News Flash: New BCA Special Committees

The Buddhist Churches of America (BCA) President Rick Stambul has announced the formation of two new ad hoc or special BCA committees. The first concerns strategic and financial planning, and is the brainchild of the 2018 National Council (NC). The committee consists of nine members plus two ministers appointed by BCA’s new Ministers Association Chair, Rev. Patricia Usuki. All involved are individuals with considerable experience in BCA governance at local, district, and national levels.

The members and ex officio advisers to the committee are as follows: Dr. Gordon Berman, Chair and past BCA President; Dianne Kubo Beliz, past BCA Social Welfare Committee Chair and past Southern District Chair; Jeff Folkwich, member of the BCA Endowment Foundation; Glenn Inanaga, BCA Bylaws Chair; Gary Nakata, past BCA Vice President and past Central Cal. District President; Tom Nishikawa, BCA Parliamentarian; Everett Watanabe, past BCA President; Rev. Ron Miyamura, Eastern District Ministers Association Chair; and Rev. Gerald Sakamoto, San Jose Buddhist Church Bethan. Rev. Jerry Hirano, Executive Assistant to the Bishop; Rick Stambul, BCA President; and Dr. Kent Matsuda, BCA President-Elect will serve as ex officio members.

The second new special committee is the BCA Strategic and Financial Planning Committee (SFP Com), which was created by the 2018 National Council. Its stated purpose is to review and make recommendations regarding short- and long-term solutions to retire the debt owed to the Jodo Shinshu Center (JSC) and to consider issues regarding our BCA facilities. The committee, which consists of 14 members, has been selected and, to move the business of the committee forward, the first meeting was scheduled for Saturday, March 31 at the JSC from 11am to 6pm. The committee presently consists of the following representatives: Rev. Kodo Umezu, BCA Bishop; Dr. Kent Matsuda, BCA President-Elect; SFP Com. Chair and Bay District; Rev. Patricia Usuki, Chair of the BCA Ministers Association; Rev. Dr. David Matsunaga, Institute of Buddhist Studies; Dr. Charles Oruki, BCA Endowment Foundation; Mick Kubota, BCA; Steve Miyake, Central Cal. District; Jane Blechman, Eastern District; Joni Sakaguchi, Mountain States District; Ron Kawahara, Northern Cal. District; Tyler Moriguchi, Northwest District; Alan Endo, Southern Cal. District; Fran Del Gazo, Buddhist Church of San Francisco; and Rick Stambul, ex officio member.
I have a big family. The backyard of the Bishop’s residence is often visited by cottontail rabbits, jackrabbits, quails, crows, squirrels, and deer, who live peacefully. One day, I went out to throw outside my garbage. Just as I was throwing garbage, I heard a screeching sound from it. I literally jumped. I didn’t know the difference between this or that, or that you cannot do something for others. Despite this, even after expressing his lament over his personal limitations. This last poem describes how he is even able to feel pride.

Recently, because of how free we as a society seem to have become in expressing our anger and hatred, I tried to allay the fear of a LGBTQ friend of mine. I said, “we will survive.” Unfortunately, people have been killed just for belonging to this community. Because of this, what does it mean to “survive”? How many sacrifices have to be made? I was not considering this when I made my comment. Although I was trying to reassure them, I did not understand the circumstances surrounding my friend. Instead, what would have been helpful and supportive was a recognition or affirmation of their situation and pain. I should not have hidden my hurt and discomfort behind words of assurance.

The Vow of the Buddha urges us to look carefully at our lives. It is a Vow that helps us to understand that the Buddha sees everything on a person who cannot feel empathy? Is a person described in some of his writings (in Shinran Shonin’s day, Gaya—the place where Shakyamuni attained enlightenment—was sometimes confused with Kaplavaru, his birthplace.)

We are very grateful that Amida Buddha appeared in this world as Shakyamuni Buddha to bring the Light of Wisdom, so that we may see the foolish and ignorant nature. Let us celebrate Hanamatsuri—the birth of the Baby Buddha—this month at our temples and churches.

In the Bishop’s Garden
By Rev. Kodo Umezu, BCA Bishop

I still desire the distinction of teacher of men
Not even slightly having (the heart of) nurturance or pity

The above is the final poem found in the collection titled Shakamuni Wazu. This poem is notable because it follows the jinen houni sho. The jinen houni sho, or “on things as they are,” talks of the natural working of the Vow and expresses Shinran Shonin’s joy of realizing how the Vow has worked in his life. Following the jinen houni sho, Shinran Shonin wrote two poems that express his lament over his personal limitations. This last poem describes how he is even able to feel pride.

