**2018 Southern District Minister’s Summer Retreat**

By Rev. Ryuta Furumoto, Senshin Buddhist Temple

The Buddhist Churches of America (BCA) Southern District Ministers’ Association had their annual Ministers’ Summer Retreat Study Seminar on June 15th at the Long Beach Hilton Hotel. Twenty-three ministers from the Southern, Bay, Central California, and Northern California Districts, BCA Bishop, Rev. Kodo Umezu and this year’s participants in the International Ministerial Orientation Program (IMOP) also attended the seminar.

This year’s guest lecturer was Dr. Lewis Lancaster, one of America’s pioneering Buddhist Studies professors and author of the first Ph.D. in Buddhist Studies from the University of Wisconsin. Well known in BCA circles, Dr. Lancaster was a professor at the University of California, Berkeley for more than thirty years. He has been instrumental in assisting the BCA and the Institute of Buddhist Studies for many years. In 2015, Dr. Lancaster presented with the BCA, the IBS President’s Award. He fittingly spoke on his vision for the future of Buddhism in the United States. Lancaster sensei intended to give a PowerPoint presentation, however, just before the lecture was to begin, Rev. Marvin Harada realized that the projector was not working so he had to return to Orange County Buddha Church to get another projector, but the time was not wasted.

While everyone was waiting for Rev. Harada’s return, Dr. Lancaster conveyed more of his wisdom and Buddha-Dharma experiences by describing his many years of personally sharing dharma with prison inmates throughout the country.

After Rev. Harada’s return, the audience was astonished to learn that Buddhists are now the second largest religious group in 13 U.S. states. There are also over one hundred thousand Buddhists in Los Angeles County. Hearing these figures, a minister exclaimed, “This is very helpful for us. We now have 13 temples in the Southern District. I hope we will need more temples in the future to share the Nembutsu teaching.”

By Nancy Kimura and Nanette Nakamichi, FBWA Co-Presidents

As a member of the World Buddhist Women’s Federation, it is the honor and privilege of the Buddhist Churches of America (BCA) Federation of Buddhist Women’s Associations (FBWA) to host the 16th World Buddhist Women’s Convention (WBWC) next summer in San Francisco over the Labor Day Weekend. This international Jodo Shinshu gathering occurs in the BCA only once every twenty years! The WBWC is not limited to BWA members. The FBWA is pleased to invite all interested parties to attend and support this momentous event.

World Conventions are the only international gatherings of Jodo Shinshu Buddhists that include lay and clergy. We are looking forward to welcoming the Gomonshu, His Eminence Kojun Ohtani, along with over a thousand Jodo Shinshu followers from Japan, India to the U.S. and later to Europe. We are looking forward to sharing the Nembutsu tradition with the American audience and presenting some very interesting statistics related to American Buddhists.

WBWC keynote speakers: Reverend Yukiko Motoyoshi, Buddhist Church of America, and Professor Keiko Toro, independent scholar.

The WCA President set a similar tone as he made an appeal for a consent agenda rather than the regular agenda. Generally, there is no discussion of any items on the consent agenda except for a brief question and answer period, and all matters are voted on at one time and with one vote. This saved hours. It allowed an experimental two-hour break-out session during which NB members met in small groups of six, led by a facilitator, to discuss major issues confronting BCA. It was intimate, intense, and groundbreaking. Later, the NB voted unanimously to adopt a Consent Agenda format for its December meeting. The presence of so many leaders at one time, and in one place was an important opportunity to see a collective of expertise to move BCA a little bit forward.

By Nancy Kimura and Nanette Nakamichi, FBWA Co-Presidents

On June 2, 2018 more than 50 members of the Buddhist Churches of America (BCA) National Board (NB) gathered at the Jodo Shinshu Center for its semi-annual National Board Meeting (NBM). The NB consists of BCA’s ministerial and lay leaders from all eight district councils in the United States. Budgetary, fund raising, and other business issues were discussed.

