First Meeting of Japanese Buddhist Sects in U.S.

On February 22-23, 2016, Bukkyo Dendo Kyokai America sponsored the first meeting of administrators from the traditional Japanese Buddhist sects with sanghas and temples in the United States. Held at the Jodo Shinsu Center in Berkeley, representatives from the Higashi Honshu and temples in the United States. Held at the Jodo Shinshu Center in Berkeley, representatives from the Higashi Honshu spoke on the “Current State of the Japanese Buddhist Community in America” and John Nelson from the University of San Francisco, who shared his ideas on “Opportunities for the Future of Japanese Buddhism in America.”

At this first-ever gathering, the representatives/priests from the various sects had opportunities to share ideas, concerns, successes and challenges facing their temples, ministers, members, and communities. Looking at statistics on the status of religion in the Japanese American community, which makes up the majority of the membership in each sect, the representatives learned that 25% of the 1.3 million (250,000) Japanese Americans classify themselves as Buddhists. Among Japanese Americans, 40% changed religions while 52% stayed in the same childhood religion. American Buddhists had the lowest percentage for attending religious services, with only 12% attending services weekly. Over 50% said they attended services maybe once a month. Of the Japanese Americans, 92% said they were “just a Buddhist.”

At the conclusion of this historic summit gathering, the group agreed to continue to meet to share common concerns, needs, and opportunities in an effort to expand

Please see photo on page 8.

Continued on Page 6

Earthquake in Southern Japan

Our thoughts of sympathy and concern go out to the people of Southern Japan at this time of tragedy. May they find spiritual strength in the Nembutsu to live through this difficult time of loss and natural disaster.

-Buddhist Churches of America

“Cultivating the Buddhadharma: Buddhism & Agriculture”

By Rev. Jerry K. Hirano, Chair, BCA Ministers Association

Part 2 of 2 Installments:

BCA National Council Meeting Opening Service Dharma Message - Visalia, California

I once asked my Honeyville members, “Why do farmers love to gamble?” One Nisei member, Tets Okada, told me, “Hell, Sensei, this casino gambling is just kid’s play compared to our lives as farmers. Try putting a couple of hundred thousand dollars on seed, not knowing what the weather will be like that year. Now that’s gambling!” These same farmers built our temples, built our national organization and sowed the fields of this country for the Nembutsu teachings to take root and grow.

These farmers took a gamble and hit the jackpot! They provided a place for their families and communities to listen to the Nembutsu teachings. BCA is an amazing organization, with temples, education centers, a graduate school. We are the envy of every other Buddhist sect in America. However, now I find many of the children and grandchildren of the farmers passing on the baton.

Where the Issei and Nisei would have raised, their grand -children prefer to pass. My Honeyville members would have raised, their grandchildren prefer to pass. My Honeyville members, “why do you have to leave my home; but for them to grow, that’s what I have to do for their benefit. In the long run, they will do.

We are living in a time when our Japanese American community has grown and prospered financially beyond the dreams of our Issei forefathers. However, when that financial dream of “getting what I want” is accomplished, many people become disillusioned with life. They begin to think, “Is that all there is?” It’s interesting that the Issei and Nisei backed up their bets on our temples, for the Dharma is the one solution for this existential angst that their children may now be experiencing. Namo Amida Butsu is all about cultivating the Buddhadharma; Buddhism & Agriculture!”

Dharma Chant: A Buddhist Oratorio

Premieres on May 21, 2016 in Boston

Boston, Massachusetts will be the scene of a highly un -usual musical premiere in May: composer Richard St. Clair’s hour-long oratorio “Dharma Chant: A Buddhist Oratorio in Three Parts” for chorus. It is a work spanning some 20 years since he first began his study of Shin Buddhism to the present. “Dharma Chant” will be performed by the celebrated Commonwealth Chorale (www.commonwealthchorale.com) under the direction of David Carrier. St. Clair’s music is in the traditional expressive style of Western religious a cappella music.

The concert will take place at 8 p.m. on Saturday, May 21 at the Church of the Holy Name, 1689 Center Street, West Roxbury, Massachusetts.

The lyrics for the music are from three Dharma sources translated into Japanese by Rev. Hisao Inagaki.

See Page 4


Continued on Page 6

BCA Jodo Shinsu Center 100th Anniversary Series

The lyrics for the music are from three Dharma sources translated into Japanese by Rev. Hisao Inagaki. The Vasu-bandhu and Shan-tao texts are famous Pure Land writings prized by Shinran Shonin. None of these texts have been set to Western music before.
Bringing Everyone Together

By Rev. Kodo Umezue, BCA Bishop

In April I visited Japan with my wife, Janet and my oldest daughter, to attend my parent’s memorial services held at my home temple in Fukuoka. It was too early for cherry blossoms but it was nice to visit with my brother and sister. Memorial services usually bring everyone together to reminisce about how things used to be.

Whenever I go back to my home temple, my brother asks me to help him with the service. He wants to go to my mother’s home to conduct memorial monthly services. Monthly memorial services are not held at my home temple. My brother goes to the members’ homes, conducts individual memorial services, and talks to whoever is there. He visits over 10 families a day. Some families have more than one memorial service per month.

