Concord (CA) Buddhist Fellowship Kieshiki Ceremony

Andrew Thorne (left) and Landrin Yamaka, co-chairs, TechnoBuddha 2014.

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Buddha’s Fire Sermon

By Rev. Kodo Umeya, BCA Bishop

I was greatly influenced by my father, especially where the understanding of Buddhism is concerned. As a minister at a small temple in Fukuoka, but I learned that he wanted to become a scholar. At my temple, I remember how used to periodically have a small study class with one or two members.

One day, my high school days, he taught me a lot. He used to tell me that I had to understand the core teaching of Shakayamuni Buddha before I studied Buddhism. From his suggestion, I decided to major in General Buddhism instead of Shin Buddhism at Kyoto University. Now I am grateful for his suggestion and encouragement.

As we remember the month of April, the month of Shakayamuni Buddha’s Birthday, I thought it would be nice to share my father’s last message in the Hanamatsu (Buddha’s Birthday) issue of our family temple’s newsletter in April, 1983. He wrote it one month before he passed away. His last article was another excellent teaching that I still remember to this day. I contacted my brother and asked him if he still had a copy of the newsletter. Ultimately, his answer was no. Hence, I will try to recreate it here and share it with you, the readers of the Weekly Wheel of Dharma.

One day, Shakayamuni Buddha, standing on top of a mountain called Gayasit, pointed his finger at the village below and said to his disciples, “Can you see the fire? The entire village isburning.”

His disciples did not see any fire and said, “No, there is no fire. What you talking about, O Blessed One?”

The Buddha replied, “Their eyes are burning; forms are burning, eye-consciousness is burning, also whatever is felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact too is burning.”

The disciples asked, “Burning with what?”

The Buddha replied, “Everything is burning with the fire of lust, with the fire of hate, with the fire of delusion.”

He went on speaking of the human being’s six sense organs—eyes, ears, nose, tongue, body, and mind—burning with lust, hate, and delusion. His disciples, after listening to him, came to realize what he meant. Shakayamuni Buddha realized the real cause of the pain and suffering of people. He also explained how to contain the fire that is burning with us.

And my father concluded his message with the following comparison: In Christianity there is a famous teaching called the “Sermon on the Mount.” In Buddhism, we have this teaching called the “Message on the Mount,” also known as the Sermon on the Mount.

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Andrew Thorne (left) and Landrin Yamaka, co-chairs, TechnoBuddha 2014.

HANAMATSURI

By Rev. George E. Shibata

Hanamatsuri (literally Flower Festival) or Buddha Day is commemorated on April 8 to celebrate the birth of Siddhartha Gautama who was later to become enlightened as Sakayamuni Buddha.

The various rites observed during the Hanamatsu services are based upon the beginnings at the time of Prince Siddharta’s birth. The Hanamido or miniature floral altar of bright flowers provides the setting of the beautiful Lumbini Garden. The statue of the baby Buddha, Tangobu, which has his arm extended, illustrates the merits of Amida Buddha reaching out to all beings. The pouring of the sweet tea on the statues, Kambutsu, represents the gentle rain which fell that day in Lumbini Garden.

The legend is that Queen Maya, returning to the home of her parents to give birth to the child, stopped to rest in Lumbini Garden. As she reached to pick the Anoka blossoms, the little baby was born. Immediately upon birth, the child rose to his feet and walked seven steps, raised his right hand toward the sky and the left hand downward and proclaimed, “Above heaven and below heaven, I alone am the World’s Honored One.” Then a very gentle and sweet rain fell on the baby and bathed him. The King Siddhodana named his son, Siddharta-gotama, in accordance with a prophecy that he would “very wish fulfilled.” This story is used to express and describe the birth of an extraordinary person. What is the significance of the seven steps? This is to show that the Buddha took a step beyond the six realms of suffering or human bondage and took the extra step to realize what he meant.

All humans can take this seventh step, because all beings possess Buddha-nature or the seed for Enlightenment. The Buddha did not merely teach that all people are equal, but that every being, or his or her highest potentiality, could attain Buddhahood.

Instead of being caught up in the myth of the Buddha’s birth, the Buddha sangha should realize the significance and reason for Buddha being born as a human being to relate the teaching of Amida Buddha so that all beings in the six realms of suffering can awaken hope and actually transcend the six realms as Sakayamuni Buddha did.

Excerpted from the original BCA publication. The Buddhist Holiday, first written by Rev. Shibata in 1974.

