2017 BCA Ministers Association & National Council Meetings Hosted in Silicon Valley

Buddhism & Technology: Unleashing the Power of Amida’s Vow

Message

On the occasion of the annual Buddhist Churches of America National Council Meeting, hosted by the Coast District in San Jose this year, I humbly extend my appreciation to you the ministers, and sangha representatives from throughout the mainland U.S., for gathering here to discuss the many concerns we face today. In gratitude, I would also like to commend you for your continuing efforts in propagating the Jodo Shinshu Tradition to the 25th Commemoration of the Accession of the Jodo Shinshu Tradition.

At Hongwanji, since October 1, 2016, we have been conducting the Commemoration of the Accession of the Jodo Shinshu Tradition to the 25th Monshu Sennyo. As you may know, this service consists of 10 sessions, each consisting of 8 days. We are grateful for the significant support that BCA has provided for and we thank the sangha members and associates’ group for their participation in the service.

Satsya Monshu or Monshu Ohtani Kojun gave a sermon entitled “A Way of Living as a Nembutsu Follower,” which was addressed on the first day of the Commemoration services. In his sermon, he states, “I will endeavor to share Amida Tathagata’s wisdom and truth through simple and clear language with as many people as possible regardless of their nationality. Including myself, I will also encourage everyone to act in accordance with the Buddha’s Wish in an effort to create a society in which everyone can live a spiritually fulfilled life.” As Monshu explains, each of us needs to truly entrust ourselves to the Buddha Dharma. At the same time, it needs to truly entrust ourselves to the teaching.

As a goal of the Jodo Shinshu Hongwanji-ha General Promotion Plan, we aim to strengthen our international propagation efforts by promoting various proposals. In the stream of accelerating internationalization and globalization, it is important for us to address many difficult issues from the Jodo Shinshu point of view. In addition, we must openmindedly consider those issues from the broader Buddhist vision as well. We look forward to your active involvement.

In closing, it is my hope that the Buddhist Churches of America will continue to prosper and that many fruitful results will arise from this annual meeting.

February 28, 2017
Bishop Chiko Igwami
Governor General
Jodo Shinshu Hongwanji-ha

Visit www.BuddhistChurchesofAmerica.org

Reverend Kentaro Sugao, the Brazil-based Hongwanji priest/filmmaker/director of Streams of Light: Shin Buddhism in America (2013) continues his cinematic explorations of the Buddhist diaspora and contemporary spirituality with a new project, THREE JEWELS: Buddhism in Brazil (TRES JOIAS), scheduled for release this summer.

THREE JEWELS is an unprecedented look at the development of Buddhism in Brazil, revealing the Three Jewels: Buddha, Dharma, and Sangha, through its Buddhist teachers, teachings, and communities. As the project nears completion, donations are deeply appreciated to ensure its release on schedule.

View film trailer and donation opportunities at www.buddhistchurchesofamerica.org and click on the film banner. Click on the “CC” button in the video screen, at lower right, to select English or Japanese subtitles.
I was very, very impressed and became emotional by what I was hearing during the National Council Meeting in San Jose. It was a special chanting service held to honor the 60th Anniversary of the Jodo Shinshu Tradition in the United States. We chanted Shoshinge, which means "saying goodbye to my parents and coming a minister in the Buddhist Churches of America (BCA). I was so surprised at all the details that passed by my mind in the power of the Vow and express our appreciation to the successors known as Monshu. The present Monshu, OHTANI Koshin (Shaku Sennyo), is the 25th leader of the Hongwanji school who received the Dharma Light from his father, OHTANI Koshin (Shaku Sokunyo) in 2015. The observance of the Commemoration on the Nembutsu Lineage—was written by Shinran Shonin, the founder of the Jodo Shinshu Buddhism. The full title is Shoshin Nembutsu Lineage. The title: "The Director of True Shinjin (Awakening)."

The Nenbutsu Lineage

By Rev. Kodo Umezoe, 14th BCA Bishop

Five months have passed by so quickly since I arrived in Salinas, California, USA. Wow! It seems like only yesterday when I was saying goodbye to my parents and friends in Japan. Time indeed passes quickly.