This time, Amy wanted to go with my brother and asked if she could do so. He gladly agreed to take her with him. She sat behind my brother and chatted together with him. She told me that she enjoyed visiting her three families.

When I was growing up, I didn’t particularly care for this system. Now when I think about it, it is a great, supportive system within the sangha community. Many people used to wait with anticipation for my father’s visit. My father would check on the members’ wellness when visiting them. At the same time, the visit allowed members to think about their loved ones and the dharma that helps our life. I heard that Christian ministers in Japan envy the system.

Another interesting experience was to see how our ancestors revered their temples. They had the highest respect for their temples and ministers. In my uncle’s temple, I saw a gorgeous large (palanquin; a covered sedan chair). The temple has two, one for the minister and another for sutra scrolls. Amazing! In the name of civilization and modernization, we may be discarding or forgetting some very, very valuable things: the tradition of holding memorial services and respect for our religious foundation. Buddhism is not Humanism. It is Buddhism. Honouring attaching prime importance to human matters—has been overtaking our societal and world view. Buddhism is the way to take refuge in Buddhism. By doing so, we can find the true and real path that we need to follow.

We are very fortunate that Shinran Shonin appeared in our history and showed us the quick and easy way to the Pure Land. In May, there is a special service to commemorate the birth of Shinran Shonin called Goketsu or Kai Mat Sen. According to his father’s memorial day happens to be May 21, the birthday of Shinran Shonin.

My daughter, Amy, next to the kago.

To Create a Single Flower

By Ralph Honda

Buddhist Temple of San Diego

On April 2, I had the opportunity and great privilege to officiate the wedding of Rev. Hirohito Shoji and Ms. Kazu Hara at the Hongkwan in Kyoto, Japan. Cherry blossoms were in full bloom all over the city. The soba-ningyo over a small stream of the Takasegawa River were especially beautiful. The couple said they would get married at the beginning of April because they wanted to celebrate their wedding with beautiful cherry blossoms.

Unfortunately for me, when I first arrived in Kyoto, I couldn’t enjoy the beautiful soba-ningyo. Since it was my first time officiating a wedding at the Hongkwan, I was extremely nervous. To be honest, I was more nervous than at my own wedding about 13 years ago. However, thanks to the support of many people, I was able to perform the wedding without any big mistakes.

After the ceremony, we went to a restaurant near the Kamo River for the wedding reception. The groom, bride, and participants enjoyed nice food, warm messages from friends, and hilarious video clips. At the end of the ceremony, we all gave a thank you letter to her parents with grateful tears in her eyes. This was a really touching moment. Then, on behalf of both sets of parents, Rev. Hirohito Shoji’s father, who is a Jodo Shinshu minister, delivered a message. His speech expressed gratitude to all the people who had supported Hirohito and Kazu. He referred to the Japanese word “Eiko,” the direct and indirect connections that cause things to happen or arise. He shared a Japanese poem: “All things in heaven and earth work very hard to create even a single flower” (Nipponmae matsuyuki ni totei kibiki kara). He shared a Japanese saying: “All things in heaven and earth work very hard to create even a single flower” (Nipponmae matsuyuki ni totei kibiki kara). I was just fascinated by the beauty of cherry blossoms in Kyoto. However, the poem reminded me of the important reality that we need to follow. There is no sense in wishing for things in the future. If we reflect upon ourselves and the things around us with such a view, we come to see things differently than before, and lead us to a clearer and deeper path.

Truly listening to the Buddhist teachings, we become aware of things that we have been ignorant of. Our lives should become more profound and fulfilled by such awareness. Therefore, those who have experienced such changes have a sense of joy or gratitude, as expressed in the passage the “Three Treasures.” In considering the benefits that we receive, Buddha is the one who makes every effort to dispel our ignorance and lead us to the awareness of true reality. This is compassion in Buddhism.

Through the compassionate work of Buddha, we come to live our daily lives with deeper appreciation. At the same time, our lives are grounded in our sincere and continuous gratitude towards Buddha, the one who has actually liberated us from ignorance and led us to deeper awareness.

San Jose Buddhist Church Betsuin

The San Jose Buddhist Church Betsuin was founded in 1902. Originally known as the San Jose Hongwanji Buddhist Church, the church received Betsuin status in 1966. In its long history, it has served as a gathering place to learn and share Buddhist awareness and appreciation of the Buddha-dharma.

Although, the Betsuin was founded in 1902, its honke (main hall) was not completed until 1937. Since then it has undergone several major renovations. In 2002, renovation and refurbishment of the honke altar was finally completed.

For many years a plaque has hung above the honke. The characters written there, Kai Ho, come from Jusei which means “To open the Dharma storehouse.” This is the pledge of the Buddhist Church. It has been repeated to remind us that we should open the compassion of Amida, we are encouraged to share this with others.