Prof. Nobuhiro Fukagawa, Kangaku, Completes California Lectures

Recently appointed as Kangaku, the high academic rank within the Jodo Shinshu Hongwanji-ha, Prof. Fukagawa delivered two lectures to about 60 people each night at the Jodo Shinshu Center in Berkeley on March 19 and 20. On March 22 he spoke at the Gardena Buddhist Church to approximate 150 people. Prof. Fukagawa’s lectures were well received.
Hana
By Rev. David Matsumoto
Berkeley Buddhist Temple

Not too long ago Nohoku and I went to a fast food diner for breakfast. Upon our arrival we were seated at a table and the hostess behind the counter was on her cell phone. She seemed to be having a very serious conversation, “I’m all… she’s all… I’m like… He’s like...” After what seemed like a minute, I interrupted with a polite, “Excuse me.” They expression on her face read, “Excuse me, I’m talking to my friend, do you mind?” She hung up, then grabbed some menus and led us to a booth, tossed the menus on the table and walked back without a word. Needless to say I was very irritated by her lack of respect and her unprofessional manner. I was so upset that this set the stage for our whole meal and all I did was complain to myself. “Nohoku, talk to the hand!”

The reading I began with is “Forgiveness and Buddhism.” This is from Shakyamuni Buddha spoke of the suffering and pain caused by the desire for revenge. And while the remedy for revenge is forgiveness, the Buddha himself spoke directly on forgiveness… unlike Christianity. Forgiveness is the touchstone of Christianit

I believe that in Buddhism in the strictest sense, there is no need for forgiveness. Forgive, forgive, and let go. Forgiveness allows us to let go of holding on to resentment and hurt. It is a way we can keep the energy of life from draining away from us.

How many of us have been emotionally or physically hurt, betrayed, or by some one… friend or stranger? Is it as simple as someone cutting our hair? A restaurant hostess, waiter or waitress, or sales person with an attitude, or something as complicated as a friend or loved one angering, or betraying, us?

Many times we refuse to let go of our anger or resentment. We carry around the burden of our anger and resentment. By not letting go, by being attached to our anger and resentment, we have to suffer the pain over and over again every time we choose to remember and relive the hurt and pain that is constantly brought into our minds.

Letting go is not about accepting bad behavior or making excuses for others. It means realizing that we let go of the obsession we have with wrongs committed against us. In letting go, we no longer pretend the past did not happen. We simply choose to live in the present. In letting go, in feeling angry, betrayed or feeling resentment we’re living in the past. These are times we want to move on, but the pain, the hurt, the betrayal is difficult to let go of. This is why it takes so long.

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When I got home that day I immediately wrote a letter to the restaurant’s headquarters and complained about the service. Weeks later I received a letter of an apology and they assured me that they would look into the matter. Was I wrong? Was there a mistake? Was it my fault? Or was it? Is that my fault? Namo Amida Butsu

REVEREND SHINRYO SAWADA
1936 - 2014

Rev. Shinryo Sawada, BCA’s Minister Emeritus, passed away on February 22, 2014 in Visalia, California at the age of 77. Remembered in 2006, Rev. Sawada began his 44 year career at the BCA as a 1962 and served at the Buddhist Temple in Yakim

Buddhist Church, Los Angeles Hooppam Honjojun Buddhist Temple, Buddha Temple, Vipsa Buddhist Temple, Dinuba Buddhist Temple (Superior), Watsonville Buddhist Temple, Buddhist Temple of Salinas, Monterey Peninsula Buddhist Temple (Superior), and San Luis Obispo Buddhist Church & Guadalupe Buddhist Temple (Superior).

The funeral service for Rev. Sawada was conducted by Bishop Kodo Umezu (right) and Buddhist Temple of Alameda president Ronald Tsuchiya (left). The funeral service for Rev. Sawada was survived by his wife, Mrs. Kimiyio Sawada, and sons Jinn, Tomo, and Maki.
BERKELEY CENTENNIAL

The 2014 National Council Meeting

On February 28 and March 1, 2014, the Northwest District hosted the BCA National Council Meeting in Bellevue, Washington. Details about the meeting are presented elsewhere in this issue of the Wheel of Dharma. I wanted to touch on a few issues that were presented and discussed.

The BCA budget was approved by the National Council. The dues per BCA member will be $107.25 for the BCA fiscal year 2014-2015 (which runs from April 1 to March 31). This means that the BCA will receive $107.25 for every member of the temple in the next BCA fiscal year.