In becoming a teacher, it is a huge mistake to claim that you are an expert in right and wrong...it follows the jinen houni sho, or “on things as they are,” talks of the natural working of the Vow and expresses Shinran Shonin’s joy of realizing how the Vow has worked in his life. Following the jinen houni sho, Shinran Shonin wrote two poems that express his lament over his personal limitations. This last poem describes how he is even able to feel pride.

By Rev. John Iwahara, Gardena Buddhist Church

Knowing not between this and that, nor understanding between right and wrong. It is this body Not even slightly having (the heart of) nurturance or pity

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My name is Rick Stambul and I have been serving as your BCA President since February 2018. As such, I have been fulfiling the responsibilities of that position. I am humbly asking each of you for both your support and your goodwill in the years ahead.

Our temples and churches face an existential crisis in this new century. For more than 60 years we have witnessed a continuing and seemingly irreversible decline in membership; aging temple sanghas; children starting nursery school instead of temple nursery school; a continuing decline in the number of Shin ministers available to serve the dharma and to teach us; the importance of recognizing the difficulty our young people are facing in carrying our teachings forward while and their families may suffer the economic realities of a path in the ministry. How can we best address these urgent issues?

When I first joined West Los Angeles Buddhist Temple in 1985 I was surrounded in Southern California by dedicated ministers and by ucie* and nisei** members who brought a vibrant and exhilarating religious spirit that infected all of us. I became a member of “The Bullet Train,” our perspective to enjoy that skill, we reached a new level that provided immense joy in our Buddhist life, “thank you” can be the first step in relating the unfamiliar term to reveal the many aspects of life that we don’t have. This shift in perspective is a response to an awakening of gratitude. To our youngest among the younger generation of Shin Buddhists, the future lies with a new generation of Shin Buddhists. Let this sound of the kou-ei ring out from this time and place to call us all filled with a renewed vigor, leaving outward with kindness and in the spirit that helps us to venture into the future with a new clariion call especially be heard by our youngest members. The innovative use of new technologies to spread the dharma is urgent. I ask you to join in this noble quest. We need your help to be responsive and sensitive to your ideas, your zest for life. Now is the time! Together, we can make a mountain…one stone at a time.

*ucie: immigrants from Japan
*nisei: children of immigrants from Japan

On March 2, 3, and 4, 2018, the third in a series of three workshops was held at the Jodo Shinshu Center in Berkeley, co-sponsored by the University of California, Berkeley Center for Japanese Studies; the Institute of Buddhist Studies (IBS); Ryukyo University; and Otani University with support from the Buddhist Churches of America Center for Buddhist Education and Bukkyo Dendo Gakuryo seminary for Higashi Shinshu. Mark Blum was shown at a workshop held in Berkeley, California, in March 2018. The third session of the Tannishō Commentary Workshop, organized by Dr. Mark Blum (seated, center), met in March 2018. Photo by Yoko Takigami.

By Rick Stambul, BCA President

The popularity of Buddhism in America is unfamiliar in America. My grandson reminds me that every effort can achieve spiritual awakening. As the habit of gratitude becomes a daily occurrence, the next step is to interact “thank you” with “Na Man Da Bu.” “Thank you” can be a means of receiving or hearing the Nembutsu. For those who do not have the benefit of a Shin Buddhist environment, “thank you” eliminates the mistaken belief that the Nembutsu is a form of prayer. In my 20 years of presenting discussions and workshops, newcomers to Buddhism report that “thank you” is a useful first step in understanding the Nembutsu as a way of life. To our youngest among the younger generation of Shin Buddhists, the future lies with a new generation of Shin Buddhists. Let this sound of the kou-ei ring out from this time and place to call us all filled with a renewed vigor, leaving outward with kindness and in the spirit that helps us to venture into the future with a new clarion call especially be heard by our youngest members. The innovative use of new technologies to spread the dharma is urgent. I ask you to join in this noble quest. We need your help to be responsive and sensitive to your ideas, your zest for life. Now is the time! Together, we can make a mountain…one stone at a time.

