MLK 2015: “Shinran & King Both Spoke for the Excluded”

By Rev. Kodo Umezu, BCA Bishop

On January 3, 2015 at the Berkeley Buddhist Temple, a memorial service was held for the late Rev. Dr. Taitetsu Unno. It was officiated by Rev. David Roshi Matsumoto and attended by over 200 people, including approximately 28 ministers and their spouses. A poignant reading of Renny Shonin’s Letter on the White Horse, translated by Rev. Dr. Umezu himself, was read, and a moving Dharma message was delivered by Buddhist Churches of America Bishop, Rev. Kodo Umezu. The message below has been edited for the Wheel of Dharma.

Shokkyomu Tathagata appeared in this world

Solely to teach the ocean-like Primal Vow of Amida;

Shokkyomu, Tathagata’s words of truth.

February 19, 1942 has been observed in many communities as a Day of Remembrance—a time to commemorate the Japanese American internment during World War II. On this day, 73 years ago, President Franklin Delano Roosevelt signed Executive Order 9066, setting in motion the exclusion, detention and mass incarceration of over 120,000 persons of Japanese ancestry who had established their homes and communities along the West Coast.

An estimated two-thirds of those incarcerated were American citizens, over half were children, and over half were Buddhist. In 1941, the vast majority of the ministers associated with the North America Bukkyo KyoRon or Buddhist Mission of North America (BMNA), BCA’s predecessor organization, were thrown into internment camps. The vibrant network of 44 affiliated temples was suddenly deprived of nearly all their senior leadership. Under these difficult circumstances, the Buddhist Mission of North America officially established its new name: Buddhist Churches of America, as at what may be considered the first official BCA National Council Meeting.

“Shin Buddhism” for Jodo Shinshu

Dharma

On January 19th as part of the San Francisco Interfaith Council (SFIC): BCSF’s resident minister, Rev. Ron Kobata and minister’s assistant, Jerry Bolick, join clergy from many faiths at the 2015 Martin Luther King Jr. March and Commemoration in San Francisco, California. The SFIC, founded 25 years ago by ministers including Rev. LaVerne Sasaki, BCA Minister Emeritus.

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I just concentrate on plowing and remind myself of the does it have to snow with power steering. Just what I wanted. However, the 357cc engine, electric start, heated handles, headlights went to the hardware store and asked for the biggest through His Wisdom-Vow, and to Amida—which is transferred the serene faith—the utter entrusting are covered over with dirt or "Sweep, sweep, sweep away the leaves." In this way you could see that the glow around me was not emanating from the headlights on my plow, but that it was the glow of my enlightenment showing me the BuddhaPath. At that point, Cuuda a broom and instructed him, "Cuuda, as you began to clear of its defilements. In this manner Cuuda was able to reach enlightenment before his brother.

Following the Buddha’s instructions to Cuuda, I “plowed, plowed, plowed away the snow.” As the snowplow meditation, I turned in my neighbor’s driveway. It was working; my mind was clearing. It felt as though even the snowflakes recognized my nearing en- 

lightenment and spread out in front of me. As I swept, I could see that the glow around me was not emanating from the headlights on my plow, but that it was the glow of my enlightenment showing me the BuddhaPath. At that point, Cuuda a broom and instructed him, “Cuuda, as you walk in the snow, pray to Amida for peace and understanding. The other disciples often teased Cuuda for not living up to his buddha nature, but I continued to do Amida's meditation and imagined receiving some type of compassion from Amida Buddha's Primal Vow. As we begin this New Year, let us remember Elsa's immortal words from Disney's Frozen. “Let it go, let it go, I'll rise like the break of dawn. Let it go, let it go, that perfect gift is gone. Here I stand in the light of day….” or something along those lines. Namo Amida Butsu! Happy New Year!
Save the Date!

Eastern Buddhist League Labor Day Weekend: Sept. 4-5, 2015

The 2015 Eastern Buddhist League will be hosted by the Cleveland Buddhist Temple at the Westin Hotel in downtown Cleveland, Ohio. The keynote speaker is renowned Shin Buddhist author, Dr. Jeff Wilson, author of Buddhism of the Heart: Reflections on Shin Buddhism and Inner Transformation.