President Rick Stambaugh introduced a concept new to BCA commonly referred to as a Consent Agenda format. Non-controversial matters are presented on a consent agenda rather than the regular agenda. Generally, there is no discussion of any items on the consent agenda except for a brief question and answer period, and all matters are voted on at one time and with one vote. This saved hours. It allowed an experimental two-hour break-out session during which NB members met in small groups of six, led by a facilitator, to discuss major issues confronting BCA.

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Learning New Customs

By Rev. Takashi Miyaji
Tacoma Buddhist Temple

I recently came back to America a few months ago after an eight-year span studying Buddhism in Korea, Japan, Singapore, and India. I was immersed in another country for a while, one will naturally start to adapt to the cultural and social norms of that society. That may be, but there were certainly mistakes in the past where I had to learn the hard way how things are done in another country.

When I first arrived in Japan, my friend told me of a quaint bathhouse, or sentō, near my dormitory. One day I decided to go empty-handed. The admission fee was about $3.70. I had been to a large bathhouse in Korea, where you are able to borrow toothbrush, shampoo, and a towel for a nominal fee, so I thought I could do the same at this one.

When I got inside I decided to sit by myself. I never noticed any stalls where there was a towel dispenser. I had to sit on the bath floor with soap, too. So, I asked my friend one time, “Great! I can use the stuff here.”

As I was washing my body and soaking in the hot water, I looked inside this mysterious crate that no other stall seemed to have. To my great joy, I found toothbrush and toothpaste! I later talked to my friend and he told me I was supposed to bring all those things from home! After realizing that I had completely committed a cultural and social faux pas, I went to the convenience store and bought a toothbrush and toothpaste. And then I moved to the shower and bought a bottle of shampoo. Although I learned quickly in this case, normally, we learn to constantly operating under the condition of relying on the self. This is called “jiriki.” But we face the “nembutsu” way to see the world of Amida’s compassionate activity, or “tariki.” Like learning the customs of another country, eventually we learn to live along the Nembutsu path. Before we know it, we are fully adopting the customs of a new place.

The custom in Amida’s country is to say the Nembutsu when we come to see how we have privileged we are in knowing we have a place where we can truly be ourselves.

Buddhism in the D.C. Area

By Rev. Kodo Umeye, BCA Bishop

What Buddhist practice looks like in the Washington, D.C. area today is the theme of two short documentary films created by members of the Freer/Sackler Teen Council, a program of the Smithsonian Institute. The two Buddhist centers featured were the Ekoji Buddhist Temple and Kunzang Palyul Choling Buddhist Temple, a center of Tibetan Buddhism in Maryland.

On Saturday, May 19, 2018, Ekoji’s film entitled “A Walk through Ekoji: A Daylong Celebration of the Buddha’s Birth” was debuted at the Freer Gallery of Art in Washington, D.C. Each year the Freer/Sackler Galleries in Washington, D.C. ask the Teen Council to choose a film or video, music, short film, or a topic. This year the Teen Council focused on the gallery’s current exhibit, “Encountering the Buddha: Art and Practice across Asia.”

The film’s screenings coincided with the gallery’s observation of Vesak, a daylong celebration of the Buddha’s birth. The film was included in the Buddha’s birthday celebration sponsored by the Silk Road Ensemble, performance by Ekoji’s Nen Daiko taiko group, and more.

Ekoji’s involvement began last fall when the temple was approached to participate in this documentary based on its long history, its members, and the youth’s interest in Shin Buddhism. Under the guidance of Rev. Nariaki Hayashi and Ekoji’s Cultural Events Committee chair, Sandy and Eddy Kita, teens and members participated in filming, interviewing, and still photo shooting.

Rev. Hayashi and temple trustees Norman Kondo and Ken Nakamura were interviewed about Ekoji’s history and Shin Buddhism in America. Ekoji members and students filmed interviews with other nembutsu practitioners who come to adjust to. Over time, one learns to adopt these new ways.

The ceremony’s purpose was to provide a window into the gallery’s observation of Vesak, a daylong celebration of the Buddha’s birth. The film was included in the Buddha’s birthday celebration sponsored by the Silk Road Ensemble, performance by Ekoji’s Nen Daiko taiko group, and more.