PAGE 2  WHEEL OF DHARMA  MAY 2016
an Eastern country rather than a Western one, Tanimoto and am your BCA President to introduce myself. My name is Ken Tanimoto and I will take care of the next two years. Even though I did not attend a Buddhist School, treasuring the time I had at my hometown, I have fond memories of growing up on a farm in Selma with my parents, grandmother, and siblings. Most of all I enjoyed attending Sunday School, rearing the time I had with my Dharma School friends. Yes, I did enjoy Dharma School, but spent most of my time having fun with the Sangha members, young and old. It was then that gave me the foundation of my spiritual life.

I remember my grandmother recited Jنتara every morning. When I passed her, without looking at me she handed me her sutra to go to Buddha. I always thought, “Wow, she has eyes in the back of her head!” But even more, I noticed how content she looked while sitting in the altar. Jنتara started her day with harmony and peace, and in turn, it gave me the joy to help others.

My greatest Nembutsu teacher was my family. Like many of the Kini 水心, or second generation Japanese Americans, we were raised and educated in Japan before the war, he had a difficult time readjusting to the American life. The difference of culture, especially difficult time; he was in a relocation camp. What affected him the most was the mental anguish of postwar readjustment. I was a little boy at the time. What I remember was how clinical depression was affecting his life and my family. I felt sad, and sometimes even fear.

What I wanted was a father. What brought him out of suffering were two events that forever changed his life. There was a kind and compassionate doctor in Selma who advised Dad to get treatment for his illness. The medical treatments helped his physical symptoms of depression. Then my grandmother asked Rev. Gilson Kimura, Rowan (head minister) of the Fresno Temple to come over and talk with Dad, and introduced me. Ken Tanimoto giving me his father books on the Buddha’s teaching, and also just listening to him. After reading many books, attending many services, and listening to the Dharma, my father became a true follower of the Dharma. In conclusion, I realized the Dharma helps save his life and his family.

After that period of Dad’s life, he would share his joy, share his wisdom with others, and help anyone who needed anything. And this is how Dad impacted my life through embracing the Jodo Shinshu teachings.

I have realized that embracing the Dharma brings me great meaning. I would like share this joy by giving lessons of the members of the BCA. I have been a member of Watsonville Buddhist Temple of America my time and energy for the next two years, as well as by supporting Bishop Umezu’s vi一ten of why Jodo Shinshu Buddhism is absolutely the most important thing in our lives.

I look forward in the months ahead to visiting BCA Temples, hearing the teachings of the BCA, to a greater journey and listening to the members, hearing about your successes, and most all, being part of your Sangha.

Buddha-nature Comes Alive!

By Rev. Kakai Nakapaka, Rinban, Fresno Betsuin

In the month of May, we observe Sôtô’s (Founder’s birthday celebration service) to appreciate Shinran Shonin’s spiritual teaching, which enables us to attain true and real Buddha-nature.

However, because his achievements were in an Eastern country rather than a Western one, his teachings are not well understood in America yet. When Westerners read Shinran’s writings, they often misinterpret his meaning. Although I take refuge in the true Dharma, it is hard to have a true and sincere mind. It is hard to have a true and sincere mind. Even though Westerners read Shinran’s writings, they can be very easily misunderstood. Very recently, a certain scholar read the abovementioned and stated that these are expressions that are a result of Shinran’s thorough, faultless introspection, but cannot be easily understood. Very recently, a certain scholar read the abovementioned and stated that these are expressions that are a result of Shinran’s thorou一h, faultless introspection, but cannot be very easily understood. Very recently, a certain scholar read the abovementioned and stated that these are expressions that are a result of Shinran’s thorough, faultless introspection, but cannot be very easily understood. These are expressions that are a result of Shinran’s thorough, faultless introspection, but cannot be very easily understood. Very recently, a certain scholar read the abovementioned and stated that these are expressions that are a result of Shinran’s thorough, faultless introspection, but cannot be very easily understood. Very recently, a certain scholar read the abovementioned and stated that these are expressions that are a result of Shinran’s thorough, faultless introspection, but cannot be very easily understood. Very recently, a certain scholar read the abovementioned and stated that these are expressions that are a result of Shinran’s thorough, faultless introspection, but cannot be very easily understood.

Extremely difficult is it to put an end to evil nature;
My performance of good acts is also tainted with evil;
Has autumn come? The bur of chestnuts, the color of the leaves to turn brown, the color of the leaves to turn brown, the color of the leaves to turn brown, the color of the leaves to turn brown, the color of the leaves to turn brown, the color of the leaves to turn brown, the color of the leaves to turn brown, the color of the leaves to turn brown,
Ah, it hardly happens but it truly happens,
I prostrate myself unconsciously.