In addition to the many activities being offered, individuals still have time to register for the banquet that will take place on Saturday, September 5, with registration deadline on Friday, August 28. The cost is $50 and the registration deadline is February 15. Presentations by the BCA and other organizations, plus entertainment, will be part of the banquet program. A no-host cocktail starts at 5 p.m., with the banquet program beginning at 6:30. The suggested dress is aloha attire.

On Sunday, March 1, the San Diego and Vista Junior Young Buddhist Association (YJB) groups will conduct a benefit breakfast fundraiser at the Buddhist Temple of San Diego from 8 to 10 a.m. Donation is $8. The menu includes steamed rice, miso soup, scrambled eggs and sausage. Beverages include coffee, orange juice and water. Tickets will be on sale at the Crome Plaza Hotel during the meetings. Please contact the committee at 2015NCM@gmail if interested in attending the banquet or to request information on the various activities.

You Are Invited:

2015 NCM Banquet and Jr. YBA Breakfast

The Buddhist Temple of San Diego and Vista Buddhist Temple 2015 National Council Meeting (NCM) Planning Committee, along with representatives from their respective sanghas and the Southern District temples, looks forward to hosting the ministers, delegates, Buddha Centers and American (BCA) leaders and special guests at the BCA 2015 Ministers’ Association and National Council Meetings from February 25 to March 1.

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The second and final part of the article begun in the Winter Pacific Seminar.

We began our tour of the historical sites, visiting Bukkoji Temple, the head temple of one of the ten sub-sects of Jodo Shinshu. The temple is located right in front of the Honzan, and also Waka-bu-ai Butsugou, the nearly 200-year-old altar maker which has built many altars for our BCA temples and the JSC as well.

I came to realize that Shinran was a Jodo Shinshu follower throughout his life, says Dexter Mar. “The Jodo Shinshu path developed much later, based on Shinran’s clarifications of Honen’s original teachings, as described in July’s Shinran. Only through the challenges of exile, did Shinran understand the true (nihon) Jodo teaching and devote himself to capturing them in Kanguageho. Visiting these sites enriches and deepens one’s understanding and connection to our teachings.”

On the last day of our study tour, we were honored to have an audience with our new Gosormba, Keiun Ohtani, who just assumed office in June of this year. We heartily invited Gosormba to come and visit BCA when he had time, and he enjoyed the opportunity to visit with BCA members as well.

Our Sosyu dinner was held at the famous Ganko Niijo-ku restaurant. We invited current Institute of Buddhist Studies (IBS) students studying at Rikkyo University, Candice Shihata, and Matthew Hamaski, and IBS graduate, Rev. Mutsuki Wondars, to join us.

Celeste Sterrett of the Spokane Buddhist Temple pondered, “How do I touch on the highlights of the trip—the journey, Bishop Umezu and Brian Nagata shared in- tently escorted several BCA tours in the past. Throughout our study tour, we were able to visit the best of the Hongwanji, visiting Shinran’s temple sights, templation but then we were able to visit the best of the Hongwanji, visiting Shinran’s temple sights, and see how it resonates with their sincere mind, if they listen, many do just that.”

Jodo Shinsho Correspondence Course - Monthly Essay

The meaning of the “mind that is single” is Vasubandhu’s teaching.

By Terry Ciechocki

Midwest Buddhist Temple

What is the meaning of the “mind that is single” in Vasubandhu’s teaching?

If even deluded foolish human beings that are filled with blind passions rely on this Other Power, we are able to realize the enlightenment of the Buddha. As Master T’an-lun taught, both the causes of our birth in the Pure Land and being able to attain the same enlightenment as the Buddha are contained in Other Power. We also must return to this world of delusion from the Pure Land to assist Amida Buddha in saving sentient beings. We do both when we surrender to the power of Amida Buddha’s Primal Vow.

Shinran learned this from T’an-lun’s guidance when he read Vasubandhu’s verse, “O World-Honored One, single-mindedly I take you, therefore I am able to enter the Pure Land of Immeasurable Light.” It is not single-mindedness in requesting help from Amida Buddha, but rather is based on shinjin which is based on Other Power, arising from Amida Buddha’s Primal Vow. The virtues of the practices are directed to all who entrust in his Primal Vow without doubt and take joy in it. This is how, as beings of karmic evil, we can be saved.