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The Nembutsu teaching is much the same way. Only after we truly come to see the world, we can not only have our own karmic path resulting from the beginningless beginning of the past. If one faces the problem was not him, but my way of seeing people back then. I thank him. I really felt a deep sense of appreciation for his guidance and for starting the True Home, a program of the Smithsonian Freer/Sackler Teen Council, created by members of the D.C. area today was the theme of the gallery’s current exhibit, “Encountering the Buddha: Art and Practice across Asia.”

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Rev. Hayashi and temple trustees Norman Kondo and Ken Nakamura were interviewed about Ekoji’s history and Shin Buddhism in America. Ekoji members and students filmed interviews with other nembutsu practitioners who come to adjust to. Over time, one learns to adopt these new ways.

Ekoji sangha is a very unique and different. We each have our own karmic path resulting from the beginningless beginning of life itself. Therefore, we have no choice but to live within our own karmic conditions. Each person thinks differently. Each person has his or her own life within their own karmic conditions. For that, we would like to say “Arigato” and express our deepest appreciation for the great compassionate teaching of the Buddha. The teaching is, indeed, the Buddha; it is Compassionate Wisdom. It comes into our karmic consciousness and turns things around so that we can realize our own limitations. And naturally, we feel thankful for the great conditions that allow us to be here today and live with each other with respect.

The perspective of Buddhism that allows us to be True Home. Each person had to live his or her own life within their own karmic conditions. For that, we would like to say “Arigato” and express our deepest appreciation for their lives.

Wheel of Dharma

USPS 017-700
Official Publication of the Buddhist Churches of America
BCHA National Headquarters
1710 Octavia Street
San Francisco, CA 94109-4341
(USPS 017-700)
Fax: (415) 771-6293
Email: WODeditor@bcahq.org

Wheel of Dharma is published monthly by Buddhist Churches of America, 1710 Octavia St., San Francisco, CA 94109-4341. Periodicals postage paid at San Francisco, CA 94109-4341, and at additional mailing offices. Postmaster: Address changes, name, subscription or name changes; requested action (e.g. change of address, name, subscription or name changes; requested action (e.g.) are sent to Wheel of Dharma, 1710 Octavia St., San Francisco, CA 94109. Send requests for subscriber free to BCA headquarters, $12.00 annual subscription for non-members.

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President’s Message: On the Road...

By Richard A. Stambul, BCA President

I arrive in Sacramento to attend the Buddhist Churches of America (BCA) Northern California District Council Meeting and I’m met at the airport by the district council president, Ron Kawahata, who had been so gracious in arranging the visit. Ron is currently working as a city planner. We arrive at the Buddhist Temple of Florin for the meeting. I’m greeted by Rev. Candice Shi-bata, Rev. Matthew Hamaasaki, Rev. Kurt Rye, and Rev. Marvin Harada. Incredibly, Harada Sensei seems to be everywhere, and shows up at almost every BCA venue I visit.

The meeting begins with a report from the committee that organized the hugely successful 2018 Ministers Association and National Council Meetings (NCM), held in February in Sacramento. Sharon Yokoi and Ken Koyama were co-chairs for that event. Walter Menda, treasurer, announces that the NCM yielded a surplus of roughly $4,000. Everyone is pleasantly surprised.

This past June, the Los Angeles Hoppa Hongwanji Buddhist Temple in conjunction with Senshin Buddhist Temple held their 32nd annual Shaishin Dojo summer school program. In the mornings, the children are welcomed by the staff and ministers, and for four weeks they are at home with their extended Sangha family. This program consists of an educational program with credentialed teachers who are currently serving in the temple and retired, many volunteers, and support staff. The students get a full immersion in their everyday lives as Jodo Shinshu follows, we appreciate that this program takes place at the temple. Under the supervision of a minister, the children are encouraged to conduct themselves during morning services.