I arrived in San Francisco and then Bishop Kodo Umezoe sent me to San Jose Betsuin for a brief orientation on the basics of becoming a minister in the Buddhist Churches of America (BCA). I was so surprised at all the details that had to be considered in order to be able to become a BCA minister! It was very confusing, but due to the kindness and kindliness of many people, I successfully completed everything and began my life here to share and live the Nembutsu teaching with all of you. I think many of you have been to the Nembutsu temple complex. It is a very large temple complex with a beautiful Hondo (main hall), big bell tower, and a large bonsho (bell), all of which were made possible through the years by many devoted and generous members.

When I arrived in Salinas, I was really grateful to the temple members for the kindness and hospitality shown to me, a hopeless single guy who can’t do much of anything by myself and knows nothing about living in America!

Now that five months have passed, a lot of members ask me, “Have you gotten used to living in Salinas?” And my typical response is, “I am getting used to living in Salinas because the Amida Buddha’s Wake is coming my way from the Amida Buddha!”

I feel so grateful for the kindness I have received, are reaching out to me and I am the Amida Buddha. I will try to be kind and generous leaders known as Monshu. The present Monshu, OHTANI Koshin (Shaku Sennyo), is the 25th leader of the Hongwanji school who received the Dharma Light from his father, OHTANI Koshin (Shaku Sokunyo) in 2015. The observance of the Commemoration on the Nembutsu Lineage—and want us to do the same so that we can live our lives with joy and humility.

"Shoshinge: This is a text which was written by Shinran Shonin, the founder of Jodo Shinshu Buddhism. In order to recreate the atmosphere as in Kyoto, we used the following: Subscriber Guidelines: Articles should be around 500 words, type double spaced, liberal margins. The editors may be able to find additional information to expand the article. Please italicize all quotes from another source. Please include the author’s name and title. Please do not include images, preferably in color, must be submitted as JPEG or TIFF in separate attachments and never embedded in a Word document. Files are not returned. The editors reserve the right to edit for style. Articles and news releases are reviewed for publication on the 14th of every month.

Feeling Amida’s Heart Through Your Members’ Kindness

By Rev. Yugo Fujita, Buddhist Temple of Salinas

To the history of our tradition.

Another reason I got so emotional is, “I am getting used to living in the U.S.”

But it is very, very important for the service. This was his first offered by Shakyamuni Buddha! I am so very grateful to cur- rently, so today the Denver Temple oversees onlyjoins our sangha.

I think many of you have been to the Denver Temple of Jodo Shinshu Buddhism. It was founded in 1916 with the arrival of the Tessho Ono and family, supported by the meager financial resources of a small number of Japanese Buddhists. The temple occupied several locations in downtown Denver before construction of the current site in 1947.

The main area of the temple (the hondo) was rebuilt in the 1960s after an electrical fire. Remarkably, the wooden statue of the Buddha remained intact. The temple building was expanded through the city of Denver’s urban renewal project in the 1970s.

The Tri-State/Denver Buddhist Temple was founded in 1947 by Rev. Gozo Kakefuda. The temple is located at 2170 Octavia St., San Francisco. It is a member temple of the Buddhist Churches of America.

The Denver Buddhist Temple

I would like everyone to appre- ciate the lineage going all the way back to Shakyamuni Buddha. Without Shakyamuni Buddha’s appearance, we would not now be able to encounter the wonderful Dharma Buddha!

Now I find myself in the midst of confusion and darkness. The world has become a place where people mistrust each other. Let us together pause and listen to the wisdom and kindness of each of them who took the vows or say the Nembutsu. But I will not give up, so I am the Amida Buddha and, due to the tireless efforts of many individuals in the Nembutsu Lineage. We cannot forget these three prophecies. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons. That medicine—the Nembutsu—was written by Shinran Shonin, due to many causes and conditions. In the next few chapters, we will cross these harmful poisons.
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CBE Dharma Events at the 2017 NCM Buddhism & Technology: Unleashing the Power of Amida’s Vow

As part of the 2017 BCA Ministers Association and National Council Meeting (NCM), the BCA Center for Buddhist Education (CBE) presented several Dharma-centered activities.