Every year, the BCA Budget and Finance Committee reviews budget requests from the Institute of Buddhist Studies, the Center for Buddhist Education, the BCA Bookstore, all BCA committees, and BCA programs. The money collected is also used to pay the salaries of the Bishop and all BCA employees. In addition, we use these funds to maintain all the BCA buildings and allocate the funds to maintain all the BCA buildings and allocate the budget to the BCA's affiliated organizations (the Federation of Buddhist Women's Associations, the Federation of Dharma School Teachers' League and Young Adult Buddhist Association).

More good ideas were brought up. At this point, all the brainstorming session was probably the highlight of the first day of the meeting, then-president Ron Murakami had broken up into four groups and discussed “What the BCA can do for our temples.” This brainstorming session was probably the highlight of the entire meeting. The attendees brought up numerous issues that they wanted the BCA to address. The information obtained from this session will be disseminated and discussed for the next quarter. Many good ideas were brought up. At this point, all the BCA affiliated organizations (the Federation of Dharma School Teachers' League and Young Adult Buddhist Association) were asked to submit a list of their needs, too.

Two important themes that came out of these brainstorming sessions were that members wanted the BCA to do a better job at communicating to members using current technology and following up on the ideas presented. To that end, the committee worked on a sheet at the meeting banquet and distributed it to members. Many good ideas were brought up. At this point, all the BCA affiliated organizations (the Federation of Dharma School Teachers' League and Young Adult Buddhist Association) were asked to submit a list of their needs, too.

After the National Council Meeting, I received a note from our Federation of Buddhist Women's Associations president, Diane Bell. She gave me a list of “What the BCA can do for the Buddhist Women's Associations.” More good ideas were brought up. At this point, all the BCA affiliated organizations (the Federation of Dharma School Teachers' League and Young Adult Buddhist Association) were asked to submit a list of their needs, too.

On behalf of the BCA Executive Committee, I would like to thank the BCA members who attended the National Council meeting for their time and assistance in making the BCA buildings and allocate the budget to the BCA's affiliated organizations (the Federation of Buddhist Women's Associations, the Federation of Dharma School Teachers' League and Young Adult Buddhist Association).

In 1911, a group of 73 young Japanese immigrants formed the Berkeley-based Buddhist organization, marking the beginning of the Berkeley Buddhism Temple. From that modest beginning, the Berkeley Buddhism Temple has played a key role in furthering the teachings of the Buddha—both within the Buddhist Churches of America (BCA) and in the larger American society. Now, for the first time, the history of the temple’s first 100 years are detailed in a book of more than 110 pages, A Century of Gratitude and Joy 1911-2011, published by Imaging the Wheel of Dharma.

The book is filled with a poignant story about kindness told from the point of view of a girl named Chloë. Chloë and her friends shun Maya, the new girl in school. Despite Maya's efforts to make friends with them, Chloë and the others always exclude her. Then one day, Maya is gone. When the teacher presents a lesson on kindness and love even the smallest gesture makes the world a little bit better, Chloë feels remorseful about the lost opportunity. The book was published by Imaging the Wheel of Dharma.

The book will also be available for sale after April 13 at the BCA Bookstore, 2121 Durant Avenue, Berkeley, CA 94704. For more information, contact the bookstore at sales@bca-bookstore.com or call 510-809-1435.

Change in date of the National Board meeting: May 31 (and not June 7) at the Jodo Shinku Center

On behalf of the BCA Executive Committee, I would like to thank all the BCA members for their attendance at the National Council Meeting for their time and assistance in making the BCA a more responsive to the members and in our endeavor to spread the Jodo Shinshu Teachings.

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Copies of A Century of Kindness will be available for purchase at the Federation of Dharma School Teachers’ League (FDSTL) Conference April 25-26, 2014 held at the Mountain View Buddhist Temple.

Not available: Each Kindness by Jacqueline Wilson, published by Random House, $16.99. Each Kindness is a poignant story about kindness told from the point of view of a girl named Chloë. Chloë and her friends shun Maya, the new girl in school. Despite Maya's efforts to make friends with them, Chloë and the others always exclude her. Then one day, Maya is gone. When the teacher presents a lesson on kindness and love even the smallest gesture makes the world a little bit better, Chloë feels remorseful about the lost opportunity. The book was published by Imaging the Wheel of Dharma.

