Changing of the Guard

By Rev. Kodo Umezu
BCA Bishop

I was invited by the Jodo Shinshu Hongwanji-ha to attend the Ceremony of Transmitting the Jodo Shinshu Tradition on June 5 and 6, 2014, marking the retirement of Monsbu Koshin Ohnani and the Accession of Shinmon Kojun Ohnani to the position of Monsbu. Together with my wife, Janet, we joined thousands of followers from throughout Japan for this historic event in the Goeido Founder’s Hall.

On June 5, the ceremony to mark the retirement of His Eminence Monsbu Koshin Ohnani was held, at which time he became Zeminonu or Monsbu Emeritus of the Hongwanji. The next day, June 6, a service and ceremony were conducted to mark the Accession of Shinmon Kojun Ohnani to the position of Monsbu, Head Priest of the Hongwanji and Spiritual Leader of the Jodo Shinshu Hongwanji-ha denomination.

In his retirement announcement, Zeminonu expressed his gratitude to the many followers throughout the world for their support and cooperation, which allowed him to fulfill his duties as Monsbu over the past 37 years. He noted that among the many activities and events during his time as Monsbu, he was able to oversee the renovation of the Amida-do and Gozai-do, as well as to conduct the 400th Memorial Service for Ksenyo Shinon, the 500th Memorial Service for Ksenyo Shinon, and the 750th Memorial for Shinmon Shinon. As he nears the age of 70, Zeminonu concluded his message by saying that he would continue to do his best to fulfill his duties as a Jodo Shinshu priest, respecting the teaching of Shinran Shinon.

On June 6, Shinmon Kojun Ohnani became the 25th Monsbu of the Jodo Shinshu Hongwanji-ha, taking on the title Monsbu Kojun Ohnani, Shaku Sennyo. In his proclamation message, the new Gomonsbu expressed his sincere appreciation to his father, Zeminonu, for his guidance and tutelage, and vowed to do his best to follow in his footsteps. He went on to state that the Jodo Shinshu teaching has served as a source of support for many people. This is a result of the central role that all previous Monsbus have played in sharing the teaching of Amida’s vow to save all sentient beings as taught to us by the Shakyamuni Buddha, and as expounded to us by Shinran Shinon through his understanding of the teachings of the Seven Masters. Following in this tradition, he expressed his desire to continue to transmit the Jodo Shinshu Teaching to the best of his ability.

Reflecting on the current state of the Hongwanji-ha organization, Monsbu stated that, while it is important to continue to propagate the teachings to current members, it is equally important to think about how we share the teachings with those who have no ties to our temples. He also noted that, while the times and society will continue to change, the essence of the teaching of the Nembutsu Primal Vow will never change. Therefore, how we transmit the teachings must correspond to the changing times. Monsbu closed his remarks by stating that he looks forward to walking with all of us on the path towards creating a society of oneness and togetherness as we, together, carry on our shoulders the sufferings of today’s world.

Above left photo: Rev. Kodo Umezu, bishop of the Buddhist Churches of America and Tatsuya Aoki, bishop of the Jodo Shinshu Temples of Canada are among other guests observing the 800-year old tradition of leadership transition for the Jodo Shinshu Hongwanji-ha, of which BCA is a part. Right photo: The new Gomonsbu is shown on the Hongwanji’s TV screens. Photos - Courtesy of Janet Umezu.

LGBTQ: A Seminar for the Whole Sangha

By Edythe Vassall
Berkeley Buddhist Temple

More than 80 people came to the Jodo Shinshu Center in Berkeley to hear six speakers at the “Being Gay, Being Buddhist: The LGBTQ & Shin Buddhism Seminar” on June 28, 2014, presented by the Buddhist Churches of America (BCA) Center for Buddhist Education (CBE). Of course, George Takei was the main attraction. His keynote speech covered many of his life experiences, from being incarcerated as a child in an American internment camp, to attending the Senshin Buddhist Temple Dharma school, to realizing while growing up that he was gay. He spoke of the present-day triumph of being able to be openly gay and marry his partner of 27 years, Brad Takei. George talked about his movie, To Be Takei, which premiered in San Francisco’s Castro Theatre on June 24, and of his musical Allegiance, which tells the still little-known story about the incarceration of Japanese-Americans during World War II. Through these, George Takei continues to address discrimination and strives to work toward equality for all people. Pierper and Lois Toyama spoke about what it means to be the parents of a daughter who is a lesbian. Pierper is the former Head of School at the Pacific Buddhist Academy and current President of the Honpa Hongwanji Mission of Hawaii. Lois is currently the Vice-President of the Honpa Hongwanji Mission of Hawaii Buddhist Women’s Federation. They discussed their personal feelings as well as the legal struggles that their daughter, her partner, and their infant daughter have had to face just to be a family. They talked about the difficulties, but also about how speaking out as parents of an LGBTQ child.