However, because his achievements were in an Eastern country rather than a Western one, his teachings are not well understood in America yet. When Westerners read Shinran’s writings, they often misinterpret his meaning. Although I take refuge in the true Dharma, it is hard to have a true and sincere mind. It is hard to have a true and sincere mind. Even though Westerners read Shinran’s writings, they can be very easily misunderstood. Very recently, a certain scholar read the abovementioned and stated that these are expressions that are a result of Shinran’s thorough, faultless introspection, but cannot be very easily understood. Very recently, a certain scholar read the abovementioned and stated that these are expressions that are a result of Shinran’s thorough, faultless introspection, but cannot be very easily understood. Very recently, a certain scholar read the abovementioned and stated that these are expressions that are a result of Shinran’s thorough, faultless introspection, but cannot be very easily understood. Very recently, a certain scholar read the abovementioned and stated that these are expressions that are a result of Shinran’s thorough, faultless introspection, but cannot be very easily understood. Very recently, a certain scholar read the abovementioned and stated that these are expressions that are a result of Shinran’s thorough, faultless introspection, but cannot be very easily understood. Very recently, a certain scholar read the abovementioned and stated that these are expressions that are a result of Shinran’s thorough, faultless introspection, but cannot be very easily understood. Very recently, a certain scholar read the abovementioned and stated that these are expressions that are a result of Shinran’s thorough, faultless introspection, but cannot be very easily understood. Very recently, a certain scholar read the abovementioned and stated that these are expressions that are a result of Shinran’s thorough, faultless introspection, but cannot be very easily understood.
At the Jodo Shinshu Center in Berkeley, CA, the 9th annual TechnoBuddha Conference was held from March 25-27. A lively group of 65 young adults came to discuss their beliefs and enrich their lives in Buddhist culture. The event, led by a volunteer committee, is meant to foster Buddhism within 21- to 39-year-old individuals who have aged out of the youth-related programs like the Young Buddhist Association (YBA) at Buddhist Churches of America (BCA) temples, but who have maintained a loose affiliation with other temple-related organizations.

This year’s theme was “Mindfulness,” a subject that opened up conversations regarding the internal approach to understanding oneself, or more externally focused ideas about politeness in society. Rev. Henry Adams of the San Mateo Buddhist Temple led the discussion in his keynote speech, relating the concept to his experiences as a youth. Having been raised in a Christian household and having spent time abroad in India, he went on a self-reflective journey to find his personal faith while being mindful of how it would be perceived by his host family and his immediate family back home.

Throughout the three-day conference, a diverse mix of workshops were held to appeal to the personal and spiritual interests of participants. The classes ranged from Buddhism 101/201, meditation, Ensonagram studies, photography, and yoga, all with the overarching theme of mindfulness. Group discussions were held intermittently for participants to continuously express their thoughts and strengthen the community bond. “I loved it!” said first time attendee Heather Ichimana. “I liked seeing old YBA friends and meeting new ones. Everyone was so nice and made you feel welcomed.”

As always, we are very grateful to the Jodo Shinshu community, and the support of the people at the Center for Buddhist Education. Every year there are several volunteers who spend hours helping prepare food, and we thank you. Judy Kono has been an absolute phenom and her love of the community is inspirational. We hope to live up to her expectations. And of course, Rev. Kiyonobu Kuwahara’s guidance and friendship is beloved. For all the support received, we are eternally grateful.

Next year will be the 10th TechnoBuddha Conference. In preparation, a new conference committee was quickly formed to start organizational efforts early. The new co-chairs Kimberly Koga and Steve Tamekuni have returned to once again spearhead the effort. Kimberly stated she was looking forward to seeing new faces at the 10th annual conference in April 2017, then promptly returned to penning the roughly 12,106 ideas she has in mind. Although it is still 2016, the historic “Number 10” is already shaping up to be a massive event. Look forward to it!

TechnoBuddha 2016: Modern Mindfulness
By Calvin Tamano, Buddhist Church of Sacramento

JR.YBA Meets for 2016 Conference in Palo Alto
By Noel McGuire, Berkeley Buddhist Temple

On March 19, Junior Young Buddhist Association (Jr. YBA) members from all five districts in California came together at the Palo Alto Buddhist Church to attend the 2016 Bay District Jr. YBA Conference. The theme of this year’s conference was “Lilo and Stitch: Ohana Means Family, Sangha Means No One Gets Left Behind or Forgotten.” Delegates followed Lilo, Stitch, and their family and friends on their journeys through life, and searched for the importance of family and friendship in both the characters lives and in their own as well.

The day was filled with icebreakers and workshops, all aimed to encompass the overarching theme of mindfulness. Group discussions were held intermittently for participants to continually express their thoughts and strengthen the community bond. “I loved it!” said first time attendee Heather Ichimana. “I liked seeing old YBA friends and meeting new ones. Everyone was so nice and made you feel welcomed.”

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“Resolving Life’s Problems Through Buddhism,” is a monthly public lecture series to be held by the Center for Buddhist Education (CBE) in conjunction with the Buddhist Church of Santa Barbara, starting in May. The series is Free and Open to the Public. Rev. Marvin Harada (CBE Co-Director and resident minister of the Orange County Buddhist Church) will lead the discussions on Sunday evenings from 7-8:30 pm. Topics are: May 15: Matters of Life and Death; June 12: Relationship Issues; July 10: Buddhism at Work; August 14: Self-Esteem. The Buddhist Church of Santa Barbara is located at 1015 East Montecito Street (cross street is North Alisos Street, near South Milpas and the Eastside Branch Library).