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Tacoma Buddhist Temple
Presented by Center for Buddhist Education
Early registration encouraged. No refunds.

BCA Member Registration Rate: $30 until May 28

Elaine Donlin,
Rev. Kiyonobu Kuwahara, CBE Co-Director;
Presenters and moderators include:
Pieper & Lois Toyama
Jodo Shinshu Center
10 a.m.–3 p.m.
Saturday, June 28, 2014
For Ages 15-18 Years. Contact Rev. Patti Oshita, poshita@comcast.net

For information on the
2014 BCA YAC SUMMER RETREAT - July 7-13, 2014
For Ages 15-18 Years. Contact Rev. Pati Oshita, poshita@comcast.net
Hosted by the Sacramento Betsuin. Sponsored by the Youth Advocacy Committee

Being Gay, Being Buddhist
The LGBTQ Community & Shin Buddhism
Offering an enduring community that values inclusiveness and acceptance, seeking enlightenment through Shin Buddhist teachings.
A Half-Day Seminar

Keynote Speaker: GEORGE TAKEI

Presenters & moderators include:
Rev. Kyonobu Kuwahara, CBE Co-Director;
Elaine Donlin, Minister's Assistant, Church of San Francisco; Fred Pelger, Minister's Assistant;
Takako Nakakita, President, American Buddhist Study Center

BCA Member Registration Rate: $30 until May 28
General Registration: $40 Deadline: June 10
Registration includes lunch and snacks. Limited seating. Early registration encouraged. No refunds.
Register Online:
http://www.bcachq.org/BCA/YAC/Community+Seminar

Presented by Center for Buddhist Education

CBE 2014 Calendar of Events
 Programs subject to change. Events at the Jodo Shinshu Center unless noted.
February - April: Central Cal Buddhist Education Programs
May 21: Gotoku (Shinran's Birthday) Service
June 28: Being Gay, Being Buddhist LGBTQ Community & Shin Buddhism Seminar
July 2-5: Jodo Shinshu Summer Fukan
July 4-6: Summer Pacific Seminar (Summer MAP credit)
August 24-26: Jodo Shinshu Correspondence Course: Autumn Workshop
September 6 & Baby Boomers Seminar with Rev. Patricia Usuki
September 18-20: Fall MAP seminar at New York Buddhist Church
October 20-21: CBE Japan Educational Tour
October 28: Japanese Seminar
November 14-16: Minister's Continuing Education (MCE)
December 15-16: Winter Minister's Assistant Program (MAP) seminar

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

My love for Buddhism was the first time I had been around so many YBA members my age. I began to really appreciate the event that brought us all together.

However, I went and it was the right decision. Despite all the positive things my Dharma School classmates and my sister told me, I felt that they spoke directly to me.

I come to know him, I am always impressed and humbled by how Shinran Shonin embraced it with his entire being, even if he were to later discover that he must change his course.
On March 11 my second son Eight, who is five years old, fell from a tree and broke his arm. My wife told me that he fell while playing with his friends in the backyard after Japanese language school. I felt sorry for my son while watching the pediatrician wrap the hard cast on his arm. I especially sympathized with him for the inconvenience of wearing a cast, such as having to take a shower with a plastic bag on his arm, or scratching his itch. I used to do the same part of the job in my long-ago job. Although I have never had a fracture in my life, I knew to some extent how inconvenient it is from seeing other people wearing a cast.

Despite feeling unhappy having to have “something new” on his arm while his doctor was working on it. After going back home, he proudly showed it to his mother and older brother. When he went to school next day, his friends came up to asked what happened. Unfortunately, his mother and I had to explain the situation to them. In my eyes, having to wear a cast seems troublesome. However, my son seemed to enjoy it. He said with a smile, “I cannot write at all.” Interestingly, although we see the same thing, we interpret it differently.

We usually see things from our own perspective. So do others. It is natural that the way we see things differs among us. However, we tend to forget that and insist on our own viewpoint. Therefore, we sometimes conflict. Jodo Shin Buddhism teaches us to open our way we see things in the Light of the Dharma and guides us to realize what kind of “filter” covers our eyes. With such a realization, we are further guided to a broader and more flexible view, which brings humility and understanding.

By the time this article is published, Eight’s cast will be off. My son will return to his regular life. Although he may have enjoyed it, from the perspective of a father, I hope he won’t need a cast again.