Continued on Page 6

New on the BCA Website
www.BuddhistChurchesofAmerica.org

2014 OBON & BAZAAR SCHEDULE
The True Danger in the World

By Rev. Kodo Umezu, BCA Bishop

Since I became the Bishop of the Buddhist Churches of America, I fly quite often. Consequently, I spend a lot of time at airports. When we are required to go through a security check, I think it is necessary for airline companies to make sure that no one brings anything dangerous on board. They use the latest technology to see what we have in our bags. Sometimes, even do not know what we are carrying. However, through the security eyes of the airline, we are carrying a very explosive, dangerous, and harmful minds. They can explode, they can harm others. They are dangerous. They can be harmful. They are the true danger in the world.

We should be mindful of how we behave and begin to be careful. Be mindful of how we treat each other with care and sensitivity. Let us make sure that the three poisonous minds do not arise in our minds.

Wisdom and Compassion in the Obon Story

By Rev. Kodo Umezu, BCA Bishop

A college student came to my temple office with a ghost-like face. I asked her to describe what was going on. She said that she had come from the east coast to Denver, Colorado for her college education. When her final examination was about to begin, her mother passed away suddenly back east. She was wondering what to do and finish the exam or skip the final and go back for her mother’s funeral. So she decided to stay in Denver. However, she felt sad, lonely, and a strong sadness rose up in her mind. She didn’t know how to deal with this mess in her mind. She couldn’t get anything done, day after day.

I listened to her great loss and misfortune. She told me that her mother was kind and helpful to her, and she hadn’t found her一遍 for the past many years. However, are they really negative things or something else? Do you think so?” She looked puzzled at my words.

Then I added, “You probably think that sadness and so forth are all negative things and you want to be freed from them. However, are they really negative things or something else?”

What do you think?” She looked puzzled at my words.

So I talked to my sad visitor about how and where her present situation came from. “Now you feel sad and lonely, and you think that you are in trouble. Your present situation was brought on by the past relationship with your mother. Can you agree with me?” I asked her and she agreed. “For example, you loved your mother, trusted her, and shared many good times with her for years, didn’t you? But you lost her. So you are angry at the person you loved, and thus the sharing in the present is now appearing to you in the present time. How can you fix this emptiness and emptiness. Don’t you think so?”

Rev. Kakei Nakagawa, BCA Bishop

Rev. Ron Miyamura, Ministers Association

Jeffry Matsumoto, BCA Bishop

Karen Suyama, President

Rebecca Steinebrey, President

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Rev. Dr. Duncan Williams

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Susan Bottari, Secretary

BAY DISTRICT

Karen Tanaka, Vice President

Rick Stanford, Vice President

Kent Matsuda, President

Susan Bottari, Secretary

Continued on Page 6

Continued on Page 6
On May 31, 2014, Buddhist Churches of America (BCA) representatives from across the last fiscal year. The Budget and Finance going to the Hongwanji in Kyoto to receive Delano Buddhist Church disbanded on JULY 2014 credit to the WOD and the Buddhist Churches of America, on the same terms. article(s) and to grant sublicenses to any third party to do so in all media (the “License”) to use, edit, and republish the non-exclusive paid up license, worldwide, in perpetuity and Authors who submit articles for publication in the Wheel of Buddhist Churches of America. the editors reserve the right to crop images and to edit embedded in a Word document. PDF is not preferred. Subscription free to BCA temple members; $12.00 Octavia St., San Francisco, CA 94109-4341.

Buddhist Churches of America
Email: WODeditor@bcahq.org
Fax: (415) 771-6293
Info@bcahq.org

Buddhist Temple of Marin
Mill Valley, CA 94941
BWA, the affiliated groups have disbanded and the bazaar has been discontinued. However, other activities such San Francisco. Regular Sunday services and Buddhist education activities continue. With the exception of the Mill Valley, CA 94941-4341.