Symposium

On Thursday, March 2, a Symposium on “Buddha at Work,” was held at the San Jose Betsuin located in the heart of San Jose’s Japantown. Authors and public speakers B.J. Gallagher (A Peacock in the Land of Penguins) and Francis Mott (What Would Buddha Do?) shared thought-provoking ways of looking at the Budhisatsva Dharmakara’s 48 Vows and how they may provide insight for temple leaders and organizations. Brian Nagata of Bukkyo Denso Kyoiku (BDK) America shared the amazing story of BDK founder, the late Rev. Dr. Yehan Numata, including personal memories of working with the global businessman, educator, and philanthropist. Dr. Richard Payne, Yehan Numata Professor of Japanese Buddhist Studies at the Institute of Buddhist Studies (IBS), and editor of How Must It Be in Your Buddhism, Cosmonautism, and the Human Environment, shared an expansive view of how personal decisions are connected to global social, economic, and cultural dynamics and systems, and the relevancy of Buddha’s teachings for the present moment and future generations.

Dharmathons

On Friday and Saturday, Dharmathons were presented featuring ministers and lay followers who shared a diversity of heartfelt stories informed by the light of the Dharma (see below). Many of the talks will soon be on the CBE YouTube Channel for all to enjoy.

Special Chanting

A special highlight this year was the chanting session led by Rev. Kojo Kakihara, featuring the same commemorative chanting, Han Sen Dao Sahi, designed for the Commemoration on the Accession of the Jodo Shinshu Tradition taking place at ten sessions at the Hongwanji Da home temple in Kyoto. The special commemorative service booklet with the chant was provided to all participants. Read more about this on page 2 in the Bishop’s Message. See photos on pages 1 and 8.

OUR JODO SHINSHU TRADITIONS

Buddhist Etiquette: Gassho (palms together)

Gassho means to put the hands together. The palms of both hands are placed together with the fingers and thumbs extended and with the orienju (religious beads) encircling both hands and held lightly between the thumbs and the fingers. Both elbows should be at mid- chest level. To bow during gassho, the hands should be held steady, while the body is bent forward from the hips and then back to an upright position. Gassho is the natural expression of reverence and gratitude.

(Excerpted from the pamphlet “A Guide to Buddhist Etiquette” by Rev. Lee Roseenthal, published by the Buddhist Churches of America Southern District Ministers’ Association with funding from the Southern District Council.)

***

Putting palms together (Jpn. Gassho)

(1) Keep your arms natural; please do not open your arms exceedingly or close too tight.

(2) Keep your back and head straight.

(3) Keep your four fingers tightly together and place the snoua beads softly between your thumbs and palms.

(4) The angle of your palms is about 45 degrees.

Bow with both palms together (Jpn. Rainai)

(1) Bend your upper body about 45 degrees, keeping your back and head straight.

(2) When you bow, your palms should be almost parallel to the floor.

(Excerpted from the unpublished booklet “Basic Practices of the Jodo Shinshu Tradition & Sutra Chanting Learning with Tokato” by Rev. Kiyonobu Kakihara.)

BCA Bookstore News

by Gayle Noguchi

As the Buddhist Churches of America begins a new fiscal year, I would like to take this opportunity to remind everyone that the BCA Bookstore can play a vital role in funding the increasing budget.

As the Buddhist Churches of America Southern District Ministers’ Association with funding from the Southern District Council.

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Revenue generated from bookstore sales can minimize the necessity of relying on membership assessment to finance BCA operating costs. You can help make that happen by promoting the BCA Bookstore to those who are interested in Buddhism and urging them to choose the BCA Bookstore as their source for Buddhist books and supplies.