Summer Pacific Seminar - 21st Century: Sea of Suffering, Ocean of Compassion

July 4 - July 6, 2014 - Jodo Shinshu Center, Berkeley, CA

The Institute of Buddhist Education (IBE) and the Buddhist Churches of America (BCA) are pleased to present the Summer Pacific Seminar Sea of Suffering, Ocean of Compassion on July 4-6, 2014 at the Jodo Shinshu Center in Berkeley, California. This year’s distinguished speakers and honored guests demonstrate the dynamic continuum of the Jodo Shinshu tradition here in America.

Keynote Speaker: Rev. Tetsuo Unno, a dharma trakbullah for over five decades, is known as a Buddhist scholar and a community and academic figure. He has degrees from the University of California at Berkeley, Ryukoku University, and Tokyo University, and received his Rekkai in Jodo Shinshu in Japan in 1966 and his certification in the late 1960s. During his years as a BCA board member, he was the first to represent the Summer Pacific Seminar, the Buddhist Churches of America. He has been director of the Seattle Buddhist Temple, Betsuin and Senshin Shingon Refractions: Myoe and the Mantra of Light at Ryukoku University in Kyoto, Japan. As an author of numerous books, his most prominent is the DharmaRealm (www.dharmarealm.com).

Keynote Speaker: Rev. Dr. Mark Tyrn Unno is a prolific scholar, author, translator, university professor and passionate dharma teacher working to create new forums for sharing Buddhist language school and inspiring new generations of scholars and academic students. He has degrees from the University of California at Berkeley, Ryukoku University and Tokyo University, and received his Rekkai in Jodo Shinshu in Japan in 1966 and his certification in the late 1960s. During his years as a BCA board member, he was the first to represent the Summer Pacific Seminar, the Buddhist Churches of America. He has been director of the Seattle Buddhist Temple, Betsuin and Senshin Shingon Refractions: Myoe and the Mantra of Light at Ryukoku University in Kyoto, Japan. As an author of numerous books, his most prominent is the DharmaRealm (www.dharmarealm.com).

Guest Speaker: Rev. Haru Gyokyo Bridge, resident minister of the Buddhist Church of Oakland, studied Dharma at the IBS in Berkeley, California, and Ryukoku University in Kyoto. As a multiracial person of both Anglo-American and Japanese heritage, he actively pursues the development of multiracial and multicultural Buddhism. While at the IBS, he was honored by the tradition of the Japanese who brought Jodo Shinshu to the U.S. The books and lectures of Rev. Dr. Unno have been key to the development of his ministry. He is an associate member of the IBS and co-hosts a Dharma talk podcast called the DharmaTalk.

Honored Guest: Rev. Dr. Taitsu Unno, distinguished minister, scholar and author is widely recognized for playing a key role in cultivating a broader appreciation of Shin Buddhism in America and inspiring new generations of scholars and ministerial leaders. The eldest son of Rev. Enryo Unno, he attended University of California at Berkeley (BA), Tokyo University (ML, Ph.D). After receiving his Tokubai ordination and Kyoju, he served for several years at Senshin Buddhist Temple. He served on the faculty of Smith College, Department of Religion, from 1967 and 1981 as the Jill Stein Professor of World Religions. Among his extensive publications on the subject of Pure Land Buddhism, the Buddhist Bible Birth Turn into Gold, Ring of Vine, Ring of Water and Yamamoto: A Shin Buddhist Classic.

Honored Guest: Mrs. Alice Unno has been a prominent mentor and inspirer for Shin Buddhists, traditional and non-traditional alike. She holds a BA and EdM from Smith College and a Graduate Certificate of Advanced Study in School Psychology from the University of Minnesota. She has been a special education teacher in the Northampton Public Elementary Schools for many years. Like her sons, those years in the classroom and her husband the founder of Nenbutsu France and the Dharma of Amida Buddha and re-affirm the reason for Sakyamuni Buddha’s appearance in this world. It is because of how important the Larger Sutra is that most morning services start with the Larger Sutra. In Japan, however, the Larger Sutra is not usually used. The Hongzeuni in Kyoto is also known as hokeo or “primary mountain” to signify that it serves as the “foundation” for all other temples of the tradition. It is the mountain on which all Jodo Shinshu temples are built. Although this tradition of building an entire doctrinal tradition on a single mountain comes from China, there are two mountains in Japan that have been proclaimed that those mountains are known more popularly by their “mountain name” than their temple or doctrinal name. These two mountains are Mt. Hi and Mt. Koya. Because the character for mountain, yama, can also be read “sanz” or mountain names for the Tendai and Shingon traditions respectively. The mountain name for the Hongzeuni-ha (ha can be translated as “tradition”) of Jodo Shinshu is Jogyaku. The same name for the University founded by the Hongzeuni-ha, Ryukoku University, takes its name. It is the home of Jodo Shinshu Hongzeuni (often known through the nickname of Nishi Hongzeuni) is an impressive temple complex.