Thirty years ago, I was a student of this program. I have to admit that I did not like or appreciate it at the time. Coming from a family of educators, I was not attracted. But the cultural pieces that I picked up gave me a connection to the temple and allowed me to create deeper bonds with the youths of my age beyond Sunday mornings. More importantly, this program set the foundation for conducting services:

By my twenties, I knew the impact of the Buddha on my life. Because of this appreciation, I wondered how parents could bring their children and not appreciate the Buddhist aspects.

I had to think about this for a while. More than 10 years later, the answer was presented to me. At the end of Shaishin Dojo last summer, there was a concluding ceremony which showcases all the work the students have completed. During one of these events, I was watching a taiko Japanese drum performance when a member came up beside me and said, “Isn’t it great? It is all due to Amida.”

I was amazed. We were watching children perform what I perceived as Japanese culture, and he made such a profound statement.

The letter by Rennyo speaks on this life of Nembutsu for us and Jodo Shinshu. Real

We apologize for the following omission and spelling errors in the June 2018 Wheel of Dharma. Page 1 The 2018 IBS Commencement article was written by Rev. Seigen Yamaoka. Page 1 Exploring “Intersections” photo was by Cathy Fujimori. Page 5 FDOTL traffic signs were created by Irene Asao-Wells.
The Original Buddhist Rebel (part 1 of 2)

Shinran, the founder of Shin Buddhism, broke with Japanese tradition to start a religion of radical egalitarianism that opened the benefits of Buddhism to everyone.

By Rev. Dr. Mark Unno

In Zen Mind, Beginner’s Mind, Shunryu Suzuki told his North American convert students that their practice path would be that of “neither layman nor monk,” a quasi-monastic style of practice without the traditional support of a lay congregation or wealthy sustaining patrons. Even while pursuing Buddhist practice, students had to meet the exigencies of lay life: maintaining jobs, friendships, family commitments, and the rest. This “center-based” model is something that nearly every practice community has been working on ever since. What is not so well known is that Suzuki’s model of “neither layman nor monk” comes from another, earlier master: Shinran (1173–1262), one of Japanese Buddhism’s most celebrated figures.

Before Shinran, much of Buddhism in Asia had subscribed to a clear hierarchy that situated priests above laypeople. Shinran broke with this tradition in two distinct ways: He was the first ordained Japanese priest to marry openly, and he was the first personally to marry a woman, wearing robes and ministering to laity but absolutely refusing to live in temples. In looking back at his own life, he declared, “I am neither monk nor layman.” His innovations in lifestyle and religious status opened the way for Shin Buddhism’s radical egalitarianism, which did not consider lay life to be an impediment to religious attainment and allowed women to be fully ordained earlier than many other schools. It was a path that would reveal possibilities for the ongoing development of Buddhism in the West.

Like his contemporaries Zen master Dogen (1200–1253) of the Soto-shu (Zen) school and Nichiren (1222–1282) of the Nichiren-shu, Shinran began his career as a monk on Mount Hiei, the headquarters of the dominant Tendai school. All three saw the Tendai ecclesiastical order as stilted by corruption, with too many monks who sought wealth and fame, and hid their wives and girlfriends while excluding women from the sacred precincts of Mount Hiei.

In 1203, Honen (1133–1212), a monk who had recently rejected the Tendai authorities, was teaching a new path of Pure Land practice in which laypeople and the ordained were seen as equals on the spiritual path. This practice could be pursued by anyone, whether as an ordinary member of society, married with a family, or as a celibate monastic. All that the path required was nembutsu practice, or chanting the name of Amida Buddha, “Namu Amida Butsu.” Through this practice, Honen taught, one would be fully embraced in boundless compassion. Two decades into his monkhood in the Tendai sect, Shinran had difficulty believing that such a path would work. To attain liberation, didn’t one have to renounce this world, let go of attachments, and complete a difficult path of practice? Yet prior to his abandoning the official doctrines of the Tendai School, Honen had been one of the most respected monks of his day, so Shinran felt there could be some validity to this new approach.