Common Ground Between Islam & Buddhism was inspired by A Common Word, an initiative in 2007 which advanced Muslim-Christian dialogue. Common Ground provides a scholarly spiritual comparison between Islam and Buddhism based on the texts of the Qur’an, the Pali Canon, Mahayana, and other Buddhist texts in an attempt to identify Islam’s commonalities with the teachings of the Buddha. However, Kazemi looks beyond the platitude that as human beings we are all the same and recognizes the existence of fundamental – even unbridgeable – differences among these two traditions. Those involved in this publication hope that ultimately it results in greater respect for each other’s practices and beliefs and that it helps towards creating a more compassionate and peaceful world. Of particular interest is the discussion of Pure Land Buddhism, Nembutu, and the concepts of Pure Land’s Tariki and Islam’s Tawakkul.

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To purchase, go to buddhistchurchesofamerica.org and click on the BCA Bookstore link or contact gnoguchi@bcahq.org or 510-809-1435. The BCA Bookstore is located in the Jodo Shinshu Center at 2140 Durant Avenue, Berkeley, CA 94704. Open Wednesday through Saturday, 11 a.m. to 7 p.m. Like us on Facebook.
2017 Southern District Buddhist and Buddhist Women’s Association Conference
Jodo Shinshu for the Average Joe

Hosted by San Fernando Valley Hongwanji Buddhist Temple (SFVHBT)
Southern District Members. Register through Your Temple
Others: Contact SFVHBT Directly
Registration Fee: $65.00 (before May 14)
Late Registration Fee: $85.00 (by May 28)

Questions: San Fernando Valley Hongwanji Buddhist Temple
Email: sfvhti@sfvhti.org Website: sfvhti.org/averagejoe Facebook: @svftbht

4th College Welcome Dinner at BBT

By Tara Umemoto, Minister’s Assistant

At the beginning of each school semester, the Berkeley Buddhist Temple invites all students in the area to come to our College Welcome Dinner. Last February 17, we hosted our fourth college welcome dinner! Despite the rain and cold, 23 college students (about half coming for the first time) joined us at the temple for homemade Japanese food, union with priets, and to meet other college students from UC Berkeley, The Institute of Buddhist Studies, and other schools. We hope to show them that, if they are looking for a community, they are always welcome at the Berkeley Buddhist Temple.

AWEARNESS

The Spring MAP Certification Ceremony

The Spring Minister’s Assistant Program (MAP) Seminar, March 9-11, was attended by 16 ministers assistants and Institute of Buddhist Studies students. It featured an intensive lecture and discussion by Dr. Mark Blum on the Tantōhō, a presentation by Ameena Jandali of the Islamic Networks Group (ING.org) titled, “Getting to Know American Muslims and their Faith” (see photo on page 4 in “BCA Bookstore News”), and a session on MAP activities in our temples.

The Summer MAP, August 18-20, will be held in conjunction with the Summer Pacific Seminar and will feature Rev. John Paraskevopoulos, author of Call of the Infinite, with other speakers to be announced.

Fourth College Welcome Dinner at BBT

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2017 BCA Educational Events

Programs subject to change. Locate at the Jodo Shinshu Center unless otherwise noted.

April 8 ~ Video Contest for Dharma School Students. Submit original videos on OVD, up to three minutes long, on the theme “I Am a Buddhist.” Deadline May 1, 2017. For details, visit BCA Youth Advocacy Committee (YAC) Summer Retreat.


April 24-July 10 ~ International Ministerial Orientation Program (IMOP).

May 3 ~ International Ministerial Orientation Program (IMOP).

May 19 ~ Gotan-e Service. Speakers to be announced.

May 30-31 ~ Ministers’ Continuing Education (MCE) Seminar. For details, visit: buddhistchurchesofamerica.org for details.

July 20-23 ~ Dharma Training for School Teachers. A special program open to public school teachers. Presented by Institute of Buddhist Studies (IBS) and Buddhist Churches of America (BCA). Visit buddhistchurchesofamerica.org for details.

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Following in the Footsteps of Lady Takeko Kujo

By Sumi Tanabe and Karen Akimoto

San Jose Buddhist Women’s Association

Last year at the Buddhist Churches of America (BCA) Federation of Buddhist Women’s Associations (FWBA) Conference in Bellevue, Washington, a resolution was passed to add Session 15 to the BCA FWBA Standing Rules and Procedures.