Shinran writes in another hymn: shinjin is the mind that is single. The mind that is single is the diamond-like mind, the mind that is the true pure mind that is the object of salvation. Only through the continuous single mind that continues without limit, if we lack the single mind we often lack the power to continue. Our practice is filled with laziness and we continue to be ignorant and filled with blind passions.

Vasubandhu’s Treatise is the path of easy practice, which is the essence of the Mahayana teaching. This teaching is a way to quickly reach birth in the Pure Land and is like riding a horse that is made of pure gold. The diamond-like mind is the mind aspiring for great enlightenment. This mind is Other Power. Shinran also praised Vasubandhu because he clarified the meaning of the mind that is single in order to save all sentient beings through Amida Buddha’s directing virtue. We can then be allowed to join the multitudes which are bound for the Pure Land. The moment we are born in the Pure Land, we attain the same enlightenment as the Buddha. Then we return to the world of birth and death in order to assist Amida Buddha in saving those who are deluded by blind passions.

Vasubandhu’s Treatise is the path of easy practice, which is the essence of the Mahayana teaching. This teaching is a way to quickly reach birth in the Pure Land and is like riding a horse that is made of pure gold. The diamond-like mind is the mind aspiring for great enlightenment. This mind is Other Power. Shinran also praised Vasubandhu because he clarified the meaning of the mind that is single in order to save all sentient beings through Amida Buddha’s directing virtue. We can then be allowed to join the multitudes which are bound for the Pure Land. The moment we are born in the Pure Land, we attain the same enlightenment as the Buddha. Then we return to the world of birth and death in order to assist Amida Buddha in saving those who are deluded by blind passions.

The object of salvation is the foolish being full of blind passions, such as me. All I must do is recite the nembutsu and see how it resonates with their sincere mind, if they listen, many do confess themselves and thereby are born into the Pure Land. The power of the Primal Vow is directed to those who suffer. The Dharma is all that is needed for my rebirth in the Pure Land. This mind that is single and entrusts is easy to do, but difficult for a foolish being. That is why the nembutsu is Amida Buddha’s salvation for us who may be lost in self-power.

Terry Ciechocki currently lives in Harwood Heights, Illinois, and is an active member at the Midwest Buddhist Temple. Her work is in forestry, managing urban trees for a local municipality. Terry enjoys gardening and reading, and spends lots of time volunteering.
A Giant in Shin Buddhism
by Rev. Marvin Harada, CBE Co-director

Recently we lost a real “giant” in Shin Bud- dhism, Rev. Dr. Taitetsu Unno. Unno Sensei was a professor at Smith College, but has spoken frequently at BCA temples, and in Hawaii. His books have con- tributed greatly to the spread of Shin Buddhism. He is a main reader of his books, River of Fire, River of Water, and Buds of Rabbits Turn to Gold. I have used his books for numerous seminars, study classes, and for my own study.

I received an email from Dr. Toshikazu Arai, who said, “Meeting Shinran Shonin’s teachings was the best thing that happened to me in my life and I owe Dr. Unno for that.”

I think there must be countless people who can make the same statement, that meeting Ty Unno was their encounter with Shin Buddhism.

I also received an email from Rev. Koyo Kubose, who shared that Ty Unno was a “giant” in Shin Buddhism. I cannot agree more. I was very impressed by something else that Rev. Koyo told me: he said that he has attacked all books of Ty Unno, that he put one of Unno Sensei’s books in his Obituaries, and he would bow to his book. I think this is a beautiful expression of reverence and respect. Truly, we can continue to be guided and nurtured by Ty Unno’s teachings through his books, and to bow to his book is no different than bowing to Ty himself.

I first heard Ty Unno many years ago, during my college years, and since then I have gained greatly from his wonderful teachings. We have had him here before at Orange County Buddhist Church to speak as well. In fact, many past members have hosted BCA gatherings at their home when he has been in town.