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The third session of the Tannishō Commentary Workshop, organized by Dr. Mark Blum (seated, center), met in March 2018. Photo by Yoko Takigami.
Faith from Within and Without (part 2)

By Roshi Tenkei Coppins, Zen River Temple, Netherlands

The Sutra on the Buddha of Infinite Light tells the story of a king who, upon hearing the teachings of the Buddha of his time, renounced his throne and became a monk named ‘Dharmakara’. As an aspiring bodhisattva he made forty-eight vows, which he pursued arduously over many lifetimes. Eventually he became a Buddha called ‘Amida’. The most striking of his vows is the eighteenth, known as the ‘primal vow’:

If I, when attain Buddhahood, restitute beings in the lands of the ten quarters who sincerely and joyfully entrust themselves to me, desire to be born in my land and call my Name even ten times, should not be born there, I will not attain perfect Enlightenment. Excluded, however, are those who commit the five grave offenses and abuse the eight-fold dharma.

So whoever has faith in Amida Buddha and recites, “Namu Amida Butsu”, will be welcomed into his Western Paradise – where it is apparently much easier to and joyfully entrust themselves to me, desire to be born in my land and call my Name even ten times, should not be born there, I will not attain perfect Enlightenment. Excluded, however, are those who commit the five grave offenses and abuse the eight-fold dharma.

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The view implies that the Western Paradise is right here, right now, so we can enter it any time. Bodhidharma emphasizes, however, that there is a vast difference between blindly reciting Amida Buddha’s name and really invoking him. As you may know, Namu can be translated in different ways. It is a Sanskrit term that is phonetically represented by two Chinese characters, and is usually translated as to take refuge in, to be intimate with, or to be one with. So, to invoke is not simply a matter of reciting words; it is an invitation to do something, to radically entrust ourselves to Amida Buddha. The question is, then, what does that mean? We do not know what or who he is. We are asked to take a leap of faith and rely on something we don’t know. In the Zen tradition, too, we are urged to surrender to the unknown, and some resistance or temptation might come up.

But if we really do submit, it is extremely liberating, isn’t it exactly the one we don’t know that gives us so much trouble? To paraphrase Dogen Zenji, when we really forget the self, we are enlightened by all things. It is not we who becomes enlightened, all things light up. The world starts to shine in its true colors.

We could say that Amida Buddha is a symbol for that beauty. He is the Buddha of Light, and he radiates through everything and everyone – whether you can see it or not. The power of beauty is not to be underestimated. In order to realize the Buddha of Light, we have to turn our light inward during morning zazen, I am happy to start service and take refuge in all the buddhas and bodhisattvas.

As another example, when we established Zen River, the building seemed to welcome us as, it was acting as a new function. So, we cleaned and got to work on the same story and did our best to turn the kitchen into a kitchen. We started to look different as well. Or, had something deep inside of me turned around?

I think that it can work the same way around a Zen teacher. While I was living with Genpo Roshi, it did not always feel that he was teaching as he seemed, rather, to create a situation in which each member of the community could find their own role and it was obvious that we, in turn, affected and his functioning. As another example, when we established Zen River, the building seemed to welcome us as, it was acting as a new function. So, we cleaned and got to work on the same function, the kitchen. The building itself was telling us what to do; it’s really been a great teacher from the very beginning. Now, after fifteen years, every square inch has been examined and given a specific role in our practice program; and it has become obvious that we, too, have been transformed in the process. Zen River started with a strong little team, but we didn’t necessarily plan everything beforehand. Over time, surprising talents surfaced in different sangha members: some were happy to work in the kitchen, others in the maintenance and electric departments, the sewing room or the library. There was development continuously; it is almost as if the various functions arise as new members join. We have faith in our project, but the project also seems to have faith in us!

Perhaps we are living in a degenerate age; the news channels of today certain- ly paint a very dark picture. In response, we not only need to master all the faith we can find within, we may also need to muster all the faith we can find without in order to discover our true functioning. After turning my own light inward during morning zazen, I am happy to start service and take refuge in all the buddhas and bodhisattvas.

1 Call of the Infinite, the Way of Shin Buddhism, John Parakeosovka, Sofo Perenos, p. 45-46
2 The Zen Teaching of Bodhidharma, translated by Red Pine, North Point Press, p. 112-113
3 The Zen Teaching of Hung Po, translated by John Bifflod, Grove Press, p. 93

2018 BCA Educational Events

Programs subject to change.

Events at the Jodo Shinshu Center unless otherwise noted.