MF. 15. Lady Takeko Kujo-Memorial Service

BCA FWBA recommends each chapter to act as follows on the round Sunday of February:

Observe the memorial service for Lady Takeko Kujo, founder of BWA as “Kujo-gi” or “Memorial Monday”

Follow Lady Takeko Kujo’s spirit of “Dana” and practice Dana as “Day of Dana.”

San Jose BWA responded to the resolution. We asked the volunteers at the Women’s Gathering Place what the greatest need was for homeless women. The response was “new underpants.” The BWA began the “AWEARNESS” underpants drive for homeless women in our community. A trunk was placed in the Betsuin’s office area for people to leave their donations of underpants. Approximately 400 underpants as well as $300 were collected from our BWA and Betsuin members. A check for $300 and 300 underpants were given to the Women’s Gathering Place, where women without homes can find support. Women’s Gathering Place helps women who are living on the streets or in cars, or have suffered trauma, abuse, or domestic violence, receive hot meals, a place to nap in safety, and information on community resources.

The remainder of the underpants were given to the Georiga Travis House, a part of LifeMoves (formerly ImVision Shelter Network). It is a temporary shelter (for a duration of one or two months) for homeless women and children. LifeMoves is dedicated to helping homeless families and individuals return to stable housing and self-sufficiency. There are 8,920 homeless people across Silicon Valley and the Peninsula. For many years, BWA members and others have donated toiletries and used towels and clothing to three shelters and a homeless center on a regular basis.

*Dana: selfless giving or charity.

2017 Southern District Buddhist and Buddhist Women’s Association Conference
Jodo Shinshu for the Average Joe

況に合せてふつうの人が ふつうの人による ふつうの人ための 敎え
June 9, 2017 ~ 8:30 am - 3:30 pm
Odyssey Restaurant
1560 Odyssey Dr., Granada Hills, CA 91344

Kosetsu Speakers:
Rev. Koyo S. Kubose (English) ~ Author of Bright Dawn
Rev. Kazukuni Nakata (Japanese) ~ Minister, Los Angeles Hompa Hongwanji Buddhist Temple

Also Featuring: Video Vignettes: A lighted heart at familiar difficulties, with responses and commentary by the Southern District Ministers.

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Interdependence/Intersectionality
Marginalization, Oppression, and American Buddhism

Institute of Buddhist Studies presents this timely public symposium on Friday, April 14, 3:50 pm at the Jodo Shinshu Center, 2140 Durant Avenue, Berkeley, CA. This event is free and open to the public.

This symposium brings together Buddhist scholars, teachers, and activists to discuss issues of marginalization and oppression related to race, gender, and sexuality both inside and outside American Buddhist communities historically and at the present. Speakers will discuss such topics as: how did the racialization of Japanese American Buddhists relate to World War II interrupt? How are Asian and white Buddhist communities in conversation or at odds? How have new Buddhist communities developed or responded to historical or contemporary exclusion related to gender or sexual orientation? How might Buddhists respond to the current US political climate?

Speakers include:
Ann Geig, Assistant Professor of Religious Studies, University of Central Florida
Funie Hsu, Assistant Professor of American Studies, San Jose State University
Harry Bridge, Resident Minister, Buddhist Church of Oakland
Natalie Quli, Research Fellow, Institute of Buddhist Studies

This event is sponsored in part by BDK America. Visit shin-ibs.edu for more details.

Dr. Gordon Bremant and Ms. Gen Lincoln
Dr. Victoria Brundage
Rev. Don Castro
Ms. Dr. K. Ehrlich
Rev. Alan and Mrs. Janis Eto
Mr. Jeffrey and Mrs. Nami Folik
Mr. and Mrs. Richard Fujikawa
Ms. Gloria Fujimoto
Mr. Gen Fujioka
Ms. Sharon Harada
The Hatakeyama Family
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Thank You to 2016 Donors

The Institute of Buddhist Studies (IBS) wishes to acknowledge the following donors whose gifts were received from October 1, 2016 through December 31, 2016. Earlier 2016 donors are acknowledged in the February, May, and October 2016 issues of Wheel of Dharma. We apologize for any errors. Please contact s.yamada@ibszoho.org with any corrections.