Whereas all Jodo Shinshu temples in North America and Hawaii have their ritual service areas based on one main building or hall, there are often two or more halls. The main hall enshrines the image of Amida Buddha and is called the Amida-Do or Amida-ha. The hall is called the Goji-do or “Hall of the Image,” and houses the statue of the Buddha as we see it in modern times. The shrine has a censer (or “calling bell”) that is struck to mark the beginning of the service and the chanting of the Namu Amida-Butsu. Similarly, it is because we can also refer to it as Goji-do that the Hongzeuni-ha moved to the Goji-do where the Shoshin Nenbutsu-ge is chanted, and is now followed by a Dharma message that is concluded with a reading of the Gobunsho or letters written by Rennyo Shonin, the eighth head of the Hongzeuni-ha.

Although the Sanbutsu-ge is chanted as part of morning service, within the Larger Sutra there are three verses that are observed according to different verse. The second verse is typically called the Jusei-ge or “Gatha of the Repeated Promises” by the Hongzeuni-ha and is typically called the Sanbutsu-ge or “Gatha of the Three Promises” by the Ohmizu-ha. The Hase-Do-ha chanted the Sanbutsu-ge. In fact, the first verse found in the Larger Sutra is the Ogaon-ge or “Gatha on Going to See.”

The Juni-ge is found immediately following Amida Buddha’s declaration of 48 Vows. Because the Juni-ge “summarizes” what Amida Buddha as a Bodhisattva has promised to do with the 48 Vows, it is given the title of “Gatha of the Repeated Promises.” It is also called the “Karma of the Three Promises” because the phrase asa Jusei-ge or asa Juni-ge or “I promise to not fulfill to true awakening (enlightenment)” unless this condition is met. It is also called the “Vow of Three Promises” by the Hongzeuni-ha. The second half is devoted to the explanation of the causes, conditions, and results of the birth of sentient beings into the Buddha’s Pure Land. The Ogaon-ge can be largely divided into two sections. The first half is about the conditions that the law of rebirth in the Pure Land is understood by the reader. The second half is about offerings and the second about the praise given to Amida Buddha by other Buddhas. The text gives its name from the Bodhisattvas that go to see the Buddha in order to make offerings. The reader is also encouraged to visit the on-line site: Dharmanet.org

The reader is also encouraged to visit the on-line site: Dharmanet.org.
The Las Vegas Buddhist Sangha will celebrate its 50th anniversary next year, and we want to better what we celebrate it than with the grand opening of its very own Sangha Hall. Thanks to the diligence of its board members, they were able to purchase a building that they can call home.

The beautiful, brand new building is located in the far part of North Las Vegas. The floor plan includes a large gathering hall, warming kitchen, bathrooms, and an area that will be rented by the Japanese American Citizens Committee (JACC). The “build-out” should start in the early part of December with plans to move into the building in 2015. The dedication service will be announced later.

“We are not only to bring the Buddhism to the people of Las Vegas but to grow become a cultural center for activities that will promote understanding and cultural heritage to our members as well as to our community,” members say.

The Sangha would like to take this opportunity to thank all those who have supported Ohno and other fundraisers to make this dream come true.

The services continue to be held on a session led by Joanne Yuasa, as well as some fabulous singing from a few of the ministers, as well as some fabulous dance moves and pageant skills from some of the YLT, College YBA, and older YAC kids.

On Sunday, we said our goodbyes and went our separate ways, confident that, not before long, we would be seeing our new friends. I can’t wait for the next YAC events and team-building activities run by friends.

From YLT I took away how important it is for all the youths to be active in BCA. Although it’s been said that our membership numbers are declining, there’s no doubt in my mind that we are indeed affecting our kids my age who are a role model for the kids my age who are for the future.

It’s our vision is not only to bring the Buddha’s message to the people of Las Vegas, but to grow and be a role model for the kids my age who are a role model for the kids my age who are for the future.