April 5-7 ~ Spring Minister’s Assistant Program (MAP) Seminar. Talks include: Tenmichi with Rev. David Matsumoto; Seven Patriarches: Vasubandhu with Rev. Kiyos Kubowara, and Chanting with Rev. Aran Hatanaka. Sponsored by BCA Center for Buddhist Education (CBE).

April 20 ~ International Ministerial Orientation Program (IMOP) begins. Rev. Etsuko Aso hosts and guided by Rev. Hitoshi Matsumura, provides a three-month intensive training experience to Jodo Shinshu in the USA. Sponsored by the Hongwaijji.

April 25-27 ~ Ministers’ Continuing Education (MCE) Seminar. Dr. Mark Blum on Zendo and Shinran; Rev. Akinori Inui on his translation of Pure Land Thought at Mahayana Bud- dhism; and open discussion sessions. Sponsored by CBE.

April 27-29 ~ 2018 Federation Dharma School Teachers League (FDSTL) Conference: “Intersections” in Foster City, CA. Contact Carol Yanai at jfdstl20182018@gmail.com. Visit buddhateachersleague.org and check out Facebook page for program and registration.

May 12 ~ Spring Japanese Dharma Gathering. 10 am-2 pm. $15 donation includes lunch. Dharma talks in Japanese will be given by the IMOP ministers (see April 20 above). To register, call Yumi Hatta at (415) 370-1477 or email phjhatta@huoap.org. Sponsored by CBE.

SAVE THE DATE:


BuddhistChurchesofAmerica.org E-mail: cbe@bcahq.org Phone: (510) 809-1460
Kyoto Girls High School Students Visit OCBC

By Ashley Robinson
Orange County Buddhist Church Jr. YBA Publicity Chair

On February 11, 2018, Orange County Buddhist Church (OCBC) Junior Young Buddhist Association (Jr. YBA) members woke up bright and early to host one of our largest events of the year: a social for students from Kyoto Girls High School, a Hongwanji-related school. This year, a total of 67 girls, who we like to affectionately refer to as the Kyoto Girls, made a nice stop at OCBC during their senior graduation trip around California.

With unfurled signs and beaming smiles, we ran out to the front of OCBC to greet the girls coming off of their tour busses. We arrived just in time, and exchanged many waves and hellos. In the morning, the Kyoto Girls toured our facilities before attending Sunday Service and making a musical offering singing “Seiya” (“Splendor of an Evening Sky”). Then, the real fun began.

Jr. YBA members made a not-so-symmetrical tunnel from the Hondo to the Social Hall, greeting all the girls with cheers, waves, and high-fives. We played some icebreaker games. Our Daion Taiko group also put on a fantastic performance. After eating a delicious lunch prepared by our Jr. YBA parents, our members performed a dance choreographed by our very own Sydney Matsubara. It seemed to be a hit with the Kyoto Girls, especially watching boys and girls dance together! They responded with enthusiastic applause and lots of screaming. The day closed with many pictures and gift exchanges.

Despite the language barrier for many, both Jr. YBA members and Kyoto Girls were able to bond and have an incredible experience. Again, with the support of our Jr. YBA and temple, it was a pleasure hosting the Kyoto Girls and sharing this memorable event. We can't wait to do it all again next year! OCBC Jr. YBA members are looking forward to traveling to Japan and visiting them in 2020 in Kyoto!

Dharma Fun: A coloring activity for kids of all ages

April 8: Buddha's Birthday - Hanamatsuri

Do you know why we pour sweet tea over the statue of the baby Buddha in the hanamido flower pavilion? Long ago in India, a royal prince was born on April 8. He was named Siddhartha Gautama. He was born in Lumbini’s Garden. When Siddhartha grew up he became the Buddha. Legend says that a warm, sweet rain fell from the sky to bathe baby Siddhartha. That is why we pour sweet tea on the statue of baby Buddha.