Thank you for your generous support.

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BCA Dana Program Update

Dana donation received in the fiscal year 2016-17 to date (April 2016 - February 2017) have totalled $133,016. Thank you for your generous support.

For information and online donation options:
Visit: buddhistchurchesofamerica.org
Email: donate@bcahq.org Phone: (415) 776-5600 x311

CELEBRATING THE INAUGURATION OF OUR NEW GOMONSHU

Dear BCA Temple/Church Ministers and Presidents:

On June 6, 2014, Sokunyo Monshu Koshin Ohtani, 24th generation Monshu of the Jodo Shinshu Hongwanji-ha, retired. The Jodo Shinshu Tradition was transmitted to his eldest son, Sennyo Monshu Kojun Ohtani, who succeeded to the position of head priest of the Hongwanji, and 25th Monshu of the Jodo Shinshu Hongwanji-ha institution. Sennyo Monshu follows in the footsteps of his predecessors to share the Nembutsu teaching with all people.

Services to mark the Commemoration on the Accession of the Jodo Shinshu Tradition began at the Hongwanji in Kyoto on October 1, 2016 and will conclude in May 2017. As part of this wonderful event, the Buddhist Churches of America would like to present a celebratory gift to the Jodo Shinshu Hongwanji-ha, as an expression of our joy and gratitude for being able to witness the transferring of the Dharma torch and Shinran Shonin’s legacy to the next generation. This gift will be used to support the Hongwanji’s propagational efforts under the new Monshu.

We are requesting a contribution of $25 per BCA member or $50 per family towards this gift, which will be presented to the Hongwanji in May 2017.

Please collect donations at your local temple/church. Members should make their checks payable to your local temple/church. In turn, please submit ONE check from your temple/church to the BCA made payable to the BCA.

Last year, we expanded our fund-raising program to assist our students and institution. With your support, we received for Ministerial Scholarships (MS) $86,720; for Chaplaincy Scholarships (CS) $700; for Buddhist Studies $550; and for Institutional Development (ID) $17,083.

With the start of 2017, we ask for your continued on-going financial assistance to strengthen our educational program for the future growth of Buddhism in America.

With the generous support of the Buddhist Churches of America (BCA) membership and friends, the Institute of Buddhist Studies (IBS) Friends of IBS Annual Giving Fund Raising Program received generous gifts totaling $109,053 for the year 2016. The IBS expresses its sincere gratitude to each and every one of you for your support.

Last year, we expanded our fund-raising program to assist our students and institution. With your support, we received for Ministerial Scholarships (MS) $86,720; for Chaplaincy Scholarships (CS) $700; for Buddhist Studies Scholarships (BS) $550; and for Institutional Development (ID) $17,083.

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Thank you very much for your support and consideration.

Gasho.

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耳に障害のある娘

米国仏教団

名誉開教使 藤谷 政躬

「人身受け難し。今すでに受く、仏法聞きがたし、今すでに聞く。皆さん、もし耳が聞こえなかったら、この素晴らしい教えに会えなかったでしょう。私たちは非常に運がよいのに、健康な耳に恵まれています。どうぞ聞いてください！」

仏教大学を優等で卒業したばかりの青年僧が、あるご門徒の家で初めての説教をしているところであった。

父を継いで住職になる予定になっている青年僧に対する聴衆の温かい思いは、あふれんばかりであった。

ところが、この学徒が、ものすごく情熱を込めてこの話しをしだすと、何やらひやりとしたものがそれまでの温かい雰囲気を覆ったのである。聴衆の面は急に落ち着きがなくなり、ほほ笑みが消える。青年僧もこのときはっとしてうろたえた。なぜなら、会場になっているこの家の家族の中に、聴覚障害のある娘がいることを突然思い出したからである。

