の総長をされていて大原性実先生と開教使の先生たちが歓迎会を開いてくれました。その当時、松林芳秀先生（BCA名誉開教使）が開教使としてハワイにおられ、私をハワイ観光につれていってくださいました。サンフランシスコに着いて花山総長に会い、それからオークランド仏教会に行きました。増山顕雄先生の息子さんの顕雄先生が主任開教使でした。オークランドに三年いてその間に日曜学校が設けられました。私がH氏に送った「慈光」（一九五九年二月）番として行くことになりました。柳原ジム先生、仲宗根ロン先生、阪本ジェリー先生、平野ジェリー先生、日間賀キャロル先生など若い三世の先生たちと一緒ににぎやかでした。サンノゼ別院では新しく事務所をたてようと計画したら、門徒さんたちが寄付をしてくださって、おかげで本堂の横に二階建てのいい事務所を建てる事ができました。サンノゼでは六年間、井上先生に合格なさったね。クリシュナ様に、礼を申し上げる。初代の開教使。花山総長と顔を合わせたのは最初と第二次と第三次と、その後もよくお世話になってまいりました。松林先生は Lotto Santaフェストのを開催したと記憶します。私の居場所を行くと、戸田の中を通り抜けて、四国へ行くと、その先が浄土真宗の別院です。ところが、お寺の中まで行っても、田中さんがそれくらいだすなら、うちのこれくらいださないとね。」となって、そういう具合に寄付を募っていったら、最終的には本堂と会館だけでなく、日曜学校の校舎もたてことができました。それが終わると今度はロサンゼルス別院へ異動となりました。ロサンゼルス別院に行った時増山顕英先生が礼をしました。二〇〇四年には、六〇年間でしたね。現代開教使とお会いしたこともあったが、その後も、私の修行の役人として、お世話になりました。増山顕英先生は、現在でもハーレー教伝をバーティック先生に伝えております。と、ある。山崎さんや中村さん、鷹巣さんに感謝の意を伝える。
一月十五日に浄土真宗センターにおいて二〇一九年サンフランシスコで開催予定の世界仏教婦人会大会開催に向けてミーティングが行われた。ミーティング前には親鸞聖人のご命日にあわせて、聖人のご遺徳を偲ぶ報恩講を営み、皆で正信偈のお勤めをした。大会が開催される桑港教区をはじめ、近郊の沿岸教区や北カリフォルニア教区の各寺院から開教使と約40名の婦人会代表者が出席し、大会の会場やブックレット、テーマなどについて話し合った。テーマは“Live the Nembutsu”に決められた。準備委員会の会長は荒川ネット氏（パロアルト）とボッタリ・スーザン氏（サンマテオ）がつとめ、小畑ロン開教使（サンフランシスコ）と梅津総長夫人、ジャネット氏がアドバイザーをしている。

青少年仏教徒の研修会

Y A C の名で活動している高校生や大学生を中立とした仏教徒のグループが集い、研修会を開いた。研修会は一月十七日から二十日かけて浄土真宗センターで行われ、十九日にはマウントビュー仏教会（向嶋開教使）で日曜礼拝に出勤した。参加者は11名でサクラメント、サンフェルナンド、マウンテンビューの高校生に加え、ワシントンDCやシアトルからも参加があった。研修会では正信偈、和讃のお勤めと七高僧の教えなどを学んだ。アドバイザーの一人は、「子供たちが正信偈をお勤めするのを見て、私も刺激されて自分のお寺で正信偈をとなえるようになりました。」と、共に学ぶ機縁となっているようだ。