Illustration by Atsutaka Saito. From The Life of Buddha Picture Storybook, Published by Sunday School Department, Buddhist Churches of America, 1971.
A Symposium, Dharmathon, Godensho Chanting, & More! Presented by CBE and IBS at the 2018 National Council Meeting

The 2018 BCA National Council Meeting schedule included a variety of memorable educational events presented by the Center for Buddhist Education (CBE) and the Buddhist Churches of America (BCA). On Friday, February 22, the Institute of Buddhist Studies (IBS) and CBE presented a symposium on “Religious and Social Consciousness in the Buddhist Churches of America.” Dr. Tetsuden Kashima, Professor Emeritus at the University of Washington, gave an insightful keynote talk titled “Religiosity in the Buddhist Churches of America: Crisis, Catastrophe, and Resilience.” In addition to sharing his decades of research examining BCA’s history, Dr. Kashima shared personal remembrances and appreciations of BCA ministers and members, based on his experience growing up as the son of a BCA minister, the late Rev. and Mrs. Tetsuro Kashima, and on being a past delegate to BCA national meetings. Dr. Scott Mitchell of IBS moderated a panel with additional presenters, including IBS president, Rev. Dr. David Matsuzumi, on “Social Consciousness in the BCA Shin Buddhist Perspective,” and BCA President Richard Stambaugh’s perspective raising BCA in the 21st Century.” Over 120 people attended this free, public event.

The next day, CBE continued the popular “Dharmathon” tradition. National Council attendees enjoyed a range of Dharma reflections from experienced ministers as well as emerging young sangha leaders from BCA’s Northern California District temples: Rev. Yukiko Motoyoshi (Buddhist Church of Stockton); Rev. Kurt Rye (Placer Buddhist Church); Rev. Tim Castle, Minister’s Assistant (Buddhist Church of Sacramento); Koichi Mizushima, Minister’s Assistant (Sacramento); and Marley Ueyama, Young Leaders of Tomorrow participant.


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On Saturday afternoon, Rev. Katsuya Kusunoki, a Hongwanji Church youth leader and historian at the Kinjicho Buddhist Temple, Betsuin, introduced the history of the Godensho, a magnificent Betsuin, introduced the history of the Godensho, a magnificent...
今月の法話

「返われ聞きに故」

京都オフィス勤務　畑中阿難

アメリカ来て、およそ8か月が経ちました。未だ、慣れないことの連続ですが、温かく見守ってくださる方々のお陰で、楽しみながら日々過ごすことができております。この場にお借りしてお礼申しあげたいと思います。いつも、本当に有難うございます。こちらに寄せていただいて感じますことは多々ございますが、その中でも印象的なのは、こちらで出逢う方々、皆様が本当にさまざまな心境・状況下の中...ではありますが、ここ2年で立て続けに父方と母方の祖父母をお浄土に送りました。あまりのスピードに未だ、自分が追い付けていないように感じます。父や母の後ろ姿を見ながら、茫然とただ悲しい寂しいと思うばかりでございます。知識で理解していることと自分の心情とは必ずしも一致しないということを知らされたことでした。さて、まだ京都の宗務所にいたときの話です。

普段あまり手に取ることはないのですが、ふと手に取った冊子の内容に本当に考えさせられました。それは2015年9月号の「在家仏教」という小冊子の中「祈りのない宗教―浄土真宗」市川幸佛先生の記事でした。全文をここで紹介することはできませんが、後半部分の一部を抜粋して紹介したいと思います。そこには、真宗の法話集の本の中にある、あるご婦人の話から展開された厳しい真実が語られていました。その話とは、ご主人が癌を患い、お亡くなりになるまでの看病の話でした。ご主人の突然の体調不調から入院し、医師より告げられたのは「ご主人の余命が長くても半年、早ければ3か月」という事実でした。ご婦人はこれまで共働きで、十分にご主人のお世話をしてこなかったことを心の中で申し訳なく思っていたそうです。そのことから、仕事を辞めて、残された日を命がけで看病し見送ろうと決心したそうであります。