There are so many wonderful passages from his books, but I would like to take a part to Ty Unno by quoting the particular section of his book, River of Fire, River of Water. It is from the chapter titled, “My Grandmother”:

My grandmother died a natural death at the age of sixty-eight, her body weak- ening and her senses declining, but her mind was sharp and clear to the very end. I asked my spinner aunt whose care of her to write down any thoughts she may have had, and my grandmother might express in her last moments. About a week before she passed away, my aunt tried to comfort her by saying, “Grandma, when you leave this world, I’m going to be here too, but you’re fortunate, because you’re going to the Pure Land where you’ll see Grandpa, your sister, all you old friends.” Lying in bed, Grandma replied, “No, Ne! There’s no such place called Pure Land, just heaven and hell, life and death. It’s not ‘both in and out of time.’” Saichi would have fully agreed with my grandmother:

O Saichi, where is the Land of Bliss? My mind and body is right here. Where is the line of distinction between this world and the Land of Bliss? The eye of reason is always open.

Having been touched and blessed by Immeasurable Light and Immeasurable Life, my grandmother lived a full and rich life. While being a person karm- bound, she relieved the life of unsolved freedom. With Saichi she could sing:

“Amida” is not a real Buddha, that this is just a figurative way of referring to the “oneness” of humanity (conveniently forgetting, of course, its manifold horrors). The “Pure Land,” it would seem, is simply the state of our minds when purified of their defilements or the ideal (social) good. “Amida’s compassion” is seen as just the support we receive from others (inclusive of all within this realm) in the hour of our need. “Amida’s light” is a metaphor for the inner light that we, as human beings, are supposed to have within us.

It is also true (and this fuels the problem) that, in this day and age, many people have simply lost their capacity for spiritual insight—the ability to “see” and not just “think”—into the hidden realities behind this veil of appearances; the kind of direct vision that caused Shinran and his predecessors to sing the praises of the power, light and life that they experienced in their awakening of faith. This is knowledge in the highest degree (and of the deepest truths), not a mere flight of fancy. Tragically, this capacity has largely been sacrificed; however—as difficult as this may be—it might be recovered if we are to avoid the spiritual wasteland that awaits us. Take away the exter- nal verities of this “power, light and life” that we find embedded in the reality of Amida Buddha and you have nothing.

With the rejection of these truths, we lose the hope that comes with a traditional understanding of the Pure Land. For this life is not all there is. In our most reflective moments (if we are receptive to the Buddha’s illumination), we truly sense that this world is a fleeting, unsatisfying and disturbing miasma of shadows that points to something much greater than itself. Otherwise, the Dharma simply makes no sense; it is truly distasteful because it gets lost in the white noise of worldly folly and ambig- uity. Being kind and thoughtful to others, trying to reduce suffering and injustice are all very laudable but many non-Buddhists do as much and the Dharma—in all its depth, richness and complexity—is much more than a mere social engagement. It is a path of illumination where reductionism flourishes and every aspect of life, and its mystery, is merely viewed and a mere complication of religious and secular values.

It is now obvious and, I think, rather innocuous observation is enough to raise the hackles of many who insist that the traditional terms that refer to any kind of higher reality as well as to concepts such as rebirth, karma etc. are just metaphors em- ployed by less sophisticated people in the past to explain things for which science and modern thought have well and truly found answers. We are told that “Amida” is not a real Buddha, that this is just a figurative way of referring to the “oneness” of humanity (conveniently envisaged as a social good) “Amida’s compassion” is seen as just the support we receive from others or the beneficial aspect of the natural world that sustains and nurtures us (conveniently forgetting, of course, in manifold horrors). The “Pure Land,” it would seem, is simply the state of our minds when purified of their defilements or the ideal (social) form of society where everything is able to live in peace and harmony.

BCA Education News & Highlights - Live a Real Life!

Special Feature
This text was presented at the 17th Annual European Shin Buddhist Conference in Southamptom, UK in September, 2014.

JODO SHINSHU: THE SUPREME TEACHING FOR THE PRESENT AGE (Part 2 of 6)
by Rev. John Paraskevopoulos

Firstly, we need to accept—as difficult as this is for some—that Shin (and Pure Land Buddhism as a whole) is a religious phenomenon, not some kind of humanist manifesto which—while it may render it understandable—what gives Shin its undeniable spiritual quality (which it shares with the higher dimensions of the great faiths of hu- manity) is (i) its belief in a supreme reality that transcends (but includes) our ordinary world of the everyday and (ii) the possibility that one can make the same statement, that this is just a figurative way of referring to the “oneness” of humanity (conveniently forgetting, of course, in manifold horrors). The “Pure Land,” it would seem, is simply the state of our minds when purified of their defilements or the ideal (social) form of society and (iii) to be able to live in peace and harmony.