Contact Rev. Masanori Watanabe: minister@OchandoBuddhistTemple.org or call (805) 483-5948; Rev. Marvin Harada: arhada@fastlane.net or call (714) 325-6843, or call the Buddhist Church of Santa Barbara at (805) 962-3653, for more information.

The Buddhist Church of Santa Barbara & BCA Center for Buddhist Education present!

RESOLVING LIFE’S PROBLEMS
Through Buddhism
Conversations on Shin Buddhism in Your Daily Life

“Resolving Life’s Problems Through Buddhism,” is a monthly public lecture series to be held by the Center for Buddhist Education (CBE) in conjunction with the Buddhist Church of Santa Barbara, starting in May. The series is Free and Open to the Public. Rev. Marvin Harada (CBE Co-Director and resident minister of the Orange County Buddhist Church) will lead the discussions on Sunday evenings from 7-8:30 pm. Topics are: May 15: Matters of Life and Death; June 12: Relationship Issues; July 10: Buddhism at Work; August 14: Self-Esteem. The Buddhist Church of Santa Barbara is located at 1015 East Montecito Street (cross street is North Alisos Street, near South Milpas and the Eastside Branch Library).

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This is the third part of a five-part guest series on the Juseige. We hope you enjoy it.

Reflections on the Juseige: The Name Heard throughout the Ten Directions

By Rev. Henry Adams

When do you say the Nembutsu? Many of us say the words “Namo Amida Butsu” when we come to the temple for services. How about in your daily life? You might say it before and after meals or when taking a moment to pause and reflect before your home oratorios Buddhism shrine. The Nembutsu is the recitation of the words “Namo Amida Butsu,” which one might literally translate as “I take refuge in Amida Buddha, the Awakened One of Immeasurable Wisdom and Compassion.”

I often find myself saying the Nembutsu in the car when I see an animal that has died on the road after being hit by a car. I feel sadness that this animal has lost its life because of this. Part of the reason we have this feeling is it enables me to travel quickly and comfortably to my destination. For me the Nembutsu affirms the powerful, and sometimes uncomfortable, truth that my life is possible due to the support and sacrifices of all the others living around me.

If you were to come to our house on a rare evening when both of our sons are asleep in bed by 7:00 p.m. and my wife and I find that we have a whole evening to relax and catch up on things we have been meaning to do around the house, you would certainly hear the Nembutsu of joy and gratitude.

There are times when we also turn to the Nembutsu in times of stress and difficulty, such as the loss of a loved one. In troubled times, the Nembutsu is not a prayer for Amida Buddha to solve our problems. We realize that Amida Buddha is not a superhuman being who controls the working of cause and effect, so there is no sense in praying to the Buddha and asking for things that we would like to have happen or asking the Buddha to prevent things that we do not want to happen. That is not what Amida Buddha is about.

Living in the Nembutsu, with the teachings of Shinran as our guide, we encounter the Great Compassion of Amida Buddha in the Sutra of the Buddha of Immeasurable Life and the Forty-Eight Vows of Amida Buddha. The essence of those vows is reiterated in a section of verse known in our tradition as the Juseige, which we chant regularly during our services. The third verse of the Juseige expresses the heart of the Nembutsu as we receive it:"

GASHJO BUTSU DO
MYO IHO CHO JITYO
KYOMAI SHON MON
SUI FUN YO SHO GAKU

When I attain Buddhahood,
My Name will be heard throughout the ten directions;
Should there be any place where it is not heard,
May I not attain perfect enlightenment.

(The Three Pure Land Sutras, U’dam II: The Larger Sutra, p. 30)

The Name of Amida Buddha is heard at all times and all places in our lives, whenever we say the words “Namo Amida Butsu.” To hear the Name of Amida Buddha is to live with awareness of boundless compassion at work in every moment of our lives. In the Nembutsu, we find the strength and clarity of mind to face whatever life brings us with calm and appreciation. Sometimes happy, Namo Amida Butsu. Sometimes sad. Namo Amida Butsu. I welcome my life just as it is: Namo Amida Butsu.

Now available: Demythologizing Pure Land Buddhism: Yusa Rijin and the Shin Buddhist Tradition by Paul B. Watt, Pure Land Buddhism Studies series published jointly by the Institute of Buddhist Studies at the Graduate Theological Union and University of Hawaii Press. Hardback, $52.00.

Demythologizing Pure Land Buddhism provides an introduction to the thought and selected writings of Yusa Rijin (1900-1982), one of the most important interpreters of Shin Buddhism of twentieth-century Japan. A student of such notable teachers as Kaneko Daic and Soga Ryojin, Yusa’s ideas were viewed at the time as heretical, maintaining that the popular understanding of Shin teachings was actually a misunderstanding. Yusa sought to articulate the powerful and compelling notion that, contrary to being something distant and other-worldly, Amida and the Pure Land are vibrant, dynamic realities to be lived and experienced in the present. Yasuda asserted that through the experience of the entrusting mind one realizes that one’s life is an expression of Tathagata Amida, that in actuality one’s own life is a manifestation of the Absolute.