その命がけの看病をしているある日、ご主人がお蕎麦を食べたいと言われました。近所の老舗のお蕎麦屋さんで、二人で以前よく食べに行っていたお蕎麦だそうです。ご主人の余命を知っている奥さんは、喜んでもらえることなら何でもするつもりでいますので、蕎麦を注ぐと。ご主人は「そうか」とお蕎麦を食べ始めます。ちょうどあと三分の一ほど残っているところで箸を置いて「やっぱりひと口でも食べないか？」と奥さんに尋ねます。奥さんは「いいの、あなたのためにとったのよ」と言います。するとご主人はもう一度「昔とまったく変わらず、おいしいから、食べてごらんよ」と勧めます。奥さんは「いいのよ」と断ります。三度ほどそういったやり取りがあったそうですが、結局食べなかったそうです。病室の洗い場で残飯を片付けて振り向くと、自分の後姿を一部始終見ていたご主人と目が合い、なんとなく寂しそうに見えたそうです。しかし...「ひと口でも食べてごらん」と言ったのに、なぜ自分は最後まで食べなかったのか。自分は表向きはあなたが喜んでくれさえすればと言って、主人のためにというのを食べない理由にしていました。ところがその後、自分の心を考えてみて、あの時なぜ食べなかったのかというと、それは主人のためではなかった。私は食べないのではなくて、食べられなかったのです。先生から身体中が癌に冒されていると聞かされている主人が口につけた器や箸を使って、蕎麦を食べることを汚いと感じていたのです。もちろん癌がそのようなことで移ることはないと分かっているものの、それでも病人と同じものを口にすることができなかったのです。その時、私の命がけは誰のための命がけだったか、と考えたといいます。主人のためとは言いながら、実際は自分...自分で満足を得たくてやった命がけだったのではないか。私はこの奥さんを責めることはできません。「食べてごらん」と言われて残りの蕎麦を食べるくらいならできるかもしれません。でも、自分一人で死ぬのは怖いから一緒に死んでくれと言われたらどうでしょうか。命がけの看病の勁ができたら死んだっていいはずです。でも誰もそこまではできないでしょう。一皮剥ったら、最後は自分がかわいくてならないのが私たちです。勝つか負けるか、生きるか死ぬか。命がけの際になったら、人のことなんか構っていられるか、私はもう自分のことで精一杯なんだから、許してくれよと謝ってでも、自分を立てて生きることをもできません。親鸞聖人のみ教えに出会った私たちは、本当の自分の姿を知られます。それは決して、他に誇れるようなものではなく、誠にお恥ずかしい姿であります。しかし、その自分の姿を知っているからこそ、この私を救いの目当てとしくださる阿弥陀様を頼り、手本として、少しでもお心にかなう生き方を目指していくことができるのではないでしょうか。ご門主様はご親教「念仏者の生き方」の中で、次のようにお示しいただきました。「私たちはこの命を終える瞬間まで、我欲に執われた煩悩具足の愚かな存在であり、仏さまのような執われのない完全に清らかな行いはできません。しかし、それでも仏法を依りどころとして生きていくことで、私たちは他人的喜びを自らの喜びとし、他人の苦しみを自らの苦しみとするなど、少しでも仏さまのお心にかなう生き方を目指し、精一杯努力させていただく人間になるのです。あらゆる苦しみはありながら、決して困ることなく戦いに励むのです。阿弥陀様が救ってくださるのを信じて生きることで、絶対的な平和を求めて心躍るのです。」
2月9日から11日にかけて、21歳から39歳までの青年を対象としたセミナー「テクノブッダカンファレンス」が浄土真宗センターで開催された。今回のテーマは「Sympathy and Empathy（思いやりと共感）」でフローリン仏教会の柴田キャンディス開教使が基調講演を行った。柴田師は一般的に考えられている慈悲と浄土真宗で語られる阿弥陀仏の慈悲の違いを説明した。参加者は「柴田師がお若くして母と死別されたことが開教使となられるご縁となったお話に感動しました。」と真剣に聞き入っていた。基調講演のほか、梅津総長による基本的な仏教の教えのクラスや茶道、書道など日本文化の紹介、マインドフルネスに関してのワークショップなどが行われ、若者の関心を集め、反響を呼んできた。回が2回、金婚式と合せて8組のカップルが結婚50年以上の参加者を含めた式となった。庵原開教使と関谷開教使は「50年という長い間、ご夫婦として共に過ごされることはたいへんありがたいことです。このマイルストーンをお寺の皆でお祝いすることができ、嬉しく思います。これからもご夫婦で共にお念仏の教えを聞いていきましょう。」と言葉を送った。

毎年恒例の龍谷・IBSレクチャーが浄土真宗センターで3月13日と15日に行われ、雨の日に関わらず多数の参加があった。今年の講師は龍谷大学真宗学部の井上善幸教授で、「親鸞思想の構造」について講義をした。第1回は「信心と念仏」、第2回は「悟りと救い」についてスライドを使用しながら説明。受講者は「真宗のみ教えの本管の部分のところを、法然聖人の念仏思想と明恵上人の菩提心思想を踏まえて、親鸞聖人が説かれた信心と念仏の関係や、真宗の悟りとは、また今ここでの救いとは何かについて、わかりやすく教えてくださいました。」と理解を深めた。講義内容の翻訳と通訳はオレンジ郡仏教会のワンドラ睦開教使が勤めた。

親鸞聖人が出家されました

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