At age 29, Shinran entered into an intensive retreat at Rokkakudo, a temple in Kyoto, in hopes of receiving some kind of illuminating vision or insight. On the dawn of the 15th day of his 100-day retreat, Kannon, the Bodhisattva of Compassion (Avolokiteshvara), appeared to him in a dream and said, “If your Karma should lead you to transgress the precepts against encountering a woman and joining with her, then I will incarnate myself as the jewel-like woman, adorn your life, and come to encompass one of the largest bodies of practice in East Asia. Shinran first appeared in the West in the late 19th century, and the teacher, writer, and translator D. T. Suzuki, best known for his works on Zen, wrote extensively in the 1960s about the Shinran’s path but, including chanting the name of Amida Buddha, which is the only now becoming widely recognized in North America among convert Buddhists.

Before Shinran, much of Buddhism in Asia had subscribed to a clear hierarchy that situated priests above laypeople. Shinran broke with this tradition...
**Have You Met the 2018 IMOP Ministers?**

The International Ministerial Orientation Program (IMOP) is a special course which began in 2009 to train Japanese ministers who want to become Kaikyoshi ministers. By completing the three-month program, they gain valuable knowledge to help them establish a foundation for the future.

By now you may have met the 2018 IMOP ministers: Rev. Noritaka Imada, Rev. Etsuko Mikame, and Rev. Hibiki Murakami. They arrived in mid-April and will be in the U.S. until July 16. They have visited and spoken at many BCA temples and attended several seminars and bazaars. If you have not met them yet, we hope you will have a chance to do so while they are here.


I decided to become a Kaikyoji minister because when I visited Kashiwagi Hongwanji in Nepal, I smelled the same incense as at the Hongwanji in Kyoto. I was surprised that the scent and teaching had traveled so far from Japan. I wanted to help to preserve these traditional temples and the teaching of Shinran Shonin. I’m looking forward to sharing Shinran Shonin’s teaching with all of you. I hope we can continue to learn more deeply about Buddhism.

My favorite food is sunflower seeds. My favorite music is the “Shinshu Anthem.” My hobbies are playing guitar, cooking, and drawing pictures.

My favorite quote by Shinran Shonin is:

> Those adorned with the fragrance of light. (Collected Works of Shinran, p.357, Hymns of the Pure Land)

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**“Arigatou Obaachan” (Thank You Grandmother)**

The Buddhist Churches of America Federation of Buddhist Women’s Associations (FBWA) has started a mini campaign. The goal is to raise $300,000 to help cover the expenses for the 16th World Buddhist Women’s Conference (WBWC) in 2019.

This is one way for us to express our deep appreciation to the late Issei and Nisei Buddhist women who dedicated their lives to supporting our temples. We cannot physically return the debt to them, but we can pay it forward.

Since 1900, Buddhist women have been the foundation for the propagation of Jodo Shinshu Buddhism in the Buddhist Churches of America. Through their sacrifice, hard work, dedication, generosity, and pursuit of the Buddha Dharma, they showed us all how to “Live the Nembutsu.”

Let us honor and say thank you to our Grandmothers, Mothers, Aunts and other female relatives by making a special donation in their names in support of the 2019 World Buddhist Women’s Convention in San Francisco, California.

**Donation levels are as follows:**

- Gold Bodhi Leaf $1,000 and up
- Silver Bodhi Leaf $500 to $999
- Bronze Bodhi Leaf $250 to $499
- Lavender Bodhi Leaf $200 to $99

The Bodhi Leaves with the name(s) of the honoree(s) and donor(s) will be displayed at the Convention from August 30 through September 1, 2019.

---

**“Arigatou Obaachan” (Thank You Grandmother) Donation Form**

**Donor Name(s):** ____________________________________________

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**Please make check payable to:** BCA FBWA

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---

Thank you Grandmother fundraiser at the BCA National Council Meeting last February. Shinshu Hongwanji-Ha Buddhist Women’s Associations, introduced the Arigatou Obaachan Terrie Masuda (left), and Karen Suyama, Vice Chairpersons of the World Federation of Jodo Shinshu Hongwanji-Ha Buddhist Women’s Associations, introduced the Arigatou Obaachan (Thank You Grandmother) fundraiser at the BCA National Council Meeting last February. Photo by Cathy Vigdor.