Part I of Demythologizing Pure Land Buddhism begins with a preface by Dr. Richard K. Payne, setting the brief history of the development of Jodo Shinshu within the context of Mahayana, and a brief background of Yusa’s life, the major influences that informed his thinking (particularly Yogacara), and a summary of the major themes in his writings. Part II consists of annotated translations of Yusa’s lectures and writings from 1930 to 1972.

To order, go to our bookstore: Denysho.org or click on the BCA Bookstore link or contact pagoda@bcahq.org / 516-809-1435. Open Wednesday through Saturday from 11 a.m. to 7 p.m. Like us on Facebook.
Generous Golfers Drive Donations in Dinuba

Two flights of fun folk took to the fairways of the Ridge Creek Golf Course for the Buddhist Churches of America (BCA) National Council Golf Tournament, and donated their winnings to the Institute of Buddhist Studies (IBS) Ministerial Scholarship Fund. Bishop Kodo Umezu, President of the BCA, received the ribbon in a tournament that took place on March 1, 2016. Bartom Ashida, Frank Fujikawa, Gerald Nakayama, and Stan Mukai won the first place prize (above left). Sue Yasumaki, Dave Yasumaki, Glenn Nakaguchi, and Bob Shintaka won the second place prize (above right). All in all, the golf tournament was a grand slam and added large divots of joy to all of our hearts.

The BCA is grateful to everyone involved in the golf tournament for helping BCA ministers. The Ministerial Scholarship Fund alleviates the financial burden on aspirants who want to become BCA ministers. If you haven’t donated to the IBS yet, we’ll allow a mulligan this time. Please visit www.chin-hils.edu/donate or call (510) 809-1444 for more information on how to improve your donation game.

Thank You to the Friends of IBS Donors

The IBS Annual Giving Program for the Ministerial Scholarship program has now entered its third year of fund raising. The IBS would like to thank the Friends of IBS who continue to support our ministerial students who aspire to serve as ministers in the Buddhist Churches of America temples and churches.

Donors who have donated in 2016 include:

- Ms. Barbara Dinkelispid
- Reverend John and Mrs. Koko Diamo
- Mr. Richard and Mrs. Emilie Endo
- Ms. Shelly Hanakeyama
- Mrs. Nancy Hirota
- Ms. Joyce Iwasaki
- Mrs. Rosie M. Kakiuchi
- West Los Angeles Buddhist Temple
- Dr. Victor Kazo
- Reverend Haruo and Mrs. Shigeko Yamada
- Reverend Ronald Kobata
- Ms. Joyce Osita
- Sue Jose Buddhist Women’s Association

Thank you for loyally joining us in supporting ministerial training and Buddhist education. Currently, we have a total of 13 ministerial students studying at IBS. There is one aspirant who wishes to become BCA ministers if you haven’t donated to the IBS yet, we’ll allow a mulligan this time. Please visit www.chin-hils.edu/donate or call (510) 809-1444 for more information on how to improve your donation game.

Thank you for your gifts to the BCA Dana Program

Donations received to date: $98,700

Here’ve heard of the Dana program? Download the brochure & donate online. Or, ask your local temple leadership for a Dana brochure.

Visit: buddhistchurchesofamerica.org

Rev. Hiroko

Continued from Front Page

is less than cell phones, Internet, and cable bills. We have close to $14,000 BCA of the BCA. With the Farmer’s spirit of dana*, we would not have the financial problems we have today. We are happy and content and we are about BCA receiving less than $350 a year—about $10 a month per member. Ten dollars is less than what I’ve spent on Starbucks for coffee during this conference.

It is my wish that when we talk about non-Japanese coming into our temples, we act as though they are invaders encroaching on our territory. I want you to take an honest look at your own families. If you are about Japanese American, how many of you have non-Japanese relatives? Do you treat them like strangers and invaders? The same strangers and invaders are not only your future family members; they are also our BCA family members.

To the non-Japanese, I ask, “Are you sacrificing for the benefit of all with dana?” You are the first generation, the new Issei pioneer farmers of BCA. Let’s once again grow the future of our families. The Issei and Nisei had to risk their comfort for the future of their families. The Issei were willing to sacrifice for the sake of their grandchildren, this generosity and selfless giving, dana*, was at the heart of this sacrifice. A stark contrast to this new Buddhist landscape, like non-Japanese coming into our temples, and we act as though they are non-Japanese coming and adjusting to this new Buddhist landscape, like non-Japanese Issei adjusting to a new country. You are now sowing “seeds” for future generations. Are you willing and able to love and sacrifice for it?

My hope, my aspiration, is that we share our hopes and dreams about our future together. (Nobody really knows what I’m a romantic at heart… I may look grumpy on the outside, but don’t be deceived; I’m a romantic at heart… I may look grumpy on the outside, but don’t be deceived; I am). What am I doing? I have this dream for our BCA. That dream is for all of us to try and be farmers of BCA. Let’s once again grow the future of our families. We have close to 14,000 country. You are now sowing “seeds” for future generations, and let go of the selfish clinging to this new Buddhist landscape, like non-Japanese coming and adjusting to this new Buddhist landscape, like non-Japanese Issei adjusting to a new country. You are now sowing “seeds” for future generations. Are you willing and able to love and sacrifice for it?