That evening was an interactive workshop, discussions, and speakers, with a focus on social activities coordinated by a volunteer committee. "The participants' ages range from 2 to 19."
中村久子さん

12歳のとき、村中久子さんや妹の久子さんを伴い、父の法事に出席したことがあるという手紙には、父の法事が開催される場合、家族全員が参列することが求められていた。

「おお、そのときにお母さんと妹の久子さんが何をしたのか思い出しているものだね。」

中村さんの手紙には、「村中久子さんや妹の久子さんを伴い、父の法事に出席したことがある」と記載されている。

「父の法事が開催される場合、家族全員が参列することが求められていた。」

中村さんがこのことを思い出していることから、この手紙は、家族が父の法事に参列することの重要性を強調している。
三月中旬にバークレーとガーデナで深川宣暢勧学によるレクチャーが開催され、多くの真宗門徒や学生が聴講した。19日（水）と20日（木）の夜には浄土真宗センターで「浄土真宗における伝道」と題した講義が行われ、連日約50名の参加があっ

15日（土）にはガーデナ仏教会で春のパシフィックセミナーが開催され南部教区の開教使、開教使アシスタント、門信徒など一五〇名が集った。午前中は深川勧学によるレクチャー「信心生活の利益について」が本堂で行われ、午後からは英語と日本語に分かれて、英語は松本デイビッド開教使（バークレー仏教会、IBS教授）、日本語は深川勧学が講義をした。その後、深川勧学によるご示談があり、信心の生活に関する質疑応答が行われた。参加者は「アメリカでご示談をしてくださってありがたかったです。浄土真宗で一番大事なご信心のことを聞けたのがよかったです。」と聞法の喜びを語った。深川勧学の通訳はオレンジカウンティー仏教会出身で現在龍谷大学博士課程在籍のワンドラ睦師が務めた。

この間に開催された開教使連続研修会(MCE)は年に数回開かれるプログラムで有志の開教使が参加、教学の研鑽を深めるほか、実践での伝道方法について意見交換をしている。今回は三月に本願寺派勧学に就任された深川宣暢勧学がIBS主催の講義のために来米されていたため、深川勧学を研修会に招いて教義についての質疑応答の時間が設けられた。名号と信心の関係などの専門的なものから、お寺に来たことのない方が往生したといえるかどうか？など葬儀、法事で問われるような実践的な質問に丁寧に答えられた。参加した開教使は「勧学から直接お話を聞くことができてたいへん勉強になりました。こちらではあまり伝統的な教学を学んだり議論する場がないので、今回の研修会はたいへん為になりました。」と研修での学びを深めた。研修会では他に、梅津総長とのBCA将来像に関しての話し合い、IBS教授陣によるアメリカ仏教やチャップレンについての講義などが行われた。

3月15日（土）、16日（日）に浄土真宗センターで青年仏教徒の集いが開催されカナダを含めた西海岸の真宗門徒を中心に52名が参加した。参加者は主に21才から39才までの社会人で、コンピューターなど情報科学テクノロジーに親しんでいる世代であることから、「テクノブッダ」とネーミングされている。今回は7回目の集いとなりテーマは「一期一会」。基調講演はサクラメント仏教会の大下パティ師がつとめ、「ご縁の中に生かされる自分とすべてのものとの…次男）が分科会の講師を担当した。参加者同士で仏教と死についてのディスカッションも行われ、活発に意見をのべあった。浄土真宗センターの桑原開教使は「ふだんあまり死について考えることがない人が多かったので、ディスカッションは刺激的だったようです。これを機にもっとお寺に足を運ぶようになってご法話を听过てくれると喜ぶと申し上げた。」と将来のBCAを担う青年門徒たちに期待をよせた。

この間、米国仏教団の新設された春の聞法の集いが開催された。この集いは春と秋の二回催され、ベイエリアを中心とする北カリフォルニア地区の浄土真宗門徒だけでなく、仏教に興味を持つ在米の日本人などを対象としている。今回のご講師は四名で、引退開教使の西村郁雄師、松林芳秀師、谷口昌陽師と、開教使歴50年を迎えた谷口瑞渓師（アラメダ仏教会）。日時は、四月十九日（土）午前十時から午後三時の予定。参加費は20ドルで昼食がつく。詳細は浄土真宗センターまで（問い合わせ先：米国仏教団仏教教育部 担当 桑原浄信 510-230-8439）