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**Donation Amount:** $_____________

**Donor Name(s):** ____________________________________________

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If you wish to join this great endeavor of supporting the IBS, please contact me at Institute of Buddhist Studies, 2140 Durant Avenue, Berkeley, CA 94704, by email at syamaoka@ibs.edu, or by phone at (510) 899-1447. Thank you.

We apologize for any errors. Please contact s.yamaoka@ibs.edu with any corrections.

Gasho Seigen Yamako
IBS Vice-President for Development

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Any donation to the Buddhist Churches of America will be of great appreciation and gratefully acknowledged. To make a donation by check, please make payable to BCA Endowment Foundation and write the specific focus in the memo line (i.e., 1000x1000x4, Dana Fund, CBE, IBS, etc.) and send to: Buddhist Churches of America, 1710 Octavia Street, San Francisco CA 94119.

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ATTENTION: Impending Transfer of BCA Archives Collection

Due to the impending transfer of the Buddhist Churches of America Collection (BCA Archives) from the Japanese American National Museum (JANM) to the University of California Los Angeles (UCLA) Library Archives, all temples are asked to IMMEDIATELY SUSPEND ALL TRANSFERS of material to the BCA Archives until further notice. Details of future deposits for the BCA Archives are being finalized and will be announced.

My heart has been very heavy this past month with two very special long-time friends returning to the Pacific. If you’re like me, you have heard the reading of “White Ashes” countless times at BCA funerals. But how many of us really understand what Rennyo Shinon was sharing with his members on the lost of loved ones more than 500 years ago? I feel his message not only addresses the loss of loved ones, but his words represent the very essence of a Shin life even today, in the 21st century.

In honor of my two dear friends and all of your loved ones and friends who may have recently passed away, I would like to keep my ramblings to a minimum this month and ask each of you to read “White Ashes” with all your heart and hear the call of Namo Amida Butsu. Thank you.

On White Ashes
As we deeply observe the transient form of human life, we realize that in this world, from the beginning to end, what is momentary and passing is the illusory course of human life. Therefore, in the middle of radiant life; loves ones may gather around and lament, but to no avail.

We apologize for any errors.

Rennyo Shinon painted this beautiful character scroll that hangs in the IBS President’s office.

How to Support BCA

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By Brian Kensho Nagata, Managing Editor

BUTSU BUTSU...
四苦・八苦

サンノゼ別院輪番 藤本顕信

日本人はよく困ったことやその困ったことを乗り越えた場合「四苦・八苦した」と言います。この四苦・八苦と言うのは仏教からの思想です。

四苦と言うのは生（しょう）苦、老（ろう）苦、病（びょう）苦、死（し）苦の四つを示すのです。それに、さらに愛別離苦（あいべつりく）、怨憎会苦（おんぞえく）、求不得苦（ぐふとくく）、と五陰盛苦（ごおんじょうく）の四つを加える八苦に成るのです。生・老・病・死は、人がこの世で経験する苦しみで、恐ろしいものなので、四苦と言います。愛別離苦や怨憎会苦、求不得苦などは、人が心に抱える苦しみで、それらを八苦と言うのです。