When seen in this way, some will insist that Shin is therefore perfectly compat- ible with a modern and scientific outlook and thus eminently suitable to people of today, without any need to believe in outsoumd “myths” and “faire tales.”

Scrath the surface of many a Western Shin Buddhist and this, alas, is what you will find. Perhaps it is because they have not taken the time to reflect on, or understand, some of the deeper aspects of the masters’ teachings.

It is also true (and this fuels the problem) that, in this day and age, many people have simply lost their capacity for spiritual insight—the ability to “see” and not just “think”—into the hidden realities behind this veil of appearances; the kind of direct vision that caused Shinran and his predecessors to sing the praises of the power, light and life that they experienced in their awakening of faith. This is knowledge in the highest degree (and of the deepest truths), not a mere flight of fancy. Tragically, this capacity has largely been sacrificed; however—as difficult as this may be—it might be recovered if we are to avoid the spiritual wasteland that awaits us. Take away the exter- nal verities of this “power, light and life” that we find embedded in the reality of Amida Buddha and you have nothing.

The Institute of Buddhist Studies & BCA Center for Buddhist Education Present
PACIFIC SEMINAR - 21ST CENTURY - WINTER SESSION
Life of Awakening: True Teaching

Guest Speaker: Professor Tomoyasu Naito
Kansai, Jodo Shinshu Hongwanji-ha

Saturday, March 7, 2015
9:00 am - 4:00 pm
Seattle Betsuin Buddhist Temple
1427 S. Main Street, Seattle, WA 98144

Keynote Presentation in Japanese: English Translation by Rev. Mutsumi Wandra
Afternoon Lectures: English by Rev. Kayoko Kawahara, CBE Co-Director
The afternoon sessions will include a presentation by Prof. Naito for Japanese speakers.

Registration: $30 (includes lunch) Deadline: February 23, 2015

BCA Northwest District Temple Members: Please register through your temple.

For more information contact: BCA Email: cbe@bcachq.org Phone: (206) 329-0800

The full text of this article is available online at www.nembutsu.info.

MURYO Journal of Shin Buddhism

The full text of this article is available online at www.nembutsu.info.
Thirty years ago, the Nembutsu Church of America, published Muyuge: Flower Without Sorrow, making this popular Japanese work available in English for the first time. In its Foreword, the late Rev. Shoki Mohri, Buddhist Churches of America Rinbun and BCA Southern District Kyokudou, wrote:

“Takeko Kujo was a devout follower of Shinran Shonin’s teaching and had vividly expressed the joy of the Jodo in her life. Ms. Kujo was both an active participant in, and a gifted writer of, her life’s pressing issues of her day. She lived during a time when women were considered far inferior to men, but even in our time of current woman’s liberation, her life must be acknowledged to being remarkably free and unobstructed.

“Ms. Kujo is best known among the Japanese in Japan in general for her charitable work in the Tokyo slums and for her efforts during the great Nisshin Earthquake of 1923. Her involvement in these activities led directly to the founding of Nisshin Hospital. She was the first female doctor in Japan and for her efforts during the great medical center of Japan... Within our own Nishi Hong- wani organization, Ms. Kujo cannot be forgotten for her work in founding the Fojinakai (Buddhist Women’s Association).”

Muyuge is Ms. Kujo’s most popular work, written at the height of her prominence. It went through over 400 printings in less than 15 years, and is now regarded as a classic in Japan. In this work, Ms. Kujo wrote the ordinary things that surrounded her—flowers, the ocean, the sky, spring, love, anxiety, the moon, and so forth. Her writing, the light of Namasam-butsa shines so brightly through out her works. In her article, “If Honest is Eways,” she writes: “...Our grief is not that life is so short, but that we are unable to live our momentary life well.”

“When we awaken to the Great Heart of Amida’s Compassion, the Causal Vow, each fleeting moment attains its true greatness; thus through the Nembutsu we now dwell in eternity.”