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First Meeting

Continued from Front Page

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Bukkyo Dendo Kyokai (Society for the Promotion of Buddhism) was founded in 1965 by Japanese indus- trialist and patron of Buddhism, the late Rev. Dr. Yehan Numata. BDK America is the American affiliate which has a long history of supporting and implementing Buddhist programs, activities, education, and research here in the USA. The Buddhist Churches America has also been a recipient of support from the Numata family and BDK through the years. This first of its kind meeting was another example of the innovative ideas and support BDK provides to Buddhism in America.


Remembrance

Continued from Page 3

One other thing we shared was a personal’s robe. About 40 years ago it was a sweltering summer day in Kyoto back in the mid-1970s. I went on a one-day study tour for ministe- rial students to Mt. Hiei, sponsored by the Hongwanji. However, I did not have a robe as required, since I had not yet been ordained. John kindly loaned me his, thus allowing me to participate. The tour was more physi- cally demanding than imagined. The dust, sweat, and a couple of falls on the dusty trail made a mess of the bor- knows, except my wife, that I’m a ro- mantic at heart…I may look grumpy on the outside, but don’t be deceived; I’m a romantic at heart… I may look grumpy on the outside, but don’t be deceived; I am). What am I doing? I have this dream for our BCA. That dream is for all of us to try and be farmers of BCA. Let’s once again grow the future of our families. We have close to 14,000

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「ここをもつて聞くところを慶び、獲るところを嘆ずるなり」と
シアトル仏教会 開教使 関谷 沙羅

昨年、京都の本願寺にて僧侶の養成機関の一つである勤式指導所を修了し、9月から開教使としてBCAに着任しました。東京で生まれ、駐在員の家族としてアメリカで中高大学と過ごして帰国し、東京で企業に勤めていた私は、色々な方から「どうして仏道に？」と問われます。皆さんへの上手な答え方がまだハッキリとはわからないでいます。ご縁というものは不思議なもので、私達の予想や思いを超えて機能しています。

東京での会社員時代に、ビジネスマンの教養として種々の講演を聞いていたのですが、その中で印象の強いものがあります。その一つが丸の内で行われた、曹洞宗の南直哉師の講演でした。その頃の私は仏教の勉強を本格的に始め、楽しくて愉しくて、仏道に向けてまっしぐらでしたので、師のように生まれた家がお寺でなく僧侶になられた方は私にとって直接的な大先輩に思えた。これから仏道に進むにあたり参考になることを聞かせていただけるに違いないと、出掛けました。

そこで南師が仰ったのは、「本当に大事なことは一人では決まらない。」論僧とも称され、主体性をもって道を突き進んで来られたのだろうと思えていた師からの話は意外でした。私は釈尊のお言葉の書かれた本を読んだ上で、この道を自分で推し進めることができると思っていたからです。誰に反対されても一人でも、仏道に進むんだ！と勇んでいた私には、少しショックでした。「後ろから押されたり、横から引っ張られたり。縁がそうならないと、ならない」と仰るのです。

しかし、その後、私たちは仏道を学び、道を歩み続けてきました。この経験から、仏道を歩むにあたり、縁が重要であることが分かりました。縁は不思議なもので、私たちの予想や思いを超えて機能します。

「本当に大事なことは一人では決まらない。」親鸞聖人が仰っていた言葉は、私の仏道の中で足繁く通い、大好きだった禅の世界を離れることをハッキリと決めようとしたこともなく、なぜそうなったのか不思議にさえ思える日もあります。ただ、仏道を歩もうとする日々の中で、様々な事象が起こり、世間の流れがあり、行を進められない日々もあり、その時々に必死にがいて、少しの決断をして、状況に流れて、気付くとそこにいるのでした。

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親鸞聖人も時代と共に生きられたことで、比叡山での修行があり、流罪による法然聖人との別れがあり、この法難により「しかれば、すでに僧にあらず俗にあらず」と仰るお立場に立たれた。しかしその流れいくような時代の中で、確かな慶びに遇われ、揺るがぬ無碍の一道を歩まれた。

私が後に学んだ京都の中央仏教学院の教育寮では、毎日の就寝前の勤行で、親鸞聖人の書かれた『教行信証』の総序の御文を拝読していました。「穢を捨て浄を欣、行に迷ひ信に惑、心昏く識寡く、悪重く障多きもの、」と、声に出して一節読むごとに、深く、より深く自身に突き刺さりました。これは「ことに如来の発遣を仰ぎ、かならず最勝の直道に帰して、もつぱらこの行に奉へ、ただこの信を崇よ。」と続きます。

時代の中にありて道に迷う私に、「この道」を歩めよと常に喚んでくださってあるお念仏の道があったのです。「難思の弘誓は難度海を度する大船、無礙の光明は無明の闇を破する恵日なり。」親鸞聖人は明らかに示してくださっていでした。

私は様々なご縁を通して辿り着かせていただき、永らく喚んでくださっていた声にようやく気付かせていただく私のよろこびを、「慶ばしいかな」と仰った親鸞聖人のお心を繰り返し口に出して頂く中に、何度も味わわせていただきました。