The editors’ discretion. All other articles should be in a 1.75% interest rate for 10 years based on (Committee on JSC Financing), the BCA will ment companies that the Foundation uses. that they can take advantage of the invest- the BCA Fund. The Bishop agreed to donate to help pay off our final debt on the 2014 BCA Calendar.

For the past nearly 20 years BTM has continued with various supervising ministers. One of those past ministers, Rev. Jundo Gregory Gibbs, is credited with the temple’s current form. When the Buddhist Church of Oakland obtained its new shine, this one became available and was refurbished by Rev. Kono and carefully relocated to BTM.

The current supervising minister at BTM is Rev. Ronald Kohata, resident minister of the Buddhist Church of San Francisco. Regular Sunday services and Buddhist education activities continue. With the exception of the BWA, the affiliated groups have disbanded and the bazaar has been discontinued. However, other activities such as meditation and yoga classes have emerged, opening the doors in response to the new needs of the surrounding neighborhood. The Imaginary and the Real in Obon

We often wish for signs of what we know is true. We heard the weather report, we can see the trees leaning to the west but will still must a stick a fir tree feather, in the air to verify that the wind is blowing in from the east. We have driving coming into a situation with a deceased loved one but we want some sign, some concrete proof. John Lennon once said that the truth is that we contact them from the other side of life one day he would do it by producing feathers. That feather never materialized, yet both Sean and Julian know they are deeply linked to John. Something more real than concrete things in order to appreciate deep truths about life. Shinran tells us in the Pure Land and Awakening to Bud- dhahood will be done in bodies of Buddha. This is not a literarily interpretive. So … Shinran also gave up. But we want to see the future reality. Which aspects? How severe against your interests is the future? I think so. Imagin- ing it now holds up a positive truth about the future. Some of us want some sign that we are严重 against your interests is the future? I think so. Imagin- ing it now holds up a positive truth about the future. Some of us want some sign that we are severely against your interests is the future? I think so. Imagin- ing it now holds up a positive truth about the future. Some of us want some sign that we are severely against your interests is the future? I think so. Imagin- ing it now holds up a positive truth about the future. Some of us want some sign that we are severely against your interests is the future? I think so. Imagin- ing it now holds up a positive truth about the future. Some of us want some sign that we are severely against your interests is the future? I think so. Imagin- ing it now holds up a positive truth about the future. Some of us want some sign that we are severely against your interests is the future? I think so. Imagin- ing it now holds up a positive truth about the future. Some of us want some sign that we are severely against your interests is the future? I think so. Imagin- ing it now holds up a positive truth about the future. Some of us want some sign that we are severely against your interests is the future? I think so. Imagin- ing it now holds up a positive truth about the future. Some of us want some sign that we are severely against your interests is the future? I think so. Imaging it now holds up a positive truth about the future. Some of us want some sign that we are severely against your interests is the future? I think so. Imaging it now holds up a positive truth about the future. Some of us want some sign that we are severely against your interests is the future? I think so. Imaging it now holds up a positive truth about the future. Some of us want some sign that we are severely against your interests is the future? I think so. Imaging it now holds up a positive truth about the future. Some of us want some sign that we are severely against your interests is the future? I think so. Imaging it now holds up a positive truth about the future. Some of us want some sign that we are severely against your interests is the future? I think so. Imaging it now holds up a positive truth about the future. Some of us want some sign that we are severely against your interests is the future? I think so. Imaging it now holds up a positive truth about the future. Some of us want some sign that we are severely against your interests is the future? I think so. Imaging it now holds up a positive truth about the future. Some of us want some sign that we are severely against your interests is the future? I think so. Imaging it now holds up a positive truth about the future. Some of us want some sign that we are severely against your interests is the future? I think so. Imaging it now holds up a positive truth about the future. Some of us want some sign that we are severely against your interests is the future? I think so. Imaging it now holds up a positive truth about the future.
In premodern Japan it was common for women to take monastic vows at certain stages in the life cycle. Younger women sometimes took vows to break off from conventional family life and towards spiritual preparation for death. Women who took such vows are often difficult for historians to classify: some women who took Tokudo vows did not live in monastic communities and underwent formal training as nuns, they seem to have occupied a liminal space between nunhood and lay life. This talk will explore the place of vows-taking in the lives of ordinary women in premodern Japan and will address the role that such practices had in shaping women’s engagement with Buddhism.