“The publication of this classic work in English is a milestone as we gratefully em brace the Nembutsu teaching of Shinran Shonin in the United States. This publication has been made possible through the generous contributions of the Sunao Kisunaga Memorial Fund (Senshin Buddhist Temple) and the Southern District Dharma School Teachers’ League, to whom we offer our deepest thanks.”

Exile
Continued from Front Page

Incorporation of Buddhist Churches of America* was written and signed by forty-seven members of the Board of Directors on April 6, 1944. They were all citizens of the United States and interned at the Topaz Relocation Center.

From April 28-30, 1944, the Ministers and Lay Representatives Meeting was held at the Topaz Buddhist Church with many delegations from other Centers, as well as from the outside communities. On April 29, the “Articles of Incorporation” with the new name, Buddhist Churches of America, was adopted. Papers were then filed with the State of California on May 2, 1944. The form was the “Articles of Incorporation” with the new name, Buddhist Churches of America, was adopted. Papers were then filed with the State of California on May 2, 1944.

The activities of the National organization were very limited. Therefore, the officers were selected from those residing in Topaz for reasons of convenience and expediency as the need arose. From mid-1944, until the return of Headquarters to

Rev. Unno
Continued from Front Page

shu, “Shin” or “Shinshu” means the true essence. Therefore, Shin Buddhism means the true essence of Buddhism. Rev. Unno Sensui tried to clarify the true essence of Bud dhism during his lifetime through his wish to share the Dharma with us.

We live our lives aimlessly. It is the sincere wish of all people to share the Dharma. We should try to realize ourselves to the true and real world, which is the Pure Land. We are so fortunate that we had the true essence of Buddhism. Rev. Unno Sensui tried to clarify the true essence of Buddhism during his lifetime through his wish to share the Dharma with us.

We live our lives aimlessly. It is the sincere wish of all people to share the Dharma. We should try to realize ourselves to the true and real world, which is the Pure Land. We are so fortunate that we had

exile...
イチローは天才か？

タコマ仏教会 開教使 柿原 興乗

イチロー（本名：鈴木一朗）は1973年愛知県生まれ。野球選手。高校時代の通算打率は0.501。2001年に、野手としては日本人初のメジャーリーガーとしてシアトル・マリナーズへ移籍。シーズン最多安打記録や10年連続二〇〇安打など、多くの記録を保持。2012年よりニューヨーク・ヤンキースでプレー。愛称は「魔法使い」。現在はフリーエージェント。将来の、野球殿堂入りは確実視されている。

彼のことを天才だとよく言われますが、イチロー本人はこう話しています。「努力せずに何かできるようになる人のことを「天才」というのなら、僕はそうじゃない。」

イチローは、出身地、愛知県豊山町の少年野球を支援し、毎年、その大会で子ども達と交流しています。その表彰式の際、子ども達にこう語ったそうです。

「皆さんは、私の記録を賞賛してくれます。しかし、今までに3000本以上のヒットを打ったということは、今までに6000回以上の失敗をしたということを、覚えておいて欲しい。」

つまり、自分の失敗から目をそらさず、それを受け入れ、失敗から学び、失敗とともに前進してきた、ということです。

「失敗」を認める、あるいは自分の「愚かさ」を認めることは、野球だけに限らず、私たちが生きていく上でも、とても大切なことです。

これは、仏教の教えの一つ、「ありのままに物事を見る」という「正見」につながるものです。

春が近づくと、日本のはずれの耳鼻咽喉科は、花粉症の人であふれますが、日本では、年々、心療内科を受診する人が増えているそうです。眠れない、気分がすぐれない、憂鬱で人と会いたくない、などの悩みを抱えている人がずいぶん多いのです。つまり、心の病に苦しんでいる人がたくさんいるということです。しかし、その人たちは、そのことを人に相談できない、ということでも苦しんでいます。弱い人間だと思われたくないからです。しかし、心の病を持っている人は、弱い人なのでしょうか。

あるお坊さんが、「弱さがあってこそ人間だ。強いだけの人は、強がっているだけ。強いだけの人などいない。そんなのは人間じゃなく、石だ。」と言っています。私たち人間は、完璧ではありません。弱さや愚かさを認め合い、許し、たとえ、失敗しても、お互いにそれを認め、一緒にそこから学びながら、生きていく。