「ことに如来の恩徳の深きことを知んぬ。ここをもつて聞くところを慶び、獲るところを嘆ずるなりと。」聞かせていただいたところをよろこび、得させていただいたところをたたえるのである（現代語版7頁）と、親鸞聖人は『教行信証』を著して示してくださいました。

ただ聞くところを慶び、獲るところを嘆ずるばかりとなった私の仏道において、昨年は本願寺派の儀礼・法式、つまりは私たちにおける讃嘆の作法を、本願寺の勤式指導所において教えていただきました。儀礼はこの聞くところを慶び、獲るところを嘆ずる私たちの心を表します。気付くと、お念仏を申し讃嘆させていただけるような身に育てていられておりました。もったいないことであります。

ついては、このよろこびを親鸞聖人と共にしようという皆様と、この場所において、今この時代に、共にお念仏申し讃嘆していきたいと念ずるばかりです。

岩崎常夫氏の写経画の絵画展で参加者の方々を微笑ませた一枚（写真右）。この絵は、虫眼鏡で見ると、一匹が二字ほどの「般若心経」の言葉で成り立っている蟻が、わたくしたちの見慣れたような隊列を組んで、仏様や護符をせっせと運んでいる姿を描いたものです。新井ポーラ先生は、禅の考案の「犬にも仏性は有るか？」に掛けて、「蟻に仏性は有るか？有り！」ということを表しているのだと説明してくださりました。岩崎氏は 蟻が実際にどのように物を運ぶのかを選びに庭に食べ物を撒いてじっと観察なさったのです。仏と共に、岩崎氏の温かいまなざしが感じられる作品です。

岩崎氏の作品は6月24,25,26日に浄土真宗センターで開催される、「仏教アートとブックフェア」で再び展示される。新井ポーラ博士の講演も予定されている。フェアの詳細は浄土真宗センターまで。
4月9日（土）にガーデナ仏教会で「Anime-Zou」と題したアニメファンの仏教徒向けのイベントが開催された。第一回目となったイベントには約100名が参加、アニメの登場人物などに扮する「Cosplay（コスプレ）」を楽しんだ。ハリウッドの映画界で活躍する梅津総長の息女エイミーさんと、ロサンゼルス別院の門徒でイラストレーターの小田川ライアンさんによる「漫画の書き方」の講義は人気を集めた。日本のアニメ「忍たま乱太郎」で参加した庵原ジョン開教使は、「若い人たちにお寺に親しみをもってもらおうとイベントを企画しました。タイトルのアニメゾウは、花まつりで誕生仏をのせる白いゾウのゾウと、アニメだゾウという強調を表す助詞をかけてみました。みんな協力してくれて、花まつりが盛り上がりました。」とイベントの成功を喜んだ。写真左上庵原師と仏教会メンバー。バナーのデザインは梅津エイミーさんによるもの。写真下梅津エイミーやもと小田川ライアンさんによるアニメ講習

総長メッセージ

米国仏教団総長 梅津廣道

この記事を書いている間も九州の熊本、阿蘇、大分では大きな揺れが続いています。被災された方々の不安な心情を思うと心が痛みます。私の故郷は大分と福岡の県境にあり、小さな揺れです、続いているという連絡がありました。米国仏教団では、災害義援金を募集し ... の心構えをしておかねばなりません。いざという時、どういう行動をするのか、避難場所はどこなのか、非常食は用意されているのかなど、身の回りをチェックすることが必要でしょう。そういう自分も、これからそれをしなければと思っているところです。このように、自分の命にかかわることだと私たちはすぐに行動を起こしますが、心の場合はなかなかそう簡単にはいかないようです。よほどのことがない限り、人生に疑問を持つことがありません。仏教では『平生業成（へいぜいごうじょう）』と言う言葉を使います。平生、すなわち常日頃から聴聞を続けて、生死の一大事を解決して、人生にどんなことが起こってもそれを引き受けていける力をいただくことが大事だというのです。それは本当の拠り所を持つことであり、心の避難所を見つけることでもあります。心の避難所のことを、お経の中では「涅槃（ねぼん）」と呼んでいます。役者の棲家ともいうべき、小僧が水を飲んだ後の睡眠の時、栄養をいただかないと、台所の前でるくびれの心臓がとんでもないことをしたくなる。川の中に点々あって、そこは、水に浸かっていない島のようなところだということが、漢字にあらわされています。そこにいると安全で流されることがないのです。私たちは、あてにならないものをあてにして生きています。これがあれば大丈夫、絶対心配ないと思ったりします。しかし、すべてのものが移り変わり、最後には消えてしまいます。ちょうど、激しい流れの中で浮き沈みをしながらも、小さな木片にすがって流されていっているようです。一刻も早く安全な洲を見つけて、流されない人生を送らねばなりません。このように、本当にあてにしたいことを聞かせていただだくことが、人生の一大事であると、私たちの大先輩たちが教えてくださっています。私たちも一緒に、心と体の避難所を確かめ合いましょう。また、最後になりましたが、被災者の方々が一日も早く、もとの生活に戻れるように念じております。