The Mahayana tradition is personally relevant to me. My initial introduction to Shin Buddhism came in 2012 after I began to experience a serious medical challenge; I sought compassion for and liberation from my illness, and salvation upon my eventual death. Through the teachings of the dharma at my home temple, I came to understand the broader message of Mahayana Buddhism with its focus on compassion for self and others, and for wisdom gained through such compassion. As a follower of Amida Buddha, I have now come to realize the meaning of that compassion which has helped take away my fears of illness as I came to believe in Amida’s Vow of salvation. Even my personal regrets for past wrongs and failures will not hinder my path toward my ultimate salvation.

The Mahayana tradition also attracts me as a scholar of Asian history and culture. The complex philosophy and metaphysics in the Mahayana tradition engages my intellect as I seek to understand my own life in the context of my recent illness. The Mahayana’s symbolism, mythology, and differing views of the cosmos are very stimulating to my intellect and help make my daily life more energized, while taking away any obsession with my illness. (The combination of religious elements with philosophical reflection is also very compatible with my early Jesuit education.) I am particularly drawn to Nāgārjuna’s perspective on reality and truth and the differences between Buddhism and other religious traditions and represent a noble act for all humanity. Men such as the Dalai Lama and Nelson Mandela exemplify that bodhisattva spirit in their selfless dedication to the suffering of others (as reflected in Amida Buddha) both have resonance with other American religious traditions and believed in Amida’s Vow of compassion for all sufferings. The Mahayana school also developed absolute and idealistic metaphysical theories. Buddhist sages such as Nagarjuna, Asanga, Vasubandhu, and Ashvaghosha enriched the Mahayana tradition with complex and different views of the cosmos, combining them with much symbolism and mythology. Mahayana as a “visionary tradition” produces wondrous insights into the worlds of spiritual reality and personal liberation/salvation. Such vivid imagery motivates and energizes all sentient beings.

The Mahayana tradition also promotes other forms of compassion. For others, and for wisdom gained through such compassion. As a follower of Amida Buddha, I have now come to realize the meaning of that compassion which has helped take away my fears of illness as I came to believe in Amida’s Vow of salvation. Even my personal regrets for past wrongs and failures will not hinder my path toward my ultimate salvation.

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CBE Co-Director’s Message: The Wish to Become a Buddha

by Rev. Marvin Harada, CBE co-director

Whether people realize it or not, I think that all people at some time in their life have touched on the wish to become a Buddha. You might think, “I don’t think I have ever thought about wanting to become a Buddha.”

Let me rephrase the statement. You have ever had any of the following thoughts: “What is the meaning of my life? Why am I alive? Why was I born into this world? Is there a purpose to living? Is there anything more to life than this? Is life just work, eat, sleep, work, eat, sleep and then someday die? Isn’t there more to life than this?”

Or, you have ever had thoughts like these: “I am so miserable. My life is a total mess. Making life in life is going right. I must be destined to suffer. Why can’t I find happiness?”

If you have ever had any of the above thoughts or questions arise in your heart and mind, then there has had the wish of becoming a Buddha. To wish or aspire to become a Buddha is to wish to find meaning in your life. It is the wish to find your true self; to transcend the suffering of the life that we all experience; to find the true meaning of happiness. In that sense, every human being who has ever lived has had that wish or aspiration.

Shakyamuni Buddha, as a young prince, had these same questions that led to his eventual renunciation and long spiritual search for truth or enlightenment. As a prince, he had every material possession that he could want: a palace, servants, the finest clothing, the best horses and chariots, the finest of foods. But yet, he was not happy. Not only was he not happy, he was actually quite miserable. He came to the realization that material things could not bring him a true sense of happiness, but he did not know the source or meaning of true happiness. Young Prince Siddhartha also pondered, “What is the meaning of my life? Am I just born to live and then die some day? Is that all that life really is?” Such were the questions that arose in the heart and mind of Prince Siddhartha, which led to his quest for enlightenment.

Does this mean that we have to leave our homes and family to find answers? No, it doesn’t mean that we have to do exactly what Shakyamuni Buddha did. The Buddha did not want to leave and discover the answer to all of those questions. However, in another sense, we have to embark on our own spiritual journey to find answers through the Buddha’s teachings. That is the meaning of listening to the Dharma.

Shinnun Shinshon wishes this wish to become Buddha in one of his poems, called Wasu. That poem is as follows.

The mind that aspire to attain Buddhas
Is the mind to save all sentient beings.
The mind in save all sentient being
Is true and real sloping, which is Amida’s benefiting of others.