火あぶりにでもかけられたような気持ちになるり、演台の所からその少女の青白い横顔が見え、非常に後悔し恥ずかしい思いになり、自分でも何を言っているのかわからないまま話しを続けたのである。青年僧は、判事の前の被告人のように大汗をかいて長い説法にけりをつけた。数秒もたたぬうちにその娘の父が手をあげ、「先生」と呼びかける。青年僧は、か細い声で「はい」と答える。「若院（じゃくいん）入り、うちには耳の聞こえない娘がおります。生まれて以来、家内と私は悲しみにくれてきた。かわいそうな娘のことを思って泣かないことは一夜としてありませんでした。彼女のために有名な医者や薬を探しまわりましたが、無駄でした。この悪業を嘆きつつ、私たち暹（せま）る顧問、 ...(読み忘れ?) では、...」

この問題は、娘にとってだけでなく、私ども両親の問題でもありました。次第に私どもは医学的治療から精神的解決に気を回すようになりました。そして、私どもの心の中の、親鸞聖人の教えに出会うことで、...我々の人生は無意味のものになっていたのではないかと、たびたびハッとしております。これがあじわいということについての私の受け取り方であります。

非常に憂慮していることだが、いい歳をいながら依然として、同様な或いは（むご）い誤りをしがちで、しばしばサンガの仲間に迷惑をかえる私自身を反省せざるをえない。

法輪団発行の1月号の付録で引用した内容でございます。

藤谷師も仏教研究所の所長をされており、現在は佐賀県伊万里に在住されている。

この法話は法輪2017年11月号から転載。
3月上旬にカリフォルニア州サンノゼ市で全米開教使会議および寺院代表者会議が行われた。今年は沿岸教区の主催で、サンノゼ別院とマリオットホテルが会場。サンノゼ地区はシリコンバレーの中心地であることから、会議のテーマを「Buddhism and Technology」にした。

3月1日、2日にサンノゼ別院で開教使会会議が行われ、開教使の引退年金、開教使アシスタントプログラムの将来性、大統領令13769号などについて話し合われた。2日午後には、IBSとCBE共催で「仏教と仕事」を主題にしたシンポジウムが開催、「Being Buddha At Work」の著者による講義や仏教伝道協会の永田氏による故沼田恵範氏の業績の紹介など、来場者が耳をすませた。3日からの代表者会議では2017年度の予算の承認、BCAの付属団体や各コミッティーから活動報告などがなされた。投票により、今年度のBCA会員一人当たりのBCAへの割り当て寄付金は、133ドル64センットとなった。

3日午後、サンノゼ別院本堂においてダルマソンが行われ、林ラジヤン開教使（恵光寺）とスタンブル・リック氏（ウェストLA）が話した。引き続き、第二十四代即如上人から第二十五代専如上人に法灯が継承されたことを記念して、伝灯奉告法要がお勤めされた。法要の参加者は「本山での法要に行かれなかったので、サンノゼでお参りできて嬉しいです。正信偈と念仏、和讃を皆でおつとめすることで、親鸞聖人のみ教えが代々受け継がれていることが実感できる」と述べた。BCAの歴史を紹介するため、今年は特別賛助団体としての役割を果たすことができたことにより、来場者は感激の声を Heavenward groaned and the splashing foam shot up. The waves crashed against the rocks and the wind howled. The sky was painted with a palette of deep oranges and purples as the setting sun cast a warm glow across the horizon. The mountains in the distance stood like silent sentinels, their peaks reaching towards the heavens. The air was thick with the scent of sea salt and the sound of waves crashing against the shore filled the senses.

In the distance, a small lighthouse stood tall, its beam cutting through the darkness, guiding the way for weary sailors. The tower was a beacon of hope, a symbol of home amidst the chaos of the world. As the sun set, the sky began to turn from orange to pink, then to blue, until it was finally engulfed in darkness. The stars slowly emerged, twinkling like diamonds against the black canvas of the night sky.

As the darkness closed in, the lighthouse continued to glow, its light unwavering in the face of the encroaching night. It was a reminder of the beauty that could be found even in the most tumultuous times. The sea was calm, the waves gentle, and the air was清新な風。月光を浴びた海面は鏡のように静かに揺れていた。そこには、時と季節が交わるような静けさが漂っていた。この風景は、自然の美しさを讃え、人々の心を落ち着かせる存在だった。