今回のこれらをいちいち説明するつもりはありませんが、老苦と五陰盛苦この二つを説明したいと思います。この二つは同じことを語っていると誤解されることが多いのです。

先ず、五陰は、簡単に言えば身体のことです。人間は年を取ると体のあれこれが思うように効かなくなります。これ年を取ることの付き物であるとたいていの人は分かっていますが、体の変化は年寄りだけだとは限らないのです。赤ちゃんも成長するといろいろな変化が出て来ます。それに関して苦しみは、歩き出す時や、泣き止まない時、お母さんのお手を握れなくなった時など、さまざまなものがつながって来ます。話す時に、相手に通じないとイライラして怒り出します。もっと大きくなると体の成長に合わなく、神経と思考力が追い付かないので、悩みます。青年期になるとまたいろいろと悩ませられることがおこります。人間はその一生を通して体の変化で悩まされているのです。勿論、年を取ってゆくとその体の変化が増えていくようですが、それと関係なく年寄りが体験する悩み、苦しみがあるようです。老人しか体験できない苦しみが有るのです。それでこの五陰盛苦と老苦は同じことを語っているのではないかと考えました。昔、私が開教使となって間もない頃に、あるお爺さんと話したことが有りました。奥さんに先立たれ、一緒に日本から渡って来た親友も亡くなり、長年身の回りの世話をしてくれていた息子のお嫁さんにも先立たれたので、何回も「さびしい、さびしい」と繰り返して話してくれました。その老人の悲しさ、孤独な気持ちは同じくらいの年の人では知ることが出来ないと思います。いくつで有っても、親しい人たちを亡くすことは有りますが、それとまた別な感情であったと思います。若い時は長生きしたいと思うでしょうが、年を取るとその格別の悲しさ、孤独感を体験し、自分を失っていく等の苦しみが本当に感じるようになるのではないでしょうか。この四苦・八苦の中の老苦と五陰盛苦の相違点はここにあるのではないでしょうか。
6月4日、5日に南部教区の布教研究会が行われ、23名が集った。同研究会には南部教区の開教使をはじめ、梅津総長、近隣教区の開教使、IMOP研修生も参席した。会場はロングビーチのヒルトンホテルで、UCバークレー校東洋言語学部のランカスター・ルイス名誉教授を招き講義を受けた。ランカスター教授はBCAの将来の展望を仏教伝播の歴史や米国の人口統計などから分析を試みた。教授は現在、米国西部13州において、仏教徒の数がキリスト教徒についで二番目に多いことを指摘し、1千万人を超えるロサンゼルスカウンティの人口が他の多くの州の人口より多いと紹介。参加者は、「最近、仏教への関心が以前にも増して高まっていましたが、統計もそれを見い出しています。将来はロサンゼルスに十か寺あっても足りない日がくるでしょう。」と希望を持った。

6月8日にパサデナ仏教会で12時間断念仏が行われた。同仏教会のギブス・グレゴリー開教使は以前駐在していたポートランド仏教会で断念仏の集いを7年間続けた。現駐在のパサデナ仏教会に赴任してから、初めての断念仏の集いを開催。今回は午後8時から午前8時まで夜通し念仏を行った。ギブス師は「断念仏によってご信心を得ようとするわけではありません。ただ、感謝の念仏です。」と南無阿弥陀仏だけでなく南無不可思議光如来や帰命尽十方無碍光如来などの他の形でも報恩感謝の念仏を称えた。参加者は約20名で、パサデナの門信徒をはじめ、IBS客員教授のガルバンーアルバラズ・エンリケ博士やBCA理事長のスタンブル・リック氏らが参加した。時間通して参加した念仏者は「疲れました。」と素直な感想を述べた。夏のパシフィックセミナーが7月20日と21日、浄土真宗センターで開催される。基調講演にはスイスジュネーブに所在する信楽寺住職のドゥコール・ジュローム師が招かれている。ドゥコール師はパリの仏教学院(Institut d'etudes bouddhiques)で理事長をつとめ、ヨーロッパ各地の大学で浄土真宗や日本文化に関する講義を行っている。セミナーではドゥコール師が悟りについて浄土真宗の見解を述べる予定。また、タタロカ比丘尼(上座部仏教)、小谷真由美さん(チベット仏教)、アライ・ポーラ博士(禅)ら米国生まれの女性仏教研究者らの発表も行われる。IBS学長の松本デイビッド開教使がモデレーターを務める。セミナーはIBSとCBEの共催。

5月23日にヴァージニア州恵光寺の林ラジヤン斎昭開教使、由香里さん夫妻に男の子の赤ん坊が生まれた。名前は大馳(だいち)くんで、6ポンド14オンス。母子ともに健康。