Collected Works of Shinshon, p. 365

The wish to become Buddha is one side of the coin. The other side of the coin is the wish to save all sentient beings. You might think, “I have never had that thought.” But the wish to save all sentient beings is also a wish we have all had deep down in our hearts. We don’t want deep in our hearts. We don’t want happiness just for ourselves. We wish that all people could be happy. That is the other side of the wish to become Buddha... it is the wish that all beings might find Buddhism.

These two minds are the contents of sloping, which is the true heart and mind of the Buddha that we receive from truth itself, from Amida Buddha.

I think we have all had, at some time or another, the wish to become Buddha, to find our true selves, to find the true meaning of our life.

Namuamidabutsu

Vesak Celebration

by Rev. Dr. David Masumoto, Institute of Buddhist Studies

A gathering to celebrate the birth of Gautama Buddha was held at the Jodo Shinshu Center on May 25, 2014. Vesak means “the month of May,” a time when many Buddhists commemorate the Buddha’s birth, his attainment of enlightenment and his entry into parinirvana.

This year’s celebration was co-hosted by the Northern California Buddhist Council (NCBC), Institute of Buddhist Studies (IBS), and Center for Buddhist Education (CBE).

The celebration began with a chant offering by the children of the Compassion Meditation Center of Hayward. BCA ministers then led the chanting of the Shikshagam. Ven. Bhikkhuni Sobhana followed with a guided meditation, and Ven. Sister Pho Chao offered homages to the Buddha. At a meaningful Dharma message by Rev. Dr. Seigen Yamazaki of IBS, Irey Boldik shared two new poems with the congregation. Everyone then joined together to recite the Metta Sutta and sing “In Lambin’s Garden.”

The evening ended with a gathering of all Buddhists to watch a video of the baby Buddha and then enjoyed refreshments and fellowship. The NCBC wishes to extend its heartfelt gratitude to all participating monks, nuns, and ministers, Bishop Kodo Umezu, staff and students of IBS, the entire BDA staff, members of the Berkeley Buddhist Temple, the Berkeley Thai Temple, and many other supporters.

The Dharmacara Series: Our Lifelong Learning Challenge

INTRODUCTION TO THE SANBUTSU-GE: Gatha (verses) in Praise of the Buddha (Part 6)

by Rev. John Iwohara

This is the continuation of a series of articles on the Sanbutsu-ge. The reader is also encouraged to visit the online site: dharmacara.org

In the previous articles we talked about the role and context of the Sanbutsu-ge. For example, I talked about where the Sanbutsu-ge can be found, the relationship between Ananda and Sakyamuni Buddha in the telling of the Sanbutsu-ge, the role that the Sanbutsu-ge plays in the life of a person as both of fleshly bodies, how the Sanbutsu-ge is considered as part of the extended tradition that CORES from Hongwan-ji temples, and the relationship and significance of Lokeshvararaja Buddha and Dharmacara Bodhisattva.

Beginning with this month’s article I would like to discuss the contents of the Sanbutsu-ge.

To begin, the Sanbutsu-ge is divided into three major sections. The first section praises the virtue of the Buddha Lokeshvararaja; the second discusses the kind of Buddha that Dharmacara himself might like to be based on his experience with Lokeshvararaja Buddha; and the concluding section finds Dharmacara Bodhisattva asking the various Buddhas, beginning with Lokeshvararaja, to bear witness to his true intentions of becoming a Buddha.

The first section begins with the phrase ko gu gen ri gi and continues until sato da do ai so. The second section begins with gen ge za san bun and continues until ko roka en en. The third section begins with ko da chu ato en and continues until the end of the verse, sere za ko. The twenty stanza in eighty lines of four (han) characters of the Sanbutsu-ge have, over the centuries, been explained using this outline structure.

Section 1: In praise of the Buddha

The wish to become Buddha is one side of the coin. The other side of the coin is the wish to save all sentient beings. You might think, “I have never had that thought.” But the wish to save all sentient beings is also a wish we have all had deep down in our hearts. We don’t want happiness just for ourselves. We wish that all people could be happy. That is the other side of the wish to become Buddha... it is the wish that all beings might find Buddhism.

These two minds are the contents of sloping, which is the true heart and mind of the Buddha that we receive from truth itself, from Amida Buddha.

I think we have all had, at some time or another, the wish to become Buddha, to find our true selves, to find the true meaning of our life.

Namuamidabutsu

Section 2: In praise of the Buddha’s light

The wish to become Buddha is one side of the coin. The other side of the coin is the wish to save all sentient beings. You might think, “I have never had that thought.” But the wish to save all sentient beings is also a wish we have all had deep down in our hearts. We don’t want happiness just for ourselves. We wish that all people could be happy. That is the other side of the wish to become Buddha... it is the wish that all beings might find Buddhism.

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Namuamidabutsu

Section 3: In praise of the Buddha’s light, Transcending Comparative

The wish to become Buddha is one side of the coin. The other side of the coin is the wish to save all sentient beings. You might think, “I have never had that thought.” But the wish to save all sentient beings is also a wish we have all had deep down in our hearts. We don’t want happiness just for ourselves. We wish that all people could be happy. That is the other side of the wish to become Buddha... it is the wish that all beings might find Buddhism.

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Namuamidabutsu

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By Richard Stambl, BCA VP

Chair of BCA

Bylaws/Legal Committee

“What ‘da ‘ya mean I don’t own it?” You crazy?”

After more than 40 years of involvement in the law, specializing in intellectual property matters (trademark, copyright, and patent law), my clients have almost always been surprised, sometimes shocked, even angry when I tell them that the copyright, and patent law, my

specializing in intellectual
deep. In other words, what you

in your lifetime. But from now

guan is a natural in the Buddhist
to get rid of wonderful gifts.

all. They are wonderful gifts

for corporations and non-profit orga-

Phil Jackson

PHILLIP JACSON

Phil Jackson is arguably the greatest coach in NBA history, leading the Chicago Bulls to six championships in the 1990s and the LA Lakers to five in the late 1990s and early 2000s. Jackson was born on May 21, 1941, in New York City, and his mother, Vivian Jackson, is a founding member of the Black Panthers. Jackson attended DePaul University and graduated with a degree in liberal arts. He then went on to play in the NBA for 20 seasons, where he won six championships with the Chicago Bulls and five with the Los Angeles Lakers. Jackson retired from playing in 1999 and became a coach, where he led the Bulls to six championships in the 1990s. In 2014, he was inducted into the Basketball Hall of Fame.

Phil Jackson is a master coach who has won numerous championships with the Chicago Bulls and Los Angeles Lakers. He has a deep understanding of the game and has helped many players reach their full potential. He is known for his calming demeanor and for his ability to get the best out of his players. He has also been credited with developing the triangle offense, which has been successful for many years in the NBA. Phil Jackson's leadership and coaching style have earned him respect from fans and players alike. He is a four-time NBA Coach of the Year and has been inducted into the Basketball Hall of Fame. He is a well-respected figure in the world of basketball and continues to be a mentor and inspiration to many athletes and fans.

"What ‘da ‘ya mean I don’t own it?” You crazy?”

After more than 40 years of involvement in the law, specializing in intellectual property matters (trademark, copyright, and patent law), my clients have almost always been surprised, sometimes shocked, even angry when I tell them that © the temple grants its minister the right to exclusively own the copyright and ownership of everything they’ve ever written or created while serving us..."
日本時間6月6日（金）に京都の西本願寺で法統継承式が営まれ、大谷光淳新門（釋専如）が光真門主（釋即如）の跡を継ぎ、第二十五代門主に就任された。

継承式には全国各地より約8000人の僧侶、門信徒が集い、梅津総長夫妻をはじめ、ロサンゼルス別院、輪番のブリオネス・ビル開教使、元輪番、松林ジョージ名誉開教使夫妻、高田興芳開教使が同別院門徒18名を引率し、参拝した。光淳門主は「各寺院にご縁のある方々への伝道へはもちろんのこと、寺院にご縁のない方へたいしていかにはたらきかけていくのかを考えることも重要です。どのようにしてご法義を伝えて行くのか宗門の英知を結集する必要があります。」と伝道の重要性を式の中でのべられた。羅サンゼルス別院からの参加者は「伝統のあるご本山で歴史的な式に参拝できて感激です。前門さまも、ご門主さまもぜひ米国に来ていただきたいです。」と喜びを語った。

浄土真宗センターでのウェサック

5月25日（日）に浄土真宗センターで、お釈迦様の誕生、成道、入涅槃をお祝いするウェサックが勤められ、ベイエリアに所在する各国の仏教寺院から僧侶、門信徒が集った。

お勤めでは、各国の僧侶らが伝統的な読経によってお釈迦様への帰依を表明し、梅津総長をはじめ、桑原開教使、IBSの生徒など浄土真宗の僧侶は至心礼をお勤めした。ご法話を山岡誓源名誉開教使が務め、最後はBCAのお寺で親しまれている「ルンビニズガーデン」を歌い、国境を超えて仏教徒同士が交流を深めた。

南部教区の布教研究会

6月16日（月）、17日（火）に南部教区の布教研究会が、ロングビーチ市で行われた。南部教区では毎年夏に布教研究会を開催しており、教学の研鑽および、開教使同士の親睦を深めている。

今回のテーマは「死に面した者への心のケア」で、IBS教授で禅僧の大寂キンスト師と、ローダイ仏教会の楠開教使を講師として招いた。IBSで病院や軍隊などのチャプレンを養成するプログラムを教えている大寂師は、自身のチャプレンとしての経験や、親鸞聖人、道元禅師の教えを通じて、死にいく者やその家族とど...死後の葬儀や法事など、京都の本願寺が定めている規範と、BCAでのやり方などを比較、検討した。また、法要の意義や院号の下付などに関して議論が交わされた。梅津総長も招かれて研究会に参加し将来のBCAの方向性や、開教使の役割について話し合いをもった。

総長の「開教使とは阿弥陀さまの使い、と...いうことを忘れないようにしたいですね。」とのメッセージに、参加者は初心に戻って学びを深めた。

今月の一枚

法輪2014年7月号
平成26年6月6日（金）に法統継承式が執り行われ、大谷光淳新門主が浄土真宗本願寺派の第二十五代門主に就任された。以下が、ご門主と大谷光真前門主のご消息。

法統継承に際しての消息

本日、私は先代門主の意に従い、法統を継承し、本願寺住職ならびに浄土真宗本願寺派門主に就任いたしました。

ここで先代門主の長きにわたりの教導深く感謝しますとともに、法統を継承した責任の重さを思い、能う限りの努力をいたす決意であります。

本日、平成26年6月5日をもって、私は本願寺住職ならびに浄土真宗本願寺派門主を退任し、後を本願寺嗣法・新門に託すことにいたしました。

昭和52年4月1日、法統を継承して以来、37年2か月になります。至らぬことが多々あった中、今日まで努めることができたのは、仏祖のご加護は申すまでもなく、宗門内外の方々のご支援、ご理解とご協力のお蔭であります。皆様に、心より感謝申し上げます。

この間、本願寺では、阿弥陀堂の修復、顕如上人400回忌、蓮如上人500回遠忌、御影堂の修復、宗祖親鸞聖人750回大遠忌等のご縁を皆様とともにすることができました。さらに、北境内地を取得できたお蔭で、活動をより広く展開できるようになりました。また、宗門では基幹運動の推進とともに、さまざまな活動や事業がありました。世界各地にも、お念仏の輪が広がっています。それらを、巡教などによって身近に知り、御同朋の思いを確かめることができましたこと、まことに有り難く思います。

この37年間は勝如前門主の戦争を挟んだ激変の50年に比べれば、やや穏やかとも言える時代でしたが、国内では大小の天災・人災が相次ぎ、経済価値が優先された結果、心の問題も深刻化しました。世界では、武力紛争、経済格差、気候変動、核物質の拡散など、深刻なあるいは人類の生存に関わる課題が露わになりました。その中で、心残りは、浄土真宗に生きる私たちは十分に力を発揮できたとは言えないことです。

私たちの宗門は、門信徒一人ひとりに、み教えが受け継がれるという素晴らしい伝統をもっています。これからも、社会の変容の中で、浄土真宗のみ教えが伝える場を創出し、各人、各世代、それぞれの個性と課題を含み、特に若い世代の感性と実行力を尊重して、一人でも多くの方を、浄土真宗の僧侶としての努めを、できる限り果たしたいと願っております。

後を継ぎます新門主は、築地本願寺で5年9か月の間、副住職を務めて経験を積み見聞を広めています。今後は、法統を護るとともに、宗門全体を思い、広く宗教界を視野に入れて、努めることとなります。皆様の一層のご支援をお願いいたします。

なお、私は、70歳まであと1年余りとなりました。先のことは予測できませんが、阿弥陀如来の揺るぎない本願力の中に、宗祖聖人のみ教えを仰ぎ、浄土真宗の僧侶としての努めを、できる限り果たしたいと思っております。