日本では、若い世代の不登校や引きこもり、自殺など、多くの人が、悩み苦しんでいます。私たちが、安心して悩んだり、少し立ち止まって休んだりできる社会であれば、どれほど前向きに生きやすい社会になるでしょう。もちろん、失敗してもいいのなら、何でも適当にやればいい、ということではありません。失敗を認め合えることは、私たちの生き方を、より前向きに、より生き生きしたものにしてくれるでしょう。

私たちの仏さま、阿弥陀如来は、私の弱さや愚かさも含めて、私を私のままに迎えてくださる、真実のはたらきです。お互いの弱さ、愚かさに共感するということは、本当の意味で、お互いのいのちに共感することであるように思います。

イチローはこうも言っています。「調子が悪いか時こそ、全力でプレーすることが大事。」

私たちにおいては、「失敗するし、愚かしているからこそ、今のいのちを、感謝とともに精一杯生きることが大事。」 私たちが称える南無阿弥陀仏は、そういった阿弥陀さまからの願いの声でもあるでしょう。
親鸞聖人の足跡を訪れて

2014年CBE日本研修旅行

昨年10月にCBE（仏教教育部）による日本研修旅行が行われ、親鸞聖人の足跡を訪れます。親鸞聖人は、大奥にてその生涯を過ごし、読書と授業の生活の中で、発見を重ねていた。この旅行は研修旅行の中で、その事実を理解するためのものでした。

研究者の足跡を訪れるため、親鸞聖人の足跡を訪れました。昨年10月に梅津総長と私（永田ブライアン）が引率してBCAの会員38名と日本に研修ツアーを行いました。研修ツアーはCBEの主催で、親鸞聖人ゆかりの場所を訪れ、み教えを学ぶことを主目的としたものです。

初日は東京の築地本願寺へお参りしました。築地本願寺の職員の方々や東京教区の寺院の方々が迎えてくださり、IBSに留学に来ていた先生や浄土真宗センターで研修を受けられた先生たちにも会うことができました。昼食は有名な築地市場でとり、その後東京スカイツリーを訪れました。スカイツリーは世界で二番目に高い建造物で、二〇〇〇フィート以上の高さがあります。

二日目は茨城県へ向かいました。茨城県は親鸞聖人が約20年過ごされたところで、聖人がお住まいになった西念寺と、枕石寺（ちんせきじ）をお参りしました。枕石寺の名は寒い冬に聖人が宿泊を断られたため、その家の軒下で石を枕にして夜を過ごされたとされるお話に由来しています。

12月5日（金）に行われた演奏会には約百三十名が訪れ雅楽のしらべと伝統的なインドの踊りを楽しんだ。ハワイ教団の松本エリック総長は「演奏と踊りは素晴らしかったです。また普段お寺に来ない方が見に来られたこともよかったです。」と演奏会の成功を喜んだ。

1月18日にカナダ仏教での成人式が行われ、梅津総長立会いのもと、6名の新成人が受式した。式は報恩講にあわせてつとめられており、「宗祖親鸞聖人のみ教えをよりどころとし新成人が社会で活躍するように」との同仏教会開教使の願いにより、今年からはじめられた。参加者の一人は「テレビで日本の成人式をみたことがあって、私も出てみたいと思っていたので、アメリカでしてくださってありがたいです。またお寺に来てみようと思います。」と喜んだ。式では今田クララさんが受式者を代表して成人としての抱負を述べた。

参加した新成人たち

ハワイで雅楽演奏会

2015年1月18日にカナダ仏教での成人式が行われ、梅津総長立会いのもと、6名の新成人が受式した。式は報恩講にあわせてつとめられており、「宗祖親鸞聖人のみ教えをよりどころとし新成人が社会で活躍するように」との同仏教会開教使の願いにより、今年からはじめられた。参加者の一人は「テレビで日本の成人式をみたことがあって、私も出てみたいと思っていたので、アメリカでしてくださってありがたいです。またお寺に来てみようと思います。」と喜んだ。式では今田クララさんが受式者を代表して成人としての抱負